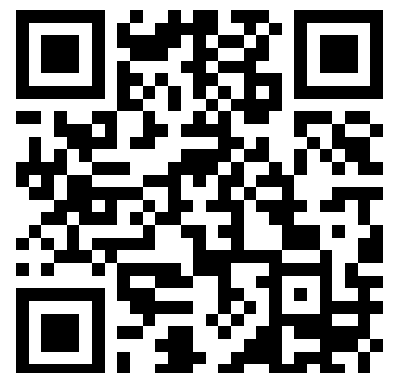

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ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT :

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS :

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS :

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 6.

ف — غ

EDITED, WITH A MEMOIR,

BY

STANLEY LANE POOLE.

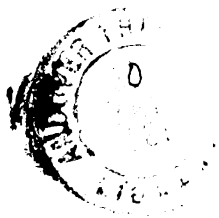
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1877.

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EDITOR'S PREFACE.

SINCE the Fifth Part of this work was published, the hand that wrote it has become still. After thirty-four years of labour at the Lexicon, Mr. Lane died, on the tenth of August, 1876.

It was his special wish that the work which had occupied so large a part of his life should be completed by me, and that wish absolves me from the charge of presumption to which I might otherwise be exposed. To complete it as it has been begun is indeed beyond the power of any living Orientalist: but I hope that, so far as knowledge of my Uncle's methods of work and jealous love for his memory may avail, I may not prove altogether unworthy of the great trust he reposed in me.

Informed of my purpose, Her Grace the Dowager Duchess of Northumberland immediately offered to continue to the work that generous support which she had given during my Uncle's life.

A careful examination of the manuscripts and notes which my Uncle had accumulated convinced me that there was more to be done than I had at first supposed. I found articles in three different stages: some consisting only of Mr. Lane's own notes, without any reference to the original authorities; others written, but needing to be collated with one or two manuscripts acquired later; and some completely written and ready for the press. The difference is explained by the fact that Mr. Lane was of necessity obliged to write in the order of the *Ṣiḥāḥ*, and that as the printers gradually approached him he finished those articles which were likely to be speedily wanted: for he began to print when he had written rather more than half the work. The notes of his own were simply the results of his long experience in the language, and were to be interwoven with the translations from the original authorities when the articles came to be written.

At the time of his death my Uncle was engaged on the article *قد*. Up to this point every article is ready for the printers. Of the rest the majority are written, but some need collation.

In these circumstances I think it best to publish in Part VI. only to the end of the letter *ف*. A part of the following letter is not completed, and to fill the lacunae would delay the publication of the volume. The present Part therefore contains only *غ* and *ف*. Up to p. 2386 the proofs were corrected by Mr. Lane; after that, by myself. The next Part, which I shall bring out so soon as is compatible with sound work and careful printing, will contain *ق, ك, ل, م*; and the last, *ن, و, ه, ي*. After the publication of Part VIII., I shall begin to prepare Book II., comprising the rare words and *ἀπαξ λεγόμενα*, which Mr. Lane estimated as two Parts, or one thick Part.

The appearance of this Part has been delayed by the difficulties presented in the composition of the Memoir which is prefixed. I have had to tell the story of a life spent, partly on account

of ill health, but mainly for the sake of work, in seclusion. Few men knew Mr. Lane personally in his later years, and as time went on and the improbability of his living to finish his work became more and more apparent, his unwillingness to see anyone beyond his family circle and a few special friends became stronger than ever. Thus I have had no assistance from the recollections of friends. Nor have I derived the smallest help from letters. Mr. Lane had a deeply-rooted objection to the publication of letters meant only for private friends, and he took care to have all his own letters from Egypt destroyed; whilst after his return to England he hardly ever wrote one except on questions of scholarship which he was asked to decide.

Thus the only materials I have had for the foundation of the Memoir have been (1) the MS. of the "Description of Egypt," which contains a certain amount of personal incident; (2) certain note-books kept by Mr. Lane during his first and second visits to Egypt; (3) his published works; (4) his sister's journal, kept during the third visit to Egypt, and certain passages in her "English-woman in Egypt." I should add that Mrs. Lane, my Grandmother Mrs. Poole, and my Uncle Reginald Stuart Poole, have aided me greatly with their recollections. For the last ten years I can of course write from my own intimate relations with my Great-Uncle.

The diary of Mr. Lane's second visit to Egypt I have thought it well to reproduce almost *in extenso*. As the daily jotting-down of what he called his "idle moments" it reveals something of himself, and as the record of the changes which nearly ten years had brought about in the country it will be acceptable to students of the history of Europeanizing in Egypt.

STANLEY LANE POOLE.

July, 1877.

EDWARD WILLIAM LANE.

1801—1825.

THE life of a great scholar should not be suffered to pass away into forgetfulness. The Arabs have indeed a proverb, 'He who has left works behind him dies not': but although so long as there are students of the life and the literature of the East, the memory of Lane cannot die, the personality of the great Orientalist is rigidly excluded from his writings; they reveal almost nothing of himself. If to stimulate the endeavours of others by the example of a chief of their kind, to encourage fainter hearts by telling them of the strength and devotion of a master, be one of the ends of biography, this brief and inadequate memoir of perhaps the truest and most earnest student this century has seen will not be deemed superfluous. As the record of half a hundred years of ceaseless labour, crowned with a perfection of scholarship to which even Germany avowedly yields the palm of undisputed supremacy, the life of Lane must needs be written.

Edward William Lane was born at Hereford on September 17th, 1801. He was the third son of the Rev. Theophilus Lane, LL.D., a Prebendary of Hereford; and his mother was Sophia Gardiner, a niece of Gainsborough the Painter. At first his education was conducted by his father, after whose sudden death in 1814 he was placed successively at the grammar-schools of Bath and Hereford, where he distinguished himself by his unusual power of application and by an almost equal mastery of classics and mathematics. The latter formed his principal study, for his mind was bent upon taking a degree at Cambridge, and then entering the Church. This desire to devote himself to a religious profession may have had its origin in the training of his mother, under whose influence his education was completed. Mrs. Lane was a woman of no ordinary mould. Gifted with high intellectual powers, which she had spared no pains to cultivate, she possessed a strength and beauty of character that won not only admiration but affection from all who were privileged to know her. It is easy to understand how great and how good must have been the influence of such a mother upon Edward Lane. He was wont to say that he owed his success in life to her teaching, and the saying, characteristic in its modesty, was doubtless partly true. His success was the result as much of character as of intellect.

The Cambridge project was never carried out. Lane indeed visited the university, but did not enter his name on the books of any college. A few days' experience of university life as it was in the first quarter of this century was sufficient to show him that in living in such society as he was then introduced to, and in conforming to its ways, he would be sacrificing what was to him dearer than all academic distinctions. That his mathematical training had been thorough is shown by the fact that immediately after giving up the idea of Cambridge, Lane procured a copy of the honour papers of the year and discovered that he could without difficulty solve every problem save one; and, as he has often told me, going to bed weary with puzzling out this single stumbling-block, he successfully overcame it in his sleep and, suddenly waking up, lit his candle in the middle of the night and wrote out the answer without hesitation.

The plan of Cambridge, and with it the Church, being given up, and his later training being too exclusively mathematical for him to think of Oxford, Lane joined his elder brother Richard (afterwards renowned for his skill in lithography, which was recognized by the Royal Academy in the election to an associateship) in London, where he spent some time in engraving. Although this profession was also shortly abandoned, the years devoted to it were not thrown away. The taste for art which he had inherited with the Gainsborough blood and which his mother, who had spent a great part of her girlhood in her uncle's studio, spared no endeavour to foster, aided by the mechanical training of the graver, was afterwards turned to admirable results in Egypt. Side by side with his engraving, however, was the growing passion for Eastern things. Lane could not by his nature be idle for a moment, and the hours unfilled by his art were given up to hard reading. To such an extent was this zeal for study carried, that he began to grudge the time necessary for food and exercise. The result of inattention to the ordinary rules of health was a state of weakness that could offer but a faint resistance to the attack of typhus fever which now assailed him. With difficulty escaping with his life, he found his health unequal to the sedentary habits of the engraver. A man who was so weak, partly from the exhaustion of chronic bronchitis, and partly from the effects of the fever, that he sometimes could not walk along a street without clinging for support, was not fit to bend over copper-plate all day. He therefore determined to adopt some other way of life.

As early as 1822, Eastern studies had more than merely attracted Lane's interest. A manuscript grammar of colloquial Arabic in his handwriting bears this date: and he must have been studying some time before he could attempt a grammar of Arabic, even though it is only an abridgement of other works. From this year or earlier dates that severe devotion to the language and character of the Arabs which for more than half a century filled every moment of his studious life.

It was this taste for Oriental matters, seconded by his weak health, which could ill withstand a northern winter, that determined Lane to visit Egypt. Another motive may have been the hope of a post in the service of the British Government, which, he was informed by those who were qualified to speak, he stood a good chance of obtaining if he made himself well acquainted with Easterns at home. Whatever the motives, in 1825 Lane left England for the first of his three visits to the land of the Pharaohs.

1825—1828.

THE FIRST VISIT TO EGYPT.

The "Description of Egypt."

ON Monday the 18th July 1825 Lane embarked on board the brig "Findlay," 212 tons, bound for Alexandria, and on the 24th he lost sight of the coast of England. The voyage, which occupied two months, was not altogether uneventful. On the 2nd September the "Findlay" nearly foundered in a hurricane off Tunis. The master seems to have been an incapable person, and no one else of the crew understood navigation. The night was starless; the sea ran so high that the heavy storm-compass in the binnacle could not traverse and was unshipped at every lurch; and, driven along between a lee shore and a dangerous reef, without compass, and the main topmast carried away, the ship seemed doomed to destruction. It was at this critical moment that the captain entreated Lane to take the helm. Fortunately navigation had formed part of his mathematical studies: but he was little more than a boy and this was his first voyage; he might well have shrunk from the responsibility. But he went at once to the wheel, where he had to be lashed, or he had been washed overboard by the seas that swept momentarily over the deck. He had noticed the bearings of the lightning, and by the flashes he steered. At last the moon rose, and by her light the wreck was cleared away and steering was less hazardous. As day dawned the wind abated, and Lane was able to bring the ship safely into Malta harbour on the morning of the 4th. Here she remained six days for repair; and meanwhile the crew mutinied, seemingly not without reason; and Lane was aroused one morning with a shot through his pillow. He had come prepared for dangers in Egypt, and these accidents by the way did not discompose him. On Monday the 19th September the shores of the Delta came in sight: first the ruined tower of Aboo-Seer rose above the horizon; then "a tall distant sail," which proved to be the Great Pillar of Alexandria; then high hills of rubbish, crowned with forts; and at last the ships in the Old Harbour. The "Findlay" was ordered to enter the New Harbour, and there cast anchor in the midst of a shoal of Rosetta boats.

Although it was late in the afternoon and little could be seen before dark, Lane was too impatient to wait for the next day. He landed filled with profound emotion, feeling, he writes, like an Eastern bridegroom about to lift the veil of his as yet unseen bride. For his was not the case of an ordinary traveller. "I was not visiting Egypt merely for my amusement; to examine its pyramids and temples and grottoes, and after satisfying my curiosity to quit it for other scenes and other pleasures: but I was about to throw myself entirely among strangers, among a people of whom I had heard the most contradictory accounts; I was to adopt their language, their customs, and their dress; and in order to make as much progress as possible in the study of their literature, it was my intention to associate almost exclusively with the Muslim inhabitants."

The first sight that met his eye was singularly impressive. It was the time of afternoon prayers, and the chant of the Muëddin had just ceased as they landed. Muslims were performing the ablutions at the sea, or, this done, were praying on the beach, with that solemn gravity and with those picturesque and striking attitudes which command the respect of all standers-by. Lane always felt a strong veneration for a Muslim at his prayers, and it was a singularly auspicious moment for an enthusiastic Englishman to set

foot on the Egyptian soil. As he walked on, till he reached one of the principal streets, his delight and wonder grew at every step. The peculiar appearance of the narrow street and its shops, the crowded passengers of every nation bordering on the Mediterranean, the variety of costume and countenance, the "bearded visage of the Turk, the Moor, and the Egyptian,—the noble and hardy look of the sunburnt Bedawee enveloped in his ample woollen sheet or hooded cloak,—the mean and ragged clothing of many of the lower orders, contrasted with the gaudy splendour or graceful habit of some of their superiors,—the lounging soldier with his pipe and pistols and yataghán,—the blind beggar,—the dirty naked child, and the veiled female," afforded a picture beyond even what his dreams of the land of the Arabian Nights had conjured up. It is true the shady side of the scene was somewhat forcibly disclosed a few paces further on, by a brawl, a murder, and a decapitation, all occurring in the space of a few minutes before the eyes of the young traveller. And as he examined Alexandria at leisure, he began to feel disappointed with it, and to long for Cairo. Notwithstanding the characteristic sights that first greeted him, the city was not Eastern enough, and he would have found his stay there wearisome but for the kindness and hospitality of Mr. Salt, the British Consul-General, who received him like an old friend, although they were strangers to each other, and gave him a room in his country-house near the Báb-es-Sidr. Lane found a "delightful retreat" in Mr. Salt's garden, and plenty of entertainment in the company that visited the Consul. One of these friends, M. Linant, the indefatigable cartographer of Egypt, proposed that Lane should join his party to Cairo, an offer which, as a stranger and as yet unprovided with a servant, he gladly accepted.

On the 28th September the Reyyis and crew chanted the Fát'hah, the beautiful prayer which opens the K̄ur-án, and M. Linant and his party, accompanied by Lane, set sail on the Maḥmoodeeyeh canal for the "El-Káhirah the Guarded." The voyage was in no wise remarkable. Lane made his usual careful notes of every thing he saw, from the saráb to the creaking of the sákiyehs and the croaking of the frogs. He described each village or town he passed, and observed the ways of the people working on shore or bathing in the Nile; and watched the simple habits of the boatmen, when the boat was made fast and their day's work was over, grouped round the fire on the bank, smoking and singing, and blowing their terrible double-pipes and making night hideous with their national drums; and then contentedly spreading their mats, and, despising pillow and covering, falling happily asleep. On the 2nd October Lane had his first distant and hazy view of the Pyramids, and about five o'clock the boat was moored at Boolák, the port of Cairo, and the Reyyis thanked God for their safe arrival—"El-ḥamdu li-lláh bi-s-selámeh."

They rode at once to the city to tell the Vice-Consul of their arrival, that rooms might be made ready for them in Mr. Salt's house. The first view of Cairo delighted Lane even more than he had expected, and here at least, where all was thoroughly Eastern and on a grand scale, no after disappointment could be expected. When he saw the numberless minarets towering above the wilderness of flat-roofed houses, and in turn crowned by the citadel, with the yellow ridge of El-Mukattam in the background, Lane took heart again and rejoiced in the prospect of his future home. The next day he took up his quarters at the Consulate, abandoned his English dress and adopted the Turkish costume, and set out to look for a house. He soon found one near the Báb-el-Hadeed, belonging to 'Osman, a Scotsman in the employ of the British Consul, who proved a very useful neighbour and a faithful friend. The furniture, after the usual native pattern, always a simple affair in the East, was quickly procured and the house was soon ready for his reception.

These matters took up the first five days in Cairo: but on the 8th October, every thing being in a

fair way to completion at the house, a small party of Europeans, with Lane among them, made an excursion to the Pyramids. It was only a flying visit, to take the edge off his ardent curiosity, for he meant to go again and make careful drawings and measurements. He explored the Great Pyramid, and then in the night climbed to its summit and enjoyed a sight such as one hardly sees twice in a lifetime. The cold wind sweeping up the sides, with a sound like the roar of a distant cataract, echoed the weird feeling of the place and the time, with which the vaguely vast outline of the Second Pyramid, faintly discernable, and the wild figures of the Bedawee guides were in full harmony. Then the moon rose and lighted up the eastern side of the nearer pyramid with a magic effect. Two hours more and the sun had revealed the plain of Egypt, and Lane had been already amply rewarded for the dangers and trouble of his journey from England by one of the most wonderful views in the world.

After two months spent in Cairo, in the study of the people and their language, and in seeing the thousand beautiful things that the most picturesque of cities could then show, Lane again visited the Pyramids, this time for a fortnight, armed with stores and necessaries for living, and with materials for drawing and surveying, above all the camera lucida, with which all his drawings were made.

He took up his abode in a tomb of an unusually luxurious kind. It had three holes for windows, and was altogether about eight feet wide by twice as long, with a partition wall in the middle. Before the door was the usual accumulation of bones and rags, and even whole bodies of mummies: but the contemplation of these details gave Lane no unpleasant sensations; he merely observed that the skulls were extraordinarily thick. Into this cheerful habitation the baggage was carried, and though at first the interior looked "rather gloomy," when "the floor was swept, and a mat, rug, and mattress spread in the inner apartment, a candle lighted, as well as my pipe, and my arms hung about upon wooden pegs driven into crevices in the wall,"—the paintings had been effaced long before,—"I looked around me with complacency, and felt perfectly satisfied." He was waited on by his two servants, an Egyptian and a Nubian, whom he had brought from Cairo, and at the door were two Arabs hired from the neighbouring village to guard against passing Bedaweers. All day long he was engaged in drawing and describing and making plans; and then in the evening he would come out on the terrace in front of the tomb, and sit in the shade of the rock (at Christmastide), drinking his coffee and smoking his long chibook, and "enjoying the mild air and the delightful view over the plain towards the capital."

"In this tomb I took up my abode for a fortnight, and never did I spend a more happy time, though provided with fewer articles of luxury than I might easily and reasonably have procured. My appearance corresponded with my mode of living; for on account of my being exposed to considerable changes of atmospheric temperature in passing in and out of the Great Pyramid, I assumed the *Hirám* (or woollen sheet) of the Bedawee, which is a most convenient dress under such circumstances; a part or the whole being thrown about the person according to the different degrees of warmth which he may require. I also began to accustom myself to lay aside my shoes on many occasions, for the sake of greater facility in climbing and descending the steep and smooth passages of the pyramid, and would advise others to do the same. Once or twice my feet were slightly lacerated; but after two or three days they were proof against the sharpest stones. From the neighbouring villages I procured all that I wanted in the way of food; as eggs, milk, butter, fowls, and camels' flesh; but bread was not to be obtained anywhere nearer than the town of El-Geezeh, without employing a person to make it. One family, consisting of a little old man named 'Alee, his wife (who was not half his equal in years), and a little daughter, occupied a neighbouring grotto, guarding some antiquities deposited there by Caviglia. Besides these I had no

nearer neighbours than the inhabitants of a village about a mile distant." The solitude, however, was broken two days after his arrival by the appearance of a young Bedawee, who frankly confessed he had deserted from the Páshà's army and could not enter the villages, and claimed Lane's hospitality, which was of course immediately granted. The young fellow used to amuse his host in the evening, while he smoked his pipe, by telling the famous stories from the romance of Abou-Zeyd, all the while exciting the indignation of the Egyptian servant by his contempt for the Felláheen. He stayed till Lane left, and when the latter asked him where he would find protection now, he replied with characteristic reliance upon providence, "Who brought *you* here?"

After a fortnight in his tomb at the Pyramids of El-Geezeh, spent in making drawings and plans of the pyramids and the surrounding tombs, Lane returned to Cairo on New Year's Eve. Here for two months and a half he devoted himself to the study of the "Mother of the World" and her inhabitants. Already possessed of an accurate knowledge of the modern Arabic language; being conformed to the customs of the people in all such external matters as dress and manners and outward habit of life; and being of that calm and self-possessed nature absolutely necessary to one who would be intimate with Easterns, and moreover of a cast of countenance resembling so closely that of a pure Arab family of Mekkeh that an Egyptian, though repeatedly assured of the mistake, persisted in his belief that the reputed Ingleezee was a member of that family; Lane was able, as scarcely one other European has been, to mix among the people of Cairo as one of themselves, and to acquire not only the refinements of their idiomatic speech and the minute details of their etiquette, but also a perfect insight into their habits of mind and ways of thought. The Spirit of the East is a sealed book to ninety-nine out of every hundred orientalists. To Lane it was transparent. He knew the inner manners of the Egyptian's mind as well as those of his outer life. And this was the result of the many years he lived among the people of Cairo, of which these few months in 1826 were the beginning.

His life at this time, however, was not wholly spent among Easterns. There was still a European side. He was one of the brilliant group of discoverers who were then in Egypt: and young as he was he was received among them with cordial welcome and unfeigned appreciation. Within the charmed circle to which Lane was now admitted were men such as Wilkinson and James Burton (afterwards Haliburton), the hieroglyphic scholars; Linant and Bonomi; the travellers Humphreys, Hay, and Fox-Strangways; the accomplished Major Felix, and his distinguished friend Lord Prudhoe, of whose noble appreciation of Lane's work much will presently be said. With such friends and in such a city as Cairo, the life of the young orientalist must have been enviable.

But the time had now come for the first Nile-voyage. The journey from Alexandria to Cairo had not damped the enthusiastic longing with which Lane looked forward to the upper country—Thebes and Philae and Denderah. He determined to ascend to the Second Cataract, a limit further than most travellers then ventured and beyond which travelling was almost impossible. In March 1826 he hired a boat, for twenty-five dollars a month, manned by a crew of eight men, who were to find their own provisions, and on the 15th he embarked, set his cabin in order and sailed.

Lane's plan was, in the up-voyage to see in a cursory manner everything that could be seen, and in the down-voyage to make the notes and drawings from which he intended to construct his "Description of Egypt." In the up-voyage we see him sailing from one place of interest to another, with as little delay as possible; spending the whole day in walking to some ruin at a distance from the bank, and so

the next day, and every day, so long as there was anything worth visiting on shore. As a sightseer in Egypt Lane was indefatigable. He would walk on the hot plain, with the thermometer at 112° in the shade, till his feet were blistered, and he had to throw himself on his back to relieve them from the burning of the sand. When there was nothing to take him on shore, he would smoke his pipe on deck, and watch the people in the villages as he passed, or rest his eyes on the long lines of palms and dom and nabk trees that fringe the bank. Sometimes a compulsory variety was made by the wind dropping, when the boatmen would turn out and drag the tow-rope. Or the boat was kept for days in an uninteresting place by a wind against which towing was vain labour. A sandstorm would now and then cause an unpleasant diversion, and not only keep Lane in his cabin, but follow him there and fill every crevice. It was quite another matter, though, with the sand-pillar; which was the work of an 'Efreet, who stirred up the dust in his flight, and, being an 'Efreet, might be amenable to persuasion. Lane encountered one of these pillars of sand in one of his walks, and following the instructions of his guide he accosted the 'Efreet with the cry of "Hadeed" ("iron"), and the sprite passed at a respectful distance. The modern life of Egypt claimed the traveller's attention no less than the ancient. He visited the tombs of the Sheykh El-Hareedee and the Sheykh 'Abd-el-Kádir El-Geelánee, and went through the usual ceremonies with a precision in which no Muslim could find a fault; he received the calls of the various dignitaries on the way with the utmost courtesy, although he was obliged to decline the presents of Abyssinian girls and nargeelehs which they were fond of offering; and he seldom missed an opportunity of strolling through an Arab town, or watching an encampment of Bedaweess, and learning something more of the ways of the people.

At Denderah, near the end of April, Lane met James Burton, and together they suffered from the Khamáseen winds, and found they could make no drawings nor leave their boats. On the 6th of May the great Propylæum of Thebes came in view; on the 15th at Philæ, they found Linant, who had left Cairo a couple of days earlier. After going on to Abou-Simbel, and then to the Second Cataract, Lane turned his boat and prepared to descend the Nile. Lane seems to have spent his time during the whole of this return voyage in drawing and measuring and describing, often sitting under an almost vertical sun, his thermometer occasionally bursting at 150° , and with no other protection from the scorching heat than a single *tarboosh*. At Philæ he again found Linant, waiting for the rising of the river to pass the Cataract, and during the eight days they spent together there Strangways made his appearance, went to Wádee Halfeh, and then came back to them; and in company with him Lane continued his way down the river. Seventy-three days (July 30 to October 11, 1826) were spent at Thebes, where he met Hay, in making a minute survey of the tombs and temples. Here he lived in three different houses. The first was Yáni's house, among the tombs on the western side; then he moved to a ruined part of the first propylæum of El-Karnak; and for fifteen days he lived in one of the Tombs of the Kings, for the sake of its comparative coolness. In the former abodes the thermometer ranged from 90° to 108° in the shade; but in the Tombs of the Kings it did not rise above 87° .

Coming back to Cairo, Lane went among the people as before, busy in preparing his account of their manners and customs, and his description of their city. After several months thus spent, he again started for the Nile, again ascended to the Second Cataract, and stayed forty-one days (November 1 to December 12, 1827) at Thebes, completing his survey of the temples. And, having accomplished the great object of his travels, having prepared a complete description of Egypt and Lower Nubia, the country and the monuments and the people, he came back to Cairo in the beginning of 1828, and after a short stay at the capital,

and a final visit in the spring to the Pyramids of El-Geezeh and Sakkarah, in company with Hay, he returned to England in the autumn of the year.

These three years of the first visit to Egypt had not been years of idleness. Lane was not the typical traveller, who travels for amusement, and perhaps writes a book to record his sensations for the gratification of an admiring public. Lane's object was a far different one. He travelled, so to say, to map the country. And his was a propitious time. Egypt had but recently been opened up to explorers, and no one had yet fully taken stock of her treasures. Hamilton, indeed, and Niebuhr had broken the ground with their books; but no systematic account of the country, its natural characteristics, its people, and its monuments, had yet been attempted. Successfully to perform such a work demanded long and unceasing labour and considerable abilities. Lane never shrank from toil of any kind, and he possessed just those natural gifts which were needed by one who should do this work. Lord Brougham once said, "I wonder if that man knows what his *forte* is?—Description:" and Brougham was right. Very few men have possessed in an equal degree the power of minutely describing a scene or a monument, so that the pencil might almost restore it without a fault after the lapse of years. This power is eminently shown in the "Description of Egypt." Every temple or tomb, every village, every natural feature of the country, is described in a manner that permits no improving. The objects stand before you as you read, and this not by the use of imaginative language, but by the plain simple description. Lane had a vehement hatred of "fine writing," and often expressed his dislike to those authors who are credited with the habit of sacrificing the truth of their statements to the fall of the sentence. He always maintained that the first thing was to find the right word to express your meaning, and then to let the sentence fall as it pleased. It is possible that in his earliest work he carried this principle a little too far; and in his most finished production, the notes to "The Thousand and One Nights," considerable care may be detected in the composition. But in every thing he wrote, the prominent characteristic was perfect clearness, and nowhere is this more conspicuous than in the "Description of Egypt." But further, to prevent the scant possibility of mistaking the words, the work was illustrated by 101 sepia drawings, made with the camera lucida, (the invention of his friend Dr. Wollaston,) and therefore as exact as photography could make them, and far more pleasing to the eye. Those whose function it is to criticise artistic productions have unanimously expressed their admiration of these drawings. And though Lane would always say that the credit belonged to his instrument and not to himself, it is easy to see that they are the work of a fine pencil-hand, and could not have been done by any one who chose to look through a camera lucida. Altogether, both in drawings and descriptions, the book is unique of its kind.

It has never been published. And the reason is easily seen in the expense of reproducing the drawings. Lane himself was never a rich man, and could not have issued the book at his own expense, and no publisher was found sufficiently enterprising to risk the first outlay. An eminent firm, indeed, accepted the work with enthusiasm, but subsequently retracted from its engagement in consequence of the paralysis of trade which accompanied the excitement of the Reform agitation. It is needless, however, to refer to affairs that happened nearly fifty years ago, although they were a cause of much annoyance and disappointment to the author of the "Description of Egypt"; who naturally was ill-disposed to see the work of several years wasted, and who could not forget the high praises that had been passed upon the book and the drawings by all who were competent to form an opinion. There can be no doubt in the mind of any one who has studied the manuscript and the drawings, that travellers in Egypt have sustained in this work a loss which has not yet been filled up, and is not likely to be, unless the "Description of Egypt" should yet be published.

We have seen Lane in a phase of his life distinct from all the remainder. The years 1825—28 are the only time in which he could be called a traveller. Even then the traveller bent on the enjoyment of the wonders of a new land is swallowed up in the student intent on understanding the monuments of a marvellous antiquity. But after this first visit all traces of the traveller disappear, and the serious laborious student becomes everything. Once again in after years did Lane ascend the Nile as far as Thebes, and live the old life in his tomb; but it was to avoid the Plague, and his visit there was still devoted to study. Henceforward we shall see, not the enterprising and often daring explorer, climbing flat-faced cliffs, swinging down a mummy-pit, crawling in the low passages of tombs and pyramids, but a scholar at his desk, a learned man honoured in learned circles, the highest authority on matters Arabian to whom England or Europe could appeal.

1828—1835.

THE SECOND VISIT TO EGYPT (1833—5.)

FOR some time after his return to England, Lane was occupied in working his Egyptian notes and diaries into the form that the manuscript of the "Description of Egypt" now wears. It has already been said that the negotiations with the publishers for the production of the book fell to the ground. But before this happened, Lane had separated from the body of the work his account of the modern inhabitants of Egypt, which it was thought would appear to greater advantage and be more widely read as a distinct book. This part of the "Description" was shown to Lord Brougham, who at once recognised its high merit, and recommended it to the Society for the Diffusion of Useful Knowledge, of which he was a Member of Committee. It was in consequence of the acceptance of the work by the Society that Lane determined to visit Egypt again, in order to enlarge and perfect his account of the people. This is an instance of that thoroughness which is shown in every work of his. Whatever came to his hand to do, he did it with all his might. He would never condescend to anything approaching slovenly work; and thought little of crossing the Mediterranean and staying two years at Cairo in order to bring nearer to perfection a sketch of the manners and customs of the inhabitants of Egypt, which to an ordinary writer would have seemed to stand in need of no revision. Without hesitation he went over the whole ground again, verified each statement, and added much that had been omitted from the earlier and more concise work. During the two years he spent in the Egyptian metropolis, scarcely a day passed without his going out among his Muslim friends and accustoming himself more completely to their manners, or witnessing the various public festivals of the year. Every day's experience was carefully recorded in a little library of note-books, all written in his singularly clear and neat hand, except where here and there an Egyptian friend has scribbled his own statement in Arabic. One of these note-books appears to have been kept for recording the more important scenes that Lane witnessed, and is fortunately dated, so as to form an intermittent diary. As this is this is the only journal he ever kept, to my knowledge, except a brief account of his first Nile-voyage, it is here reproduced. Besides the necessary suppression of a few passages relating to family matters, certain long passages have been omitted, since they occur verbatim in Lane's published works. It is not often that the pages of a diary can be transferred to a finished book like "The Modern Egyptians" without even verbal alteration. But it was the same with everything Lane wrote. If he was asked a question by letter, his answer was always fit for publication, both in style and in accuracy of matter.

London, 25th Oct., 1833.—Engaged my passage to Alexandria on board the merchant brig *Rapid*, Capt. Phillips, 162 tons, for 30 guineas, to be found with all necessary stores, poultry, &c.—6th Nov. Embarked at St. Katharine's Dock.—7th. Sailed.—25th. Passed Gibraltar.—5th Dec. Passed Malta.—13th (1st of Shaabán, 1249). Arrived at Alexandria.

It had rained almost incessantly, and very heavily, during the three nights previous to our arrival at Alexandria; and the streets were consequently in a most filthy state. The general appearance of the people was also far more miserable than when I was here before. The muddy state of the streets doubtless confined most

well-dressed persons to their houses; but it is rather to the severe oppression of late years, and to repeated conscriptions, which have deprived many parents of the support they received from the labour of their sons, that I attribute the difference which I remarked in the general aspect of the population of this place. A few days before my arrival, some persons from Constantinople had brought the plague there. They were put into quarantine; and the disease had thus been confined within the Lazarette, which was surrounded by a cordon of soldiers. There had been 87 cases, and 23 deaths.—I dined and slept at Mr. Harris's country-house, which is in an angle of the garden in which the house that

Mr. Salt resided in is situated, where I stayed during my first visit to Alexandria. A part of this garden is converted into a burial-place for the English. Mr. Salt is buried there.—Alexandria is rapidly increasing towards the site of the old city: several large and handsome buildings have lately been erected in that quarter.

14th. Removed my luggage from the brig to a boat on the Mahmoodeeyeh; and in the afternoon set sail for the Nile. Paid 45 piasters for the voyage to the Nile.—15th. Arrived before sunrise at the Foom, or the mouth of the canal, where it communicates with the Nile. A bridge with gates has lately been constructed across the mouth, to retain the water in the canal during the season of low Nile.—I here had to engage another boat, on the Nile. Bargained for 80 piasters for the voyage to Maṣr (or Cairo). Proceeded to Fooweh; but could not continue our voyage in consequence of a violent contrary wind. The air was very thick; and I could hardly fancy myself in Egypt. The river still very turbid. There were many boats here conveying Turkish pilgrims on their way to join the Egyptian Caravan to Mekkeh. Fooweh seems to be falling to utter ruin and to be inhabited by the most squalid miserable people I ever beheld. I am told that I shall remark the same at all the villages we have to pass; and the reason is this:—all the best-looking young men have been picked for the army or navy, and their wives and lovers have mostly followed them; but being parted from them on their arrival at the metropolis have there betaken themselves to prostitution; and Maṣr now absolutely swarms with prostitutes. Thus the villages have been half desolated; and seem to be peopled in general with the most wretched, ugly, old, and haggard paupers. I see scarcely one good-looking young woman among a hundred; or scarcely one where I used to see a score; and almost all are in rags.—16th. In the afternoon, though the wind was still very high and from the S.W., we proceeded. Stopped for the night under the west bank, a little below Shubra Kheet. Several heavy showers of rain fell, accompanied with violent gusts of wind, which obliged many boats, loaded with Turkish pilgrims, to stop at the same part. From a boat next above ours, during a shower of rain, there poured forth a number of these pilgrims, each with his ewer in his hand, to perform the ablution preparatory to prayer; and some of them aged and decrepit. While meditating on their zeal and the hardships which awaited them and admiring their grave and venerable aspect, I was surprised to see six of them, and among these some of the most aged, run to a táboot (a kind of water-wheel used for irrigation), and, with shouts such as their children would have used on a similar occasion, amuse themselves by exerting what little strength they had to perform, all the six together, the work of one cow; and turn, which they could only do very slowly, the stiff and creaking wheel. A few minutes after, they performed their devotions, all of them together, with the utmost solemnity and decorum, ranged in ranks, four abreast, under the partial shelter of some durah about 12 feet high: one acted as Imám, in the first rank; and having previously chanted the *adán*, recited the prayers, chanting the *farḍ*-prayers in a high key and loud voice.—To-day I began to feel the effect which is often produced by first drinking the water of the Nile, and by the cool air of the night; my cabin being only furnished with blinds, like those of an English carriage, to the windows, I was much exposed to the night-air.—17th. Advanced to Shubra Kheet. The weather being boisterous and rainy, and my reiyis determined to proceed, I made a new agree-

ment with him; to pay 20 piasters a day, and to stop when and where I desired. Accordingly I remained the rest of this day, and the following night, at Shubra Kheet.—18th. Of the prudence of the new arrangement which I had made for my boat I received a strong proof in information brought me to-day that a boat which I had first hired at the Foom, about the same size and on the same terms as that in which I now am, but afterwards left for the latter boat in consequence of an order that vessels there should take their departure according to the order in which they lay, had been capsized in the night: the crew and passengers were saved; but remained shivering in their wet clothes for many hours; no village being near. Had this been my case, in my present indisposed state, I should probably have lost my life; or, if not, my books &c. would have been lost or spoiled. My informant thanked God for my preservation; and I most heartily joined him.—19th. Proceeded to Sháboor: the wind still very violent and contrary: on the 20th, to Nádir; 21st, to Záwiyet Razeem, by the tow-rope; having scarcely a breath of wind.—22nd. Calm. Proceeded, by towing, to Wardán.—23rd and 24th. As the wind was violent and contrary during the greater part of each of these days, my reiyis absented himself from the boat. I punish him by deducting two days' pay.—25th. Arrived within five miles of Boolák.

26th. Arrived at Boolák about noon. Sent for a janisary from the Consulate to pass my luggage at the custom-house, and rode up to my old friend 'Osmán, who had made preparations for my reception in a house belonging to him and next to that in which he resides. This house I have engaged for the period of my intended stay in Maṣr. It is situated in the most healthy part of the town, near the N.W. angle; and to me, who have suffered from ophthalmia, it is a desirable residence, as it has glass windows. I have no doubt that ophthalmia in this country is generally the effect of suppressed perspiration, which is most commonly induced by the night-air (the windows of almost all the houses in Maṣr and the other towns being merely of wooden lattice-work); and that it is aggravated by the habit of keeping the head too warm, and the feet too cool.

The aspect of Maṣr, as seen in the approach from the port, has been much improved since the period of my last visit by the removal of many of the mounds of rubbish which rose along that side, and by most of the space which these unsightly objects occupied being converted into gardens. A short time ago, European travellers, if habited in the Turkish or Egyptian dress, were not allowed to enter the gates of Maṣr without a passport (called *tezkerék*), which was shown to the guard. This custom is now dispensed with. It was adopted in order to ascertain the number of the population; and to insure that no one of the natives might be unknown, and so escape paying the *firdeh* or poll-tax. In the interior of the metropolis I observe more ruined houses than when I was last here; and in the appearance of the lower orders, more wretchedness. No change has taken place in the style of the costume of the natives; but the military officers, and the Turks in the employ of the Báshá, have adopted the Nizámeé dress, which was becoming common among them before I last quitted Maṣr. The head-dress (being merely a *ṭarboosh*, without the muslin or Kishmeeree shawl wound round it) has lost its elegance; and the whole dress is less becoming and graceful than the Memlook costume which it has superseded; though it is more convenient for walking and any active exertion. Formerly, a grandee of Maṣr, with his retinue of twenty or more well-mounted men, clad in habits of various and brilliant hues, and with splendid accoutre-

ments, the saddles covered with embroidered velvet and plates of gilt and embossed silver, and the bridles, headstalls, and other trappings ornamented in a similar manner and with rows of gold coins suspended to them, presented a strikingly picturesque and pompous spectacle. Sights of this description are no longer witnessed in the Egyptian metropolis. Even the Báshà, when he occasionally rides through the streets, is followed by only three or four attendants, and is not more distinguished by the habits than by the number of his retinue. As dark colours, and particularly black, are now fashionable among the Turks, and their dresses are generally embroidered with silk, instead of gold lace, there is much less contrast and variety observable in the costumes of the passengers in the crowded streets; but at present there is a little more variety and bustle than is usual, from the number of Turkish pilgrims resting here on their way to Mekkeh.

My old acquaintance the sheykh Ahmad (or *seyd* Ahmad, for he is a *shereef*) called on me as soon as he had heard of my arrival. He has resumed his old habit of visiting me almost every day; both for the sake of getting his dinner or supper, or at least tobacco and coffee, and to profit in his trade of bookseller. I wish I could make a portrait which would do justice to his singular physiognomy. For many years he has been nearly blind: one of his eyes is quite closed: the other is ornamented on particular occasions, as the two great festivals, &c., with a border of kohl; though he is a shocking sloven at all times. He tells me that he has taken a second wife, and a second house for her; but that he is as poor as ever; and that my usual yearly present of a dress will be very acceptable.* He has a talent for intrigue and cheating, which he exercises on every opportunity; being lax in morals, and rather so in his religious tenets. Notwithstanding these defects, and sometimes in consequence of his having the latter defect, I find him very useful. Much of the information that I have obtained respecting the manners and customs of his countrymen has been derived from him, or through his assistance; as he scruples not to be communicative to me on subjects respecting which a bigoted Muslim would be silent. He has just brought me a *mushaf* (or copy of the *Qur-án*), which he wishes me to purchase; but he thinks it necessary, as he did on former similar occasions, to offer some excuse for his doing so. He remarks that by my following or conforming with many of the ceremonies of the Muslims I tacitly profess myself to be one of them; and it is incumbent on him to regard me in the most favourable light. "You give me," says he, "the salutation of 'Peace be on you!' and it would be impious in me, and directly forbidden by my religion, to pronounce you an unbeliever; for He whose name be exalted hath said in the Excellent Book,—'Say not unto him who greeteth thee with peace, Thou art not a believer' (ch. iv., v. 96)—therefore," he adds, "it is no sin in me to put into your hands the noble *Qur-án*: but there are some of your countrymen who will take it in unclean hands, and even put it under them and sit upon it! I beg God's forgiveness for talking of such a thing: far be it from you to do so: you, praise be to God, know and observe the command 'None shall touch it but those who are clean.'" (ch. lvi., v. 78: these words are often stamped upon the cover.) He once sold a *mushaf* on my application to a countryman of mine, who, being disturbed just as the bargain was concluded by some person entering the room, hastily

put the sacred book on the *deewán* and under a part of his dress, to conceal it: the bookseller was much scandalized by this action; thinking that my friend was sitting upon the book, and doing so to show his contempt of it. There was only one thing that I had much difficulty in persuading him to do, during my former visit to this country; which was to go with me to the mosque of the *Hasaneyn*, the burial-place of the head of the Prophet's grandson, *El-Hoseyn*, and the most sacred of the mosques of *Maṣr*. On passing with him before one of the entrances of this building, one afternoon in *Ramaḍán*, when it was crowded with Turks, and many of the principal people of the metropolis were among the congregation, I thought it a good opportunity to see it to the greatest advantage, and asked my companion to go in with me. He positively refused, in the fear of my being discovered to be an Englishman, which might so rouse the fanatic anger of some of the Turks there as to expose me to some act of violence. I therefore entered alone. He remained at the door; following me with his eye only (or his only eye), and wondering at my audacity; but as soon as he saw me acquit myself in the usual manner, by walking round the bronze screen which surrounds the monument over the spot where the martyr's head is buried and then going through the regular attitudes of prayer, he came in and said his prayers by my side.—The principal subjects of the conversations which my other *Maṣree* acquaintances have held with me since my return to their country have been the oppression which they suffer under the present government, the monopolies of the Báshà, and the consequent dulness of trade and dearness of provisions, &c. The sheykh Ahmad is less querulous: he praises the Báshà for including booksellers among persons of literary and religious professions, from whom no *firdeh* is exacted. He and another bookseller, who is his superior, are agents for the sale of the books printed at the Báshà's press, at *Boolák*. They have a shop in the principal street of the city (nearly opposite the entrance to *Khán El-Khaleelee*), which will be a convenient place for me to repair to on the occasions of public processions.

Friday, 10th of January.—Last day (29th) of *Shaabán*.—In the afternoon of this day I went to the booksellers' shop to see the procession of the *Leylet er-Rooyeh*, or Night of the Observation of the new moon of *Ramaḍán*, the month of abstinence. Soon after the '*asr*', the shops were mostly shut, and the *mastabahs* occupied by spectators, old and young. The foremost persons in the procession, a company of *Nizám* infantry, passed the place where I was sitting (within ten minutes' walk of the *Kádee's* house, whither they were destined) about an hour and a quarter before sunset. The whole procession consisted of nothing more than several companies of *Nizám* troops, each company preceded and followed by bearers of *mesh'als*, to light them on their return, together with small parties of members of those trades which furnish the metropolis with provisions: a group of millers following one party of soldiers; a group of bakers, another: after all of whom came the *Mohtesib*, with attendants. The soldiers were accompanied by drummers and fifers, and one band. The members of trades who took part in the procession, with several *fakeers*, shouted as they passed along—"O! *Eṣ-saláh! Eṣ-saláh! Salloo 'ala-n-Nebee! 'aleyhi-s-selám!*" (O! Blessing! Blessing! Bless ye the Prophet! On him be peace!). After every two or three companies there was an interval of many minutes: so that about an hour elapsed before the procession had passed the place where I sat. After waiting some time at the *Kádee's*, the information that the new moon had been seen was brought there; and the

* Here follows the story of Sheykh Ahmad's mother, told in the preface to *The Modern Egyptians*, p. xviii. (5th Ed.)

soldiers and other persons who had formed the procession thither divided themselves into several companies, and perambulated different quarters of the town; shouting *Ya' ummata kheyri-l-ana'm! Siya'm! Siya'm!* (O followers of the best of the creation! Fasting! Fasting!). The mosques were all illuminated within; and lamps hung at their entrances, and upon the galleries of the *mád'nehs*.—When the moon is not seen, the people are informed by the cry of *Ghadà min shahri Shaaba'n! Fítár! Fítár!* (To-morrow is of the month of Shaabán! No fasting! No fasting!).—The people seem as merry to-night as they usually do when released from the miseries of the day's fast.*

11th of January.—1st of Ramaḍán.—Instead of seeing, as at other times, most of the passengers in the streets with the pipe in the hand, we now see them empty-handed, or carrying a stick or cane; but some of the Christians are not afraid, as they used to be, of smoking in their shops during this month. The streets in the morning have a dull appearance, many of the shops being shut; but in the afternoon they are as much crowded as usual, and all the shops are open. A similar difference is also observable in the manners and temper of the people during the day-time and at night: while fasting, they are generally speaking very morose: in the evening, after breakfast, they are unusually affable and cheerful. As Ramaḍán now falls in the winter, the fast is comparatively easy; the days being short, and the weather cool: therefore thirst is not felt so severely. The period from the commencement of the fast (the *imsák*), which is at this season within two hours of sunrise, to the time when it ends, or sunset, is now (in the beginning of the month) 12 hours and 12 minutes: at the end of the month it will be 12 hours and 47 minutes. Servants who are fasting (as mine, and most others, are), if they have to bring a pipe to a person who is not keeping the fast, will not draw the smoke as usual at other times, but put a live coal upon the tobacco, and blow upon it, or wave the pipe through the air; and then present it. I take my principal meal now at sunset, in order that it may serve as a breakfast to any friend who may call on me in the evening, at or before that time. Towards evening, and for some time after sunset, the beggars in the streets are now more than usually importunate and clamorous. I often hear the cries of *Faṭoorée 'aleyk ya' Rabb!* (My breakfast must be thy gift, O Lord!)—*Ana deyf Allah wa-n-Nebee* (I am the guest of God and the Prophet!)—and the following, which exhibits a union (not uncommon in similar cries) of the literary and popular dialects of Arabic—*Men fattár sa'im luh agrun da'im* (Who gives breakfast to a faster will have an enduring recompense). The coffee-shops are now much frequented by persons of the lower orders; many of whom prefer to break their fast with a cup of coffee and a pipe. Parties assemble at these shops a little before sunset, and wait there to hear the evening call to prayer, which announces the termination of the day's fast. Some of the coffee-shops offer the attraction of a reciter of tales, or poetical romances, during the nights of Ramaḍán. It is also a custom among some of the 'Ulama of Maṣr to have a Zikr performed in their houses, by a numerous company of fakeers, every night during this month.† My almost daily visiter, the sheykh Aḥmad, the bookseller, tells me that he cannot spend much time with me this month; as he sleeps half the day, and breakfasts, and takes part in a Zikr, every evening, at the house of the late sheykh El-'Aroosee, who was one of the four great sheykhhs of Maṣr,

presiding over the Ḥanafeeyeh, of whom he was also the muftē.—As I was sitting at the booksellers' shop to-day, the Básha, Moḥammad 'Alee, rode by, on his way to say the afternoon prayers in the mosque of the Ḥasaneyn, followed by only four attendants; the first of whom bore his *seggádeh* (or prayer-carpet), in an embroidered kerchief, on his lap. The Básha was very plainly dressed, with a white turban. I should not have known him, had I not been informed that it was he; for he appears much older than when I was last in Egypt; though he looks remarkably well. He saluted the people right and left as he passed along: all rising to him.—It is the general fashion of the principal Turks in Maṣr, and of many of their countrymen, to repair to the mosque of the Ḥasaneyn in the afternoon during Ramaḍán; to pray and lounge; and on these occasions, a number of Turkish tradesmen (called *Toḥafgeeyeh*, or *Toḥafjeeyeh*) expose for sale, in the court of the *meyḍa-ah* (or tank for ablution) of this mosque, a variety of articles of taste and luxury suited to the wants of their countrymen; such as porcelain, glass, gold, silver, brass, and copper wares; cutlery; mouth-pieces of pipes and pipe-sticks; and many other commodities, chiefly from Constantinople, or other places in Europe. The interior of the Ḥasaneyn during the afternoon in Ramaḍán is one of the most interesting sights in Maṣr; but from the circumstances which render it so, and particularly from its being the most sacred of all the mosques in Maṣr, none but a Muslim can enter and witness the scene which it presents, unless accompanied by an officer of the government, without imminent risk of being discovered, violently turned out, insulted with scurrilous language, and perhaps beaten or spit upon. I only once ventured into this mosque on such an occasion; and then was careful to perform all the usual ceremonies. Many persons go to the mosque of the Ḥasaneyn to offer up their petitions for particular blessings, in the belief that the sanctity of the place will ensure the success of their prayers.

A man was beheaded to-day, for stealing several pipes and drinking-cups, belonging to the Básha, in the Citadel.

Feb. 9th.—Last day (30th) of Ramaḍán.—Ramaḍán has passed away with scarcely any incident to relieve its dulness, excepting the usual merry-making of the lower orders of the people at night in the coffee-shops, where smoking tobacco or hemp, playing at some kind of game, or listening to a story-teller, were their ordinary amusements. I have not observed funerals to be more numerous than usual during the latter part of the month, as is the case when Ramaḍán falls in the warmer seasons; but the people have not seemed less out of humour with the fast. Weariness and moroseness are the predominant effects of the observance of Ramaḍán; and if people are seen at this time more than usually occupied in mumbling portions of the *Kur-án*, I think their motive is rather to pass away the time than anything else. I am told that many more persons break the fast now than did when I was last here. Even the Kádee told an acquaintance of mine, a few days ago, that it was his custom only to keep the first two and last two days of the fast. By the poor, in general, it is still rigidly kept; and, by them, most severely felt, as they can seldom relax from their ordinary labours. There is now living in this city an old man who fasts every day in the year, from day-break to sunset, excepting on the occasions of the two 'Eeds (or festivals), when it is unlawful for the Muslim to fast. At night he eats very sparingly. He keeps a shop in the shoe-market called *Ḳaṣabat Rudwán*, where he is generally seen occupied in re-

* Cp. *Mod. Eg.* p. 472.

† Cp. *Mod. Eg.* pp. 474—6

citing the *Qur-án* and handling his beads. It is said that there are several other persons here who fast in the same austere manner.—The weather during the month which is just expiring has been of an unusual kind: several very heavy showers of rain have fallen; and the streets have seldom been dry more than two or three days together.

In the afternoon of this day (at the hour of the *'aṣr*) the guns of the Citadel announced the termination of the period of the fast: the new moon having been seen. The fast is, however, kept till sunset. In the evening, the guns fired again. With sunset, the *'Eed* commences. The people are all rejoicing: swings and whirligigs are erected in many parts of the town, and in its environs; and several story-tellers and reciters of poetry have collected audiences in various places.

10th.—First day of the *'Eed*.—At day-break, all the mosques were crowded with worshippers, to perform the prayers of the *'Eed*; and now, every minute, friends are seen in the streets congratulating, embracing, and kissing, each other. Many of the people (all who can afford) are seen in complete new suits of clothes: others, with a new *'ere*, or *ṭarboosh* and turban, or, at least, a new pair of red or yellow shoes. Most of the shops are shut, excepting those where eatables are sold. The people are mostly occupied in visits of congratulation; or repairing, particularly the women, to the tombs of their relatives. Donkeys laden with palm-branches, for the visitors of the tombs, obstruct the streets in many places. The guns of the Citadel are fired at noon and in the afternoon (at the *'aṣr*) on each of the three days of the *'Eed*.

12th.—Last day of the *'Eed*.—This day I accompanied my neighbour *'Osmán* to visit the tomb of the sheykh Ibraheem (Burckhardt), in the cemetery of *Báb en-Naṣr*, on the north of the city, to see that the monument was in good repair, and to pay to the memory of the lamented traveller that tribute of respect which is customary on the occasion of the *'Eed*. The principal part of the burial-ground, directly opposite the *Báb en-Naṣr*, was occupied by dense crowds of persons who had collected there for their amusement, and presented a most singular scene. Vast numbers of tents were erected; some, for the reception of idlers; but most, for the visitors of the tombs; many of whom, conspicuous by their palm-branches, were, like ourselves, making their way with much difficulty through the multitude. A woman who had fallen down here on the first day of the *'Eed* was trodden to death. Being mounted on donkeys, we got on better than some others; but our palm-branch, borne before us, and showing our pious intention, had not the effect of inducing any one to move out of our way. A large space was occupied by swings and whirligigs, all in rapid motion, and loaded with boys and girls: the principal objects of attraction to persons of maturer age were conjurors, musicians, dancing-girls, and dancing-men. Having passed through the most crowded part of the cemetery, we soon arrived at the tomb of the sheykh Ibraheem. It is a plain and humble monument of the usual oblong form, constructed of the common, coarse, calcareous stone of the neighbouring mountain-range of *Muḳattam*, with a stela of the same stone, roughly cut, and without any inscription, at the head and foot. Numerous *ḥaḳeers* resort to the cemeteries during the three days of the *'Eed*, to perform, for the remuneration of a piaster or two, the service usual on those occasions when visitors arrive; consisting of the recital of, at least, one of the longer chapters of the *Qur-án*, and afterwards of the *Fát'hah*, which latter the visitors recite with

him. One of them was employed to perform this service by my friend. He did it very rapidly, and without much reverence, seated at the foot of the tomb. This being finished, and the palm-branch broken in pieces and laid on the tomb, a fee was given to the guardian of the tombs, and we returned.—*'Osmán* performed the pilgrimage in company with the sheykh Ibraheem. He presented me a few days ago with the certificate of Ibraheem's pilgrimage. It is a paper of the size of a small quarto leaf: the greater part occupied by a representation of the temple of Mekkeh, drawn with ink, and ornamented with red, yellow, and green, and with silver leaf: beneath which picture is written the document of which the following is a copy.—“Praise be to God, who hath made the pilgrimage to be rightly accomplished, and the intention rewarded, and sin forgiven. To proceed.—The respected *ḥāgg* Ibraheem hath performed the pilgrimage, according to the divine ordinances, and accomplished all the incumbent ordinances of the Prophet, completely and perfectly. And God is the best of witnesses. The halt was on the 9th day of the month of *El-Ḥeggeh*, in the year 1229.”

15th.—Witnessed the procession of the *Kisweh*, which I have described in one of my note-books.*

17th.—The Magician *'Abd El-Ḳádir* came to me. His performances unsuccessful.

18th.—A man was beheaded yesterday; and another to-day. One was for entering a house to rob, and for attempting to murder the owner. He locked the latter in one of the rooms, and then proceeded to rifle the house. On descending, he saw the owner at a window, calling for assistance; and fired a pistol at him.—The crime of the other, who was a Turk, a *ḳowwás* of the *Báshà*, was robbing and murdering a Turkish pilgrim. He arrested the pilgrim on the canal of Alexandria, under pretence of his being required to answer some charge preferred against him before *Moharram Bey*, the Governor of Alexandria. After conducting him some little distance towards Alexandria, he murdered him, and threw his body into the pit of a *sákiyeh*. The companions of the unfortunate man, some days after, being surprised at hearing no tidings of him, applied to *Moharram Bey*; and finding that he knew nothing of the circumstance, searched for and apprehended the murderer.—Robberies have become very frequent here of late: crime, as might be expected, increasing with the oppression and misery of the people.—News arrived to-day of a number of *Aḥmad Báshà's* horses having been stolen, by a party of *Bedawees*, from the *Feiyoom*, where they had been sent for the clover season.

20th.—The Magician came again, in the evening. His performances I have described in one of my note-books.†

27th.—Went to the *Ḥasaneyn*, to see the *Kisweh*, the *Burḳo*, &c., previously to their being packed up and dispatched with the caravan to Mekkeh. The sewing of the *Kisweh* was not quite completed: several men and women were at work upon it in the great hall, or portico. I asked for, and obtained, for a trifling present, a piece of the *Kisweh*, a span in length, and nearly the same in breadth. In sewing the several breadths together, it is necessary to cut off some small strips; and these are sold, or given, to persons who apply for them; being considered as amulets. In the saloon of the tomb, I found several pious visitors; and, among them, a poor man, standing before the bronze screen which surrounds the monument, and praying aloud,

* Cp. *Mod. Eg.* p. 480.

† Cp. *Mod. Eg.* pp. 268, ff.

with uplifted hands, for food ; saying—"Bread, O Lord ! I pray for bread : I do not ask for dates : I only pray for bread."—After I had recited the *Fát'hah*, according to custom, at the shrine of Hóseyn, I went to a small apartment adjoining the mosque, in which were placed the *Burko'*, the covering for the *Maḵám Seydna Ibraheem*, the covering of the *Maḵmal* (which were partly unfolded for me to see), the *Hegáb* (or *Mushaf*), of the *Maḵmal*, and the embroidered green silk bag in which is kept the key of the *Ḳaṣbeh*. As soon as I had gratified my curiosity by inspecting these sacred objects, and again recited the *Fát'hah*, by desire of the persons who showed them to me, and who did the same, I was overwhelmed with applications for presents by about a dozen ministers and inferior servants of the mosque. Three or four piasters satisfied them ; or at least silenced them.—On my way to the *Ḥasaneyn*, I passed through the great mosque *El-Azhar*. I was obliged to send my servant by another way because he was carrying my pipe, which could not with propriety be taken into the mosque, though several persons were carrying about bread and other eatables in the great court and in the place of prayer, for sale to the *mugáwireen* (or students) and the other numerous frequenters of this great temple and university. The weather being not warm, the court was crowded with groups of students and idlers, lounging or basking in the sun ; and part of it was occupied by schoolmasters with their young pupils. The interior of this mosque always presents a very interesting scene, at least to me, from its being the principal centre of attraction to the votaries of religion, of literature, and of other sciences, throughout the Muslim world. The college has just been disgraced by one of its members having been convicted of a robbery ; and this morning several of the learned community, having heard that eight men were just about to be hanged, were in a state of alarm lest their guilty associate should be one of that number. A brother of this culprit was pointed out to me, conversing, with apparent apathy, with another person, who, turning to me, asked me if I knew of any case on record of a member of the *'Ulamà* being hanged.—Shortly after I had quitted the *Ḥasaneyn*, the eight men above-mentioned were hanged ; each in a different part of the town. The member of the college was not among them. In crossing the principal street of the city, I saw one of them, hanging at the window of a *sebeel*, or public fountain. He was a soldier. His crime was robbery and murder. Another of the eight was hanged for a similar crime. He entered the house of a rich Jewess, ostensibly for the purpose of taking away the dust ; murdered her, by cutting off her head ; put her remains into a large *zeer* (or water-jar), and having thrown some dust in the mouth of the jar, carried it away ; but it was broken at the bottom, and some blood dripping from it attracted the notice of passengers in the street, and caused his apprehension. Some jewels which had belonged to the murdered woman were found upon his person.

3rd of March.—22nd of *Showwál*.—Saw the procession of the *Maḵmal*. It differed from the last which I saw, seven years ago (in 1827), in being attended with less pomp. First, about two hours and a half after sunrise, a small field-piece (for firing the signals for departure after the halts) was drawn along. This was followed by a company of *Baltageeyeh* (or *Pioneers*), and the *Báshà's* guards, with their band at their head. Then came a train of several camels with large stuffed saddles, upon the forepart of which were fixed two small flags, slanting forwards, and a small plume of ostrich-feathers upon the top of a small stick

placed upright. These camels were dyed red, with *hennà* ; and had housings ornamented with small shells (cowries) : some were decorated with palm-branches, fixed upright upon the saddle : some had a large bell hung on each side ; and some bore a pair of the large kettle-drums called *nakákeer*, with the man who beat them. The *takht'rawa'n* of the *Emeer El-Hágg* (or Chief of the Pilgrims) followed next, borne by two camels. Then came numerous groups of *darweeshes*, with the banners of their several orders (flags, poles, nets, &c.) : some of them repeating the name of God, and nodding their heads ; and some beating, with a leather strap, a small kettle-drum, which they held in the left hand. Among these groups were two swordsmen, who repeatedly engaged each other in a mock combat ; two wrestlers, naked to the waist, and smeared with oil ; and the fantastical figure described in my account of the procession of the *Kisweh*,* mounted on a horse, and clad in sheep-skins, with a high skin cap, and a false beard. The *darweeshes* were followed by the *Maḵmal* ; which has but a poor appearance this year ; the covering being old, and its embroidery tarnished. The people crowded to touch it with their hands, or with the end of a shawl ; several persons unwinding their turbans, and women at the windows taking off their head-veils, for this purpose. I had been freely allowed to examine and handle it when it was deposited in the mosque of the *Ḥasaneyn*. The half-naked *sheykh* whom I have mentioned in my account of the procession of the *Kisweh*, and in that of the former procession of the *Maḵmal*, followed the sacred banner, as usual, mounted on a camel, and rolling his head. Some soldiers, with the *Emeer el-Hágg* and other officers who accompany the caravan, closed the procession. In less than an hour, the whole procession had passed the place where I sat.

Many of the shop-keepers in the principal *sooks* (or *bázars*) are painting their shops in a rude kind of European style, decorating the shutters, &c., with flowers and other ornamental devices, painted on a light blue ground. The appearance of these streets may now be compared to that of an old Oriental garment, remarkable for the peculiarity of its form and work, patched over with pieces of European printed calico. I am sorry to observe that *Masr* is not only falling to decay, but that it is rapidly losing that uniform and unique style of architecture which has so long characterized it. Most of the new houses of the *grandees* and even of persons of moderate wealth, are built in the style of Constantinople ; with shelving roofs and glass windows.—One of my friends here remarked to me that the painting the shops blue was a sign of some heavy calamity being about to befall the city : blue (but really of a very *dark* shade) being the colour of mourning. Another observed that these shops resembled the person who recommended their decoration (the *Báshà*) ; being fair without, but mean and dirty within.

There has been much talk here for some weeks past (ever since my arrival) of a project which the *Báshà* is about to put in execution, and which was at first said to be nothing less than the obstruction of the river by a dam to be thrown across it a few miles below the metropolis, in order to throw the whole tide of the river into the canals, and so to irrigate Lower Egypt more effectually : but latterly the real intention of the *Báshà* has become better known. The two branches of the Nile which enclose the Delta are to flow under two bridges, to be constructed

* Cp. *Mod. Eg.* pp. 481, ff.

a little below the point where the river divides, each in the neck of a peninsula formed by a bend of the river; across which neck or isthmus a new bed for the water is to be made as soon as the bridge is completed; after which the old bed surrounding the peninsula is to be filled up. These two bridges are to be connected with each other, and with Es-Suweys (or Suez) on the one side and Alexandria on the other, by a rail-road. The difficulty of the undertaking is immense; for these bridges are to withstand the tremendous tide of the inundation, and occasionally to be closed by flood-gates, so as to increase the height of the river above sufficiently to cause it to fill all the small canals by which the Delta and the adjacent provinces are irrigated. A similar undertaking was projected by Bonaparte, when here.

18th April.—9th Zu-l-Heggeh.—This is the Day of the Pilgrimage; that is to say, of the six-hours' journey from Mekkeh to Mount 'Arafât, which gives to each person who performs it the title of Pilgrim, and without the performance of which he would not obtain that title even if he had journeyed to Mekkeh from the most remote part of the Muslim world. The halt upon Mount 'Arafât happening this year on a Friday, the Sabbath of the Muslims, has made several of my friends express great regret that they have been unable to perform the pilgrimage under such a propitious circumstance.

19th.—The 'Eed el-Kebeer.—Nothing unusual to remark upon.

May 25th.—We were somewhat alarmed to-day, about an hour after noon, by a shock of an earthquake. I was three times, with less than a moment's intervention, rather violently shaken on my seat; and several long cracks were opened in the walls of the house in which I am living. I have heard of no house having been thrown down or much injured by it. It is supposed to have shown its greatest violence (that is, to have originated) in Syria.

June 7th.—During the week which is now closing all classes of courtesans, including the *ghawázee* (or public dancing-girls), have been suppressed in the metropolis and its neighbourhood. This measure has been talked of, as about to be put in execution, for some months past. The courtesans had become extremely numerous, and were scattered in every quarter of the town; some of them living in houses almost fit to be the residences of *grandeess*; and acquiring considerable wealth.

July 29th.—Went to the Pyramids of El-Geezeh. Stayed in "Caviglia's Tomb."

30th.—We again experienced a shock of an earthquake, more violent than the former, at about half-past nine P.M. Heard of no injury done.

Aug. 2nd.—Returned from the Pyramids.

5th.—The dam of the Canal of Maşr cut. I have given an account of this in another note-book.*

12th.—Last night, Seleem Bey, a general in the Báshà's service, hired a large party of *fíkées*, to perform a recital of the *Qur-án*, in his house in this city; and then went up into his harem, and strangled his wife. He had written to Ibraheem Báshà, accusing this woman (who was the daughter of a Turk in high office) of incontinence; and asking his permission to punish her. He received for answer, that he might do as he pleased. He then sent Ibraheem Báshà's letter to Moḥammad 'Alee, asking the same permission of the latter; and received the same answer. The case presents a sufficient proof of Moḥammad 'Alee's ideas

of justice and humanity. Had he wished to indulge his creature with permission to exercise the utmost severity of the law, he could only have said—"If you can produce four witnesses against your wife, or if you can swear that you have witnessed her crime by the oath ordained in cases of this kind, and she will not take the same oath that the accusation is false, let her be stoned to death."

Sept. 17th.—My 33rd birth-day. I have completed, as far as I can see, my notes on the manners and customs of the Muslims of Egypt. I have only to look over them; and to ask a few questions respecting the Copts.*

Oct. 27th.—I generally pay a visit to the shop of the Báshà's booksellers on the mornings of Monday and Thursday, when auction-markets are held in the street where the shop is situated, and in the neighbouring bázár of Khán El-Khaleelee (the chief Turkish bázár) which occasion the street above-mentioned to be much crowded, and to present an amusing scene: but I am often more amused with the persons who frequent the shop where I take my seat. When I went there to-day, I found there an old man who had been possessed of large property in land; but had been deprived of it by the Báshà, and been compelled to become a member of the university, the great mosque El-Azhar. This man, the Hāgg, is a celebrated character. He rendered great assistance, both by his wealth and by active service, to Moḥammad 'Alee, in his contest with his predecessor, Khursheed Báshà, when the latter was besieged in the Citadel. The greater part of his property was confiscated by the man he had thus served, through fear of his influence. He thus shared the fate of most of those who had rendered eminent services to Moḥammad 'Alee; but he contrived to hide much of his wealth; and has since employed friends to trade with it privately on his account, so that he has still a large income; but the third part of his receipts he always gives to the poor. The elder of the two booksellers was relating his having just purchased a house. There lived next-door to him, he said, a *fíkée*, a member of the Azhar, and of some repute; to whom 14 *ķeeráts* (or 24th parts) of the house in which he (the *fíkée*) lodged belonged: the other 10 *ķeeráts* of this house belonged to a tailor. The bookseller's house was entered, from the roof, and plundered, three times, of wheat, butter, &c. The *fíkée* was accused by the bookseller of having committed these thefts; and confessed that he had; urging, in palliation, that he had only taken his food. The bookseller caused him to be imprisoned in the Citadel; and, after he had been confined there many days, offered to procure his liberation if he would sell him the above-mentioned share of his house. This was done; it was sold for six and a half purses. The bookseller then wanted to procure the tailor's share; and proposed to him to repair or separate or sell: for the house was in a ruined state. The tailor, refusing to do either, was summoned to the Kádee's court, and compelled to sell his share; for which he demanded five purses. Having received this sum of money, he met, on his way home, a friend, whom he told what he had done. "You fool"—said his friend—"you might have asked ten purses, and it would have been given." The tailor threw down the purse in the middle of the street; kicked off his shoes; and for several minutes continued slapping his face, and crying out, like a woman,—“O my sorrow!”

* Here follows an account of the nine days' festival which took place on the marriage of the sister of Aḥmad Báshà; ep. Mrs. Poole's *English-woman in Egypt*, vol. iii. pp. 61—77.

* Cp. *Mod. Eg.* pp. 493—8.

He then snatched up the purse, and ran home with it, crying in the same manner all the way; and leaving his friend to follow him with his shoes.—Soon after the bookseller had told this story, there joined us a Persian darweesh, whom I had often met there before, and a fat, merry-looking, red-faced man, loaded with ragged clothing, showing the edge of a curly head of hair below his turban, and carrying a long staff. Everybody at the shop, excepting myself, kissed his hand: he offered me his hand, and, after taking it, I kissed my own, and he did the same. I was informed that he was a celebrated saint. He took snuff; smoked from my pipe; and had a constant smile upon his countenance; though he seldom spoke: almost the only words he uttered were a warm commendation of an answer which I gave to the Persian: on his (the Persian's) asking me why I had not already departed from Maṣr as I had intended, I said that the servant of God was passive and not elective; and this sentiment, though common, seemed much to please the welee: he repeated it with emphasis.—There next joined us a man of a very respectable and intelligent appearance, applying for a copy of the sheykh Rifā'ah's visit to France, lately printed at Boolák. Asking what were the general contents of this book, a person present answered him, that the author relates his voyage from Alexandria to Marseilles; how he got drunk on board the ship, and was tied to the mast, and flogged; that he ate pork in the land of infidelity and obstinacy, and that it is a most excellent meat; how he was delighted with the French girls, and how superior they are in charms to the women of Egypt; and, having qualified himself, in every accomplishment, for an eminent place in Hell, returned to his native country. This was an ironical quizz on the sheykh Rifā'ah for his strict conscientious adherence to the precepts of El-Islām during his voyage and his residence in France. The applicant for this book had a cataract in each of his eyes. I advised him to seek relief from the French surgeon Clot Bey; but he said that he was afraid to go to the hospital; for he had heard that many patients there were killed and boiled, to make skeletons: he afterwards, however, on my assuring him that his fears were groundless, promised to go.—While I was talking with him, there began to pass by the shop a long funeral-train, consisting of numerous fikees, and many of the 'Ulamā. On my asking whose funeral it was, I was answered, "The sheykh El-Menzelāwee," sheykh of the Saadeeyeh darweeshes. I was surprised; having seen him a few days before in apparently good health. Presently I saw him walking in the procession. I asked again; and was answered as before. "Why," said I, "praise be to God, the sheykh is walking with you, in good health:" I was then told that the deceased was his wife. Some Saadeeyeh in the procession were performing a zikr as they passed along; repeating "Allah!" When the bier came in view, I heard the women who followed raising their *zagha'reet*, or cries of joy, instead of lamenting. The deceased was a famous saint. She was the sister of the late sheykh of the Saadeeyeh; and it is believed that her husband, the present sheykh, derived his miraculous powers from her. It is said that she prophesied yesterday the exact hour of her death this day. The women began to lament when the corpse left the house; and, as usual when this is done at the funeral of a saint, the bearers declared that they could not move it: as soon as the lamentations were changed to the cries of joy, the bearers pretended to find their work quite easy.*

* Cp. notes to the *Thousand and One Nights*, 2nd ed., ii., p. 64.

Nov. 6th.—To-day, as I was sitting at the booksellers' shop, a reputed welee, whom I have often seen, came and seated himself by me, and began, in a series of abrupt sentences, to relate to me various matters respecting me, past, present, and to come. His name is the sheykh 'Alee el-Leysee. He is a poor man, supported by alms: tall and thin and very dark; about thirty years of age; and wears nothing, at present, but a blue shirt and a girdle, and a padded red cap. "O Efendee!" he said, "thou hast been very anxious for some days. There is a grain of anxiety remaining in thee yet. Do not fear. There is a letter coming to thee by sea, that will bring thee good news. [He then told Lane that all his family were well except one, who was then suffering from an intermittent fever, which was proved afterwards to be true.] I wanted to ask thee for something to-day; but I feared: I feared greatly. Thou must be invested with wilāyeh" (i. e. be made a welee): "the welees love thee; and the Prophet loves thee. Thou must go to the sheykh Mustafā El-Munādee, and the sheykh El-Bahāee!" (These are two very celebrated welees). "Thou must be a welee." He then took my right hand, in the manner which is practised on giving the covenant which admits a person a darweesh, and repeated the Fāt'hah; after which he added, "I have admitted thee my darweesh." Having told me of several circumstances relating to me, some of which he had doubtless learned of persons acquainted with me, and which I could not deny, and some which time only will prove true or false, he ventured at a further prophecy and hazardous guessing; and certainly his guessing was wonderful; for he informed me of matters relating to my family which were perfectly true, matters of an unusual nature, with singular minuteness and truth; making no mistake as far as I yet know. He then added—"To night, please God, thou shalt see the Prophet (Mohammad) in thy sleep, and El-Khiḍr, and the seyd El-Bedawee. This is Regeb; and I wanted to ask of thee—but I feared—I wanted to ask of thee four piasters, to buy meat and bread and oil and radishes. Regeb! Regeb! I have great offices to do for thee to-night." Less than a shilling for all that he promised was little enough. I gave it him for the trouble he had taken; and he muttered many abrupt prayers for me.*—It is just a year, to-day, since I embarked in London for this country.

7th.—I saw, in my sleep, neither Mohammad nor El-Khiḍr nor the seyd El-Bedawee; unless, like Nebuchadnezzar, I cannot remember my dreams. The welee, therefore, I fear, is a cheat.

11th.—The Turkish pilgrims are beginning to arrive, in considerable numbers.—Four men were beheaded to-day, for repeated robberies and murders.

18th.—Went to the Moolid of the Seyyideh Zeyneb; which I have described in note-book no. 3.†

20th.—About a hundred boys, from about 11 to 14 years of age, were conducted by my house this evening, to be enlisted. The mothers of many of them followed, screaming, and with their heads, faces, breasts, and the fore part of their clothing, plastered with mud.

22nd.—The government has given orders, which are being put in execution, to pull down the maṣṭabahs and the saḳeefeḥs, or coverings, of matting, in almost all the soḳs, or bázars, and most of the thoroughfare streets. The former are not to be rebuilt in the more narrow and more frequented streets, and in

* Cp. *Thousand and One Nights*, i., p. 212. † Cp. *Mod. Eg.* pp. 467, 8.

most other parts are only to be made about two spans wide. The sakeefehs are not to be replaced unless constructed of wood. The reason for pulling down or altering the maṣṭabāhs is to afford more room for the passengers, and particularly for the Báshā's carriages, and for carts which are to be employed to remove dust and rubbish. The appearance of the city is rapidly changing, and losing its Arabian aspect.

24th.—The sheykh 'Alē told me to-day that I should not yet set out on my voyage home. In the evening news arrived of the plague having broken out in Alexandria, which prevents my going as I had intended by a ship now loading. I was packing to leave Maṣr. I fear I shall be detained here until next spring or summer.

28th.—Witnessed the festival of the Mearág, described in notebook no 3.*

1st December.—The shopkeepers are decorating (as they call it) their shops; and most of the larger private houses, and many others, in the thoroughfare streets, are undergoing the same operation, by order of the government, in honour (it is said) of Ibraheem Báshā, who is soon expected in Maṣr, from Syria. Most of the shops and houses are daubed with red and white, in broad, horizontal stripes; which, being very ill done in general, must be called in truth the reverse of decoration. Others are daubed in a more fanciful and more rude style, with lines, spots, &c., of red upon a white ground; and some, with grotesque representations of men, beasts, trees, boats, &c., such as very young children in our country would amuse themselves by drawing.

26th.—I have been in Cairo just a year. I begin now to write out the fair copy of my work on the Modern Egyptians. The plague continues at Alexandria.

4th January, 1835.—The plague has spread beyond Alexandria, and to-day a Maltese, from Alexandria, died here, in the Frank quarter, of this disease. I prepare immediately to go to Thebes, to be secure from the plague, as it is expected now to spread in Cairo. Mr. Fresnel is to accompany me.

5th.—Engaged a large boat to take us to Thebes, for four hundred piasters.

8th.—Embarked for Thebes, in the afternoon. Proceeded to Maṣr el-'Ateekah.

9th.—Contrary wind. Remained at Maṣr el-'Ateekah.

10th.—Fine wind. Passed Rikkah in the evening.

11th.—High N. wind. Arrived at Benē Suweyf at noon. Here some fakeers, thinking us Turkish pilgrims, came and recited the Ḳur-án, for alms, by our boat. Proceeded.

12th.—Passed El-Minyeh after sunset.

13th.—Stopped before the grottoes of Benē Ḥasan at night. Early next morning landed to walk to the Speos Artemidos, which I had not hitherto seen. Took with me one of my servants (Khaleefeh, a young man), a Copt whom we had taken as a passenger to Thebes ('Abd el-Mellák), and two boatmen; one of these two boatmen was a very fine man, the other an old, fat, inactive fellow. Put my pistols in Khaleefeh's girdle; and myself carried nothing but my sword. A little above the grottoes above-mentioned is a ruined and deserted village by the river. About a mile further is another ruined village partly inhabited; and about the same distance beyond this is a third village, wholly inhabited, with palm-trees. We passed the first and second villages. A little beyond the latter we turn towards the moun-

tains, and find a wide ravine or valley, in the right or southern side of which are several grottoes along the lower part of the rock. As we approached this ravine, several groups of people came out from the second village, with nebbots; and some with guns and pistols: two groups, about a dozen altogether, followed us: we saw that we were in danger, but it was too late to retreat. The men came to us. Some went back; others came; and soon there came another group from the third village, with a man in a clean blue gown, meláyeḥ, and white turban: these sat a while at the entrance of the ravine, while we were within, with the other men, who spoke civilly to us, but looked exceedingly treacherous and savage. A boy who accompanied them whispered to my servant and the younger boatman to keep close to me; for that the men with him had come to take them for soldiers. As it was now impossible to escape, I began to examine the line of grottoes, and prepared to make a drawing; merely that they might not be deceived by my dress, and take me for a Turk; as Europeans are more protected now in Egypt.—Soon after I had begun to make a sketch of this excavation, for the purpose before mentioned, the party that was at the entrance of the ravine came to us; and while my back was turned, they seized my servant and the younger boatman: the pistols were snatched from the servant and discharged and carried away and one of them broken, and the two prisoners were hurried off, while two men held me to prevent my drawing my sword, which, as they truly enough said, would have been the cause of my being immediately killed. As soon as the men who had taken my servant and boatman had proceeded a few hundred yards towards the principal village, the others left me with my two remaining attendants. As quickly as I could, I gathered together my instruments, and then pursued the party who had taken my two men. On my approaching them, three of them turned back (one of these, the chief, with the white turban, &c.), and desired me to return. I said I should follow them to the village, and there liberate the prisoners. Upon this, they attacked with their long staves; and I received from the chief a blow on my chest, which obliged me to retreat, or I should without doubt have been killed. A boy who was with them followed me; brought back my pistols; kissed them twice, and, kneeling on the ground, presented them to me. The flints were taken out. My servant and the boatman, as I learned afterwards, were taken before the governor of the district that same day. A woman followed my servant, with feigned lamentations, crying, "Why do you say you are not my son? Is not that decorated house the house of your father? and are not those palm-trees your father's palm-trees? and have not you eaten the red dates?" This was to make the governor think that he was a young man of the village, and not stolen: for a number of men had been required from the village for soldiers; and the people of the village had been employing themselves in taking passengers instead. They took five others that same day; and one of these, who attempted to escape, they shot, in the presence of my servant.—I returned to my boat, with the intention of applying immediately to the governor (*ma-moor*) of the district. We were informed that he was at the village of Sákiyet Moosà, a few miles higher up the river, on the opposite (or western) bank. On arriving there, we found that he was at the opposite village of Esh-sheykh Timáee. The wind was so violent that we could not cross over with safety until the evening. We then landed there, about an hour after sunset. Accompanied by Mr. Fresnel, I went to his house. He was sitting with a

* Cp. *Mod. Eg.* pp. 468—70.

number of attendants, in an open-fronted room (a mak'ad) facing a court, and, after the day's fasting (it being Ramadán), was amusing himself by listening to the chanting of a public reciter of poetry. We entered with an abrupt and consequential manner, necessary to be assumed on such an occasion; and the governor rose to us, returned us the Muslim salutation, and gave up his own place to me; for I, having to make the complaint, was foremost. He handed me the snake of his sheesheh; and coffee was brought. I then made my complaint, with an air of assumed pride, shewed our firmáns, which nobody present could read, and demanded the restoration of my servant and boatman, and the punishment of the men who had assaulted me; particularly of him who had struck me. The ma-moor did not confess that the servant and boatman had been brought to him that day at Benee Hasan, which was the case; but promised that they should be restored, and that he would soften the feet of the men who had assaulted me.—On the following morning the servant was brought and given up to me; but the persons who brought him declared to the ma-moor that the boatman had made his escape, and that the men who had assaulted me had fled. So that I failed in my object of punishing them and gained but half what I wished. I found afterwards that the man who struck me was the sheykh of Benee Hasan: had I known this before, I could have insisted upon his being punished; as they could not have had the impudence to say that the sheykh would run away from his superior officer.

14th.—Having obtained the liberation of my servant, proceeded to Mellowee. Remained there the following day.—15th. Proceeded to Gebel El-Kuseyr.—17th. Becalmed under Gebel El-Kuseyr. Towed a little.—18th. Passed Menfeloot after sunset.—19th. Arrived at Asyoot at 1 P.M. Proceeded in the evening.—20th. Passed Abou Teeg at 1 P.M.—21st. Passed Akhmeem in the afternoon.—22nd. Arrived at Girga. This town is much ruined since I was last here: it has suffered much from the river. Proceeded about noon. Made but little way. Saw a crocodile.—23rd. Calm. Thermometer 73°. Proceeded by towing. Approaching the neighbourhood of Farshoot, saw nine crocodiles together, and shortly after, nineteen more.—24th. Arrived at Hoo at sunset.—25th. To Dishneh.—26th. Saw nine crocodiles on two sand-banks opposite Dendara. Arrived at Kínè at night.—27th. Passed Kúft at night.—28th. Saw about forty vultures (most of them rakhams, but many nirs) on a sand-bank, in the morning, near the skeleton of a crocodile: afterwards, many pelicans and cranes. Proceeded a little way by towing, and afterwards by sail.—29th. Last day of Ramadán. Arrived at El-Kurneh about 1 P.M.

It was our intention to take up our quarters in a tomb which had been converted into a convenient dwelling by Mr. Wilkinson and Mr. Hay. We found Mr. Gosset occupying one apartment of it: I have taken possession of another apartment, separated from the former by a low wall with a door; and Mr. Fresnel has settled in a tomb just below, which was occupied by Bonomi and other artists in the employ of Mr. Hay. Our abode is in the Hill of the Sheykh, overlooking the whole plain of Thebes. A man named 'Owad has the charge of it; and Mr. Gosset and I pay him each 15 piasters a month for his services.

April 3rd.—The Báshà has paid a visit to this part of Egypt; went as far as Isna; and has just passed us on his way down. It is said that he came to inspect the state of the agriculture and to inquire into the conduct of the local governors; which he has

not done. He has caused the villages of Erment to be destroyed; and the sheep &c. of all the inhabitants and of strangers who had sent their cattle &c. thither for pasture to be confiscated; because many of the peasants of these villages could not be made to pay their taxes.

17th.—Good Friday.—A man of this place died to-day of the plague, taken by wearing the clothes of a Nubian boatman, who was landed here five days ago, ill of this disease, and placed under the sycamore at the landing-place to die; where he did die very soon after. The man of this place who died to-day was a relation of my guard; whom, as he has had intercourse with the family of the dead man, and, I am told, attended the funeral, I am obliged to dismiss for a time. Put ourselves in strict quarantine. M. Mimaut, the French Consul-General, who is staying at Luxor, put a stop next day to all communication between this side of the river and the opposite; but is to send us meat &c. every two days.

20th.—Another man of this place, a relation of the one above-mentioned, and father of Mr. Gosset's guard and water-carrier, died of the plague to-day, taken by wearing the clothes of the Nubian boatman.

May 9th.—No more deaths by plague having occurred here, we gave up our quarantine this day; having confined ourselves three weeks. The plague is said to be very severe in Alexandria; and becoming so in the metropolis.

June 25th.—The plague is said to have almost ceased in the metropolis and Alexandria in the beginning of this month. The French Consul has received intelligence that 75,000 persons have died by it in Masr; and that 6000 houses are completely desolated by this disease, and closed. We sent yesterday to Kínè, for a boat to convey us to Masr,—and Mr. Gosset left yesterday.

Our messengers came back from Kínè without having procured a boat; finding the demands for boat-hire very high, on account of the number of pilgrims on their return from the Hégáz. We sent again; and procured a large dahabeeyeh to convey us to Masr, for 650 piasters; of which I am to pay half.

30th.—Our boat arrived last night. We embarked to-day, and commenced our voyage at about 1 P.M.—1st July. Arrived early at Kínè. Went to the remains of Dendara: found the first little temple destroyed; a great portion of the portal before the great temple, and part of the great temple itself, the upper part of the middle of the east side. In and about the temple were many felláheen, hiding themselves, in the fear of being taken to work in making a new canal, or of being pressed for the army. Two or three cases of cholera had occurred at Kínè: I heard of three deaths by this disease here: it is said to be also in the Hégáz. Continued our voyage in the afternoon.—3rd. Arrived at Girga in the forenoon.—4th. Passed Akhmeem, at night.—5th. Stayed most part of the day at Gezeeret Shenduweel.—6th. Stopped at Tahta.—7th. To Abou Teeg.—8th. Arrived at Asyoot, at 10 A.M.—9th. Arrived at Menfeloot, at 9 A.M. Proceeded at noon. Menfeloot has lately been much ruined by the inundations, towards the river.—10th. Passed Tell el-'Amár'neh at sunset.—11th. Passed El-Minyeh after sunset.—12th. To Abou Girga.—13th. Passed Benee Suweyf, at night.—14th. Saw the Pyramids of Dahshoor in the evening.—15th. Arrived at Masr el-'Ateekah, at 8 A.M.: landed, and took up my abode in my former house.

A few deaths by cholera have happened in the metropolis and its neighbourhood. Some persons say that the plague has not yet

quite ceased here. It has destroyed a third, or more, of the population of the city; about 80,000 persons; chiefly young persons, between 10 and 25 years of age; and most of these females. It has also been particularly fatal to Franks and other foreigners. 6000 houses here have been desolated by it; and are closed. In riding through the whole length of the metropolis, from south to north, I saw so few people in the streets compared with the number I used formerly to see, and so few shops open, that I should have thought that more than half the inhabitants had been destroyed. This is partly to be accounted for by the fact of many persons having fled to the country to escape the plague.—Last Friday, a number of persons spread a report that many of the victims of the plague had been buried alive (in trance), and numerous women, children, and others, went out to one of the

great burial-grounds to disinter their relations and friends, taking with them bread, water-melons, &c., for them. Several tombs were opened. Some ignorant people even believed that the general resurrection was to take place on that day. The plague is still in Alexandria; but slight; two or three cases a day.

16th.—To-day, being Thursday, when lamentations are renewed for persons not long dead, I was awake early from my sleep by wailings in several houses around me. A few persons still die of the plague here. These cases are of persons attacked by the disease some days ago; a week or more. No new cases are heard of.

20th.—Exaggerated reports are spread respecting the cholera here. It makes but little progress: the deaths not ten a day. The plague is very severely raging at Dimyât.

The journal ends with two stories of the Plague noted on August 1st and 2nd. Shortly after this Lane returned to England, carrying with him the manuscript of certainly the most perfect picture of a people's life that has ever been written, his "Account of the Manners and Customs of the Modern Egyptians."

1835—1842.

"The Modern Egyptians."

"The Thousand and One Nights."—"Selections from the *Kur-án*."

THE first thing that occupied Lane's attention on his return to England was naturally to put the final touches to his book and to see it through the press. What with the ordinary delays of printers, and the time needed for the preparation of the wood-cuts, which he drew with his own hand on the blocks, the work was not published till December, 1836, by Mr. Charles Knight, who had bought the first edition from the Society for the Diffusion of Useful Knowledge.

Those who had advised the Society in the matter had no cause for disappointment in the success of the book. The first edition, in two volumes, was wholly bought up by the booksellers within a fortnight of its publication. The second, the Society's, was to be much cheaper, and was therefore held back until the market was entirely cleared of the first. In 1837, however, it was brought out and stereotyped, with a first impression of four thousand copies, which were speedily disposed of. Two thousand five hundred copies in addition were struck off from the plates, and continued to be sold long after other and better editions had been issued. A third and revised edition, also in two volumes, was published by Mr. Knight in 1842. In 1846 the book was added to the series of "Knight's Weekly Volumes." Five thousand copies were printed, and half this large issue was sold by 1847. In 1860 my father, E. Stanley Poole, edited the work again, in a single volume, for Mr. Murray, with some important additions; and from this, which must be regarded as the standard edition, a reprint in two small volumes was produced by Mr. Murray in 1871, and is now almost exhausted. Altogether, nearly seventeen thousand copies of the "Modern Egyptians" have been sold, a sufficient evidence of its popularity in England. If it is added, that a German translation was almost immediately produced, with the author's sanction, and that editions have been published in America, some idea will be formed of the European and trans-Atlantic repute of the book.

The reviewers, who do not always echo the popular sentiment, were in this case singularly unanimous in their praise. A feeble but well-meant critique in the "Quarterly Review" could find no fault except with Lane's way of spelling Oriental names, which the reviewer travestied and then pronounced pedantic: the substance of the book met with his unqualified admiration. So it was with, I think, all the criticisms that appeared on the work. It was universally pronounced to be a masterpiece of faithful description.

Oriental scholars, it need hardly be said, received it with acclamation. The distinguished Arabist, Fresnel, after a long residence in Egypt, wrote to Lane from Cairo in 1837: "I have read with a great deal of interest some of your chapters on the Modern Egyptians and felt immensely indebted to you for making me acquainted with so many things of which I should have remained eternally ignorant, had it not been for your *Thesaurus*." The following extract from my father's preface to the fifth edition explains very clearly in what the value of the work lies. If they are the words of a near kinsman, they are also those of an accomplished Arabic scholar and one who had lived long in Egypt.

"Of the Modern Egyptians, as the work of an Uncle and Master, it would be difficult for me to speak, were its merits less known and recognised than they are. At once the most remarkable description of a

people ever written, and one that cannot now be re-written, it will always live in the literature of England. With a thorough knowledge of the people and of their language, singular power of description, and minute accuracy, Mr. Lane wrote his account of the "Modern Egyptians," when they could, for the last time, be described. Twenty-five years of steam-communication with Egypt have more altered its inhabitants than had the preceding five centuries. They then retained the habits and manners of their remote ancestors: they now are yearly straying from old paths into the new ways of European civilization. Scholars will ever regard it as most fortunate that Mr. Lane seized his opportunity, and described so remarkable a people while yet they were unchanged.

"A residence of seven years in Egypt, principally in Cairo, while it enabled me to become familiar with the people, did not afford me any new fact that might be added to this work: and a distinguished English as well as Biblical scholar, the Author of 'Sinai and Palestine,' not long ago remarked to me, 'The Modern Egyptians is the most provoking book I ever read: whenever I thought I had discovered, in Cairo, something that must surely have been omitted, I invariably found my new fact already recorded.' I may add that a well-known German Orientalist [Dr. Sprenger] has lately visited Cairo with the express intention of correcting Mr. Lane's descriptions, and confessed that his search after mistakes was altogether vain."*

After the "Modern Egyptians" had been published, and his time was once more his own, Lane employed himself in that favourite amusement of learned men, attending the meetings of societies. These bodies, however, had more life in them forty years ago than now, and their proceedings had not yet approached that debatable border line between learning and futility which has now been successfully crossed. The Asiatic Society, which still produces some good work, was then under the inspiring influence of the Earl of Munster, and the Oriental Text Committee and the Translation Fund were bringing out that long series of works of which many are still most valuable, although some have deservedly died the death. At the meetings of these societies Lane was a prominent figure. Lord Munster regarded him as his right hand and would have his advice on everything connected with the work of the Committee and the Asiatic Society; and any problem in Arabic literature, any inscription that defied Prof. Shakespear and the other Orientalists of the Society, was referred to Lane and generally decided on the spot. But he was not a man to remain long contented with a sort of learned kettledrum-tea existence. He was wishing to be at work again; and the opportunity came very quickly. In the "Modern Egyptians" he had referred to the "The Thousand and One Nights," or "Arabian Nights" as they are commonly called, as forming a faithful picture of Arab life: and the remark had drawn more attention to the work than when it was merely regarded as a collection of amusing and questionably moral tales to be given to children with due caution. Lane was asked to translate them afresh. In his prospectus he showed that the ordinary English version was taken from Galland's French translation, which abounds in perhaps every fault which the most ingenious editor could devise for the destruction of a hated author. It is thoroughly inaccurate in point of scholarship; it misunderstands the simplest Arab customs and turns them into customs of India or Persia; it puts the whole into a European dress which destroys the oriental glamour of the original; and it mixes with the true Arabian Nights others which do not belong to the collection at all. Our English versions, based upon this, only magnified each vice and extinguished the few merits the work possessed in the French.

* E. Stanley Poole, Editor's Preface to 5th [Standard] Ed. *Modern Egyptians*.

In these circumstances there could be no question that a new translation was necessary; and there was no man better able to translate a work illustrative of Arab life than the author of "The Manners and Customs of the Modern Egyptians." Cairo in Lane's time was still emphatically the Arab city. It had become the sovereign centre of Arab culture when the City of Peace was given up to the Tatar barbarians and Baghdad was no longer the home of the Khaleefehs. Under the Memlook Sultáns, Cairo, and with it Arab art, attained the acme of its splendour; and the kings who left behind them those wonderful monuments of their power and culture in the Mosques of El-Káhirah left also an established order of life, stereotyped habits of mind, and a ceremonious etiquette, which three centuries of Turkish rule had not yet effaced when Lane first visited Egypt. The manners, the dwellings, and the dress; the traditions and superstitions, the ideas about things in heaven above or in the earth beneath, of the actors in "The Thousand and One Nights" were those of the people of Cairo under the Memlook Sultáns: and Lane was fortunate enough to have seen them before the tide of European innovation had begun to sweep over the picturesque scene.*

Lane resolved to make his translation of "The Thousand and One Nights" a cyclopædia of Arab manners and customs. He added to each chapter a vast number of notes, which are in fact monographs on the various details of Arabian life. Never did he write better or bring together more happily the results of his wide oriental reading and of his long Eastern experience than in these Notes. The translation itself is distinguished by its singular accuracy and by the marvellous way in which the oriental tone and colour is retained. The measured and finished language Lane chose for his version is eminently fitted to represent the rhythmical tongue of the Arabs: and one cannot take up the book without being mysteriously carried into the eastern dream-land; where we converse gravely with wezeers and learned sheykhs, or join the drinking-bout of a godless sultán; uncork 'Efreet's and seal them up again in their bottles with the seal of Suleymán, on whom be peace; follow Hároon-er-Rasheed and Jaáfar in their nightly excursions; or die for love of a beautiful wrist that has dropped us a kerchief from the latticed meshrebeeyeh of the hareem. Those who would know what the Arabs were at their best time, what were their virtues and what their vices, may see them and live with them in Lane's "Thousand and One Nights."

The book came out in monthly parts in the years 1838 to 1840. It was illustrated profusely by W. Harvey, who succeeded in some slight degree in catching the oriental spirit of the tales; though his work is decidedly the least excellent part of the book. After the first edition, in three volumes, 1840, two others were produced in which the publishers sought to popularize the translation by restoring the old ignorant spelling of the heroes' names. All recognized the value of Lane's work, but they still had a prejudice in favour of their old acquaintances Sinbad and Giaffer, and could not immediately get used to the new comers Es-Sindibád and Jaáfar. Moreover they missed Aladdin, who even under his reformed name 'Alá-ed-deen was not to be found in Lane at all. To obviate these objections, the publishers produced an emasculated edition reviving all the old mistakes and adding the inauthentic tales. Lane, however, immediately made a strong protest and the edition was withdrawn from circulation. In 1859 my father brought out the second and standard edition of the work, and

* I do not wish this to be taken as a defence of oriental abuses. There always comes a time when picturesque rottenness must give way to enlightened ugliness. But surely it is possible to reform the Turkish misgovernment of Egypt without pulling down the mosques and the beautiful palaces of Memlook Beys which are still to be found in old corners of Cairo. Is it really a matter of necessity for a reforming Turk to wear a tightly-buttoned frock-coat? But Easterns seem to be able to copy only those peculiarities of Europeans which rightly make us a laughing stock to the judicious savage.

this has since been several times reprinted; a new issue having been required this year. Although from the size and cost of the book,—a cost due mainly to the illustrations, which (as Lane himself thought) might well be dispensed with,—it cannot in its present form entirely drive out the miserable versions that preceded it, and that still live in the nursery: yet it is on all hands acknowledged to be the only translation that students of the East can refer to without fear of being misled. Every oriental scholar knows that the Notes are an essential part of his library.

After this translation was finished, Lane, since he could not be idle, arranged a volume of "Selections from the *Ḳur-án*," with an introduction, notes, and an interwoven commentary. The book did not appear till 1843, when its author was in Egypt and unable to correct the proofs. Consequently it is defaced by considerable typographical errors, and its publication in that state was a continual source of annoyance to Lane. The notion was an excellent one. He wished to collect together all the important doctrinal parts of the *Ḳur-án*, in order to show what the religion of Moḥammad really was according to the Prophet's own words: and he omitted all those passages which weary or disgust the student, and render the *Ḳur-án* an impossible book for general reading. The result is a small volume which gives the ordinary reader a very fair notion of the contents of the *Ḳur-án* and of the circumstances of its origin. In this latter part of the subject there is, however, room for that addition and improvement which thirty years of continued progress in oriental research could not fail to make needful: and such alteration will be made in the new edition which is presently to be published.

The "Selections" were but a *πάρεργον*. Lane was already embarked in the great work of his life, a work to which he devoted thirty-four years of unintermitting labour.

1842—1849.

THE THIRD VISIT TO EGYPT.

LANE had seemingly exhausted modern Egypt. He had described the country, drawn a minute picture of the people's life, and translated their favourite romances. But there remained before him a still greater work, one indeed not bounded to any one country but concerning the whole Mohammadan world, and yet, like his other works, having its roots in Egypt. It was no longer a popular book that he was engaged upon: it appealed only to the narrow circles of the learned. But it is the work by which his name will ever be remembered, and by which England may claim the palm of Oriental scholarship, even above Germany, the home of Eastern study in Europe.

It was impossible for Lane to acquire his intimate knowledge of Arabic without perceiving the lamentable deficiencies of the materials for its study then existing in European languages. Especially weak were the dictionaries: for Grammar could boast the magnificent works of De Sacy and Lumsden; whereas in the dictionaries of Golius and Freytag, if there were signs of learning and industry, there was also a dearth of material and a want of scholarship to interpret it, still more a lack of knowledge of Eastern minds, which resulted in statements calculated as much to mislead as to instruct the student. So long as the young Orientalists of Europe were reared upon the meagre food thus afforded to them, the standard of scholarship would be low and the number of students limited. Lane was well aware that it was not necessary to submit to this state of things from a want of the means of reforming it. On the contrary he knew that in Cairo there existed the richest materials the Arabic lexicographer could desire; and he determined himself to work the quarry and to produce a thesaurus of the language, drawn from original sources, which should once and for all supersede the imperfect productions of Golius and Freytag and bring the labours and learning of the Arab lexicographers within the reach of European students.

The field into which Lane was about to throw all his energy was a peculiar one. The materials for composing such a work as he contemplated were singularly perfect. For the exceptional history of the Mohammadan Arabs had produced a nation of grammarians and lexicologists. The rapid spread of the tide of Muslim conquest had threatened the corruption and even the extinction of the language of the *Ḳur-án*; other tongues were beginning to intermix with the pure Arab idiom; and it was foreseen that, were the process suffered to continue undisturbed, the sacred book of the Muslims would soon become unintelligible to the great body of the Faithful.

“Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical language. For the former language was that of the *Ḳur-án* and of the traditions of *Moḥammad*, the sources of their religious, moral, civil, criminal, and political code, and they possessed in that language, preserved by oral tradition,—for the art of writing in Arabia had been almost exclusively confined to the Christians and Jews,—a large collection of poetry consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken.

In the aggregate of these works, with all the strictness that is observed in legal proceedings, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language, the result being a collection of such authority, such exactness and such copiousness as we do not find to have been approached in the case of any other language after its corruption or decay.”*

The earlier lexicographers and commentators constitute the authorities from whom all later writers have gathered their facts. They speak either of their own authority or they cite a statement—a word or a signification—illustrated often by a proverb and more frequently by a couplet, for all of which they produce what may be called a pedigree, so rigidly do they seek to exclude chance of error. “Most of the contents of the best Arabic Lexicons was committed to writing, or to the memory of students, in the latter half of the second century of the Flight, or in the former half of the next century From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from the Arabs of the desert, were composed all the best lexicons and commentaries on the classical poets, &c.”† The information these lexicons impart is conveyed after the strict rules of the science of lexicology. Probably no original authorities are so thoroughly original as the works written in accordance with its rules. The writer of such a dictionary frequently says,—“I have heard an Arab of such a tribe say so-and-so,” in support of a word or phrase. If he quotes from contemporaries, or from what constituted *his* original authorities, he always gives the source whence he gets his information. He is scrupulous not to assign undue weight to a weak authority. An authority was weak either because he lived after the classical age, or because he belonged to a tribe who spoke a corrupt dialect; or he might, if otherwise qualified, be known to be careless or otherwise inaccurate. The chronological limit of classicality was easily fixed. The period of classical Arabic does not extend much beyond the end of the first century of the Flight, except in the case of isolated tribes or rarely gifted men; but such are always quoted with caution. They were post-Mohammadan. Even poets (and poetry is the mainstay of the Arab) born during the Prophet’s lifetime were of equivocal authority. The unquestioned Arab—he who spoke the pure and undefiled tongue—was either a contemporary of Mohammad’s (i. e. born before but living during his time), or he altogether preceded him and belonged to the “Times of Ignorance.” The purest of the recognized tribes were generally considered to be those who dwelt between the lowlands of the coast tracts and the inhabitants of the mountains, or as Abou-Zeyd somewhat vaguely expresses it, “the higher of the lower and the lower of the higher.”‡

Thus the great Arabic dictionaries were gradually compiled. To enumerate them or to attempt to distinguish their several merits is beyond my present object.§ It is enough to say that rather more than a hundred years ago a learned dweller in Cairo, the Seyyid Murtaḍā, collected in a great lexicon, which he called the *Tāj-el-Aroos*, all that he deemed important in the works of his predecessors. He took for his text a celebrated dictionary, the *Kāmoos* of El-Feyroozábádee, and wrote his own vast thesaurus in the form of a commentary upon it, interweaving the results of all the great authorities (especially the *Lisán-el-Arab*) and adding from his own wide learning much that is valuable. The *Tāj-el-Aroos* is, in fact, a

* *Preface to Lexicon*, viii.

† *Preface*, xi., xii.

‡ Cp. an excellent review of Lane’s *Lexicon*, Part I., in “The Times” of March 26, 1864, written by a known hand.

§ A full account of them is given in the *Preface to Lexicon*, Part I.

combination of all the leading lexicons, and as such, and being compiled with great care and accuracy, is unquestionably the chief and best of native Arabic dictionaries.

During his former residence in Egypt Lane had become aware of the existence of copies, or portions of copies, of this Thesaurus in Cairo; and the thought had come to him that herein lay the opportunity for constructing an Arabic Lexicon of a fullness and accuracy never yet dreamt of. To compose a work in English from the *Táj-el-'Aroos* would be, he saw, to provide the scholars of Europe with an authority once and for ever, from which there could be no appeal. But to attempt such a work would require another residence in Cairo, tedious and expensive transcribing of the *Táj*, long years of toil, and the wearisome labour of proof-sheets. And when done, who could be found to venture to publish so vast a work, involving peculiar printing at ruinous cost?

The days of patronage were over: authors no longer waited in the vestibules of great men with odes and dedications. But the spirit that prompted the finest patronage still existed. There were those among the noblemen of England who were ready to devote their wealth to the cause of culture and learning, and who were emulous of promoting a great work that could not advance without their help. In his first visit to Egypt Lane had met Lord Prudhoe and from that time something closer than mere acquaintance had sprung up between them. Few could know Lane without seeking to be his friend: and his worth was not that of an uncut diamond; the courtesy and grace of his manners were conspicuous. Lord Prudhoe found a delight in his society which did not vanish when they returned to England. He would constantly come to the house in Kensington, bringing some choice tobacco—the only luxury Lane indulged in—and there he would sit in the study, talking over old Eastern scenes they had witnessed together, and discussing the work then going on, “*The Arabian Nights*,” and Lane’s plans of future study and writing. It was during these frequent meetings in London that the idea of the Lexicon was talked over. Lord Prudhoe entered zealously into the project; offered to provide Lane with the means of collecting the materials in Cairo, and eventually took upon himself the main expense of the production of the work. To understand in any degree the generosity and public spirit evinced in this, it must be remembered that it was no ordinary book, costing a few hundred pounds, that was thus to be produced. It involved the employment for thirteen years of a learned scholar in Cairo, to transcribe the manuscript of the *Táj-el-'Aroos*; it required peculiar type to be designed and cast; it demanded skilled compositors of special acquirements; and finally, it was not a work of ordinary size, but one of eight large quarto volumes with three columns in the page, reaching when completed probably to four thousand pages. To give more precise details of the expense of the work would be an impertinence to the princely generosity that took no count of the cost. From first to last the Lexicon was the care of Lord Prudhoe. In 1847 he succeeded his brother as fourth Duke of Northumberland, but the serious addition to his duties caused by this and by his acceptance of a place in the Cabinet brought about no change in his interest in Lane’s work. He would come almost yearly to Worthing to see my Uncle and learn from himself how “the great book” went on. Of the many who regretted His Grace’s death in 1864, few lamented it more deeply than Lane. It was the severing of a long friendship, and a friendship which the generosity of the Duke, instead of destroying, as is the manner with the meaner sort of men, had cemented. But the bright example of the Duke created its own reflection. That support which for nearly a quarter of a century, “with a kindness and delicacy not to be surpassed,” he had accorded to Lane’s great undertaking was at once and at her own express wish* continued by his widow, Eleanor, Dowager Duchess of Northumberland; and to Her Grace’s munificence it still owes its further publication.

* On the death of Duke Algernon, his successor, formerly Lord Beverley, expressed a strong wish to continue the support of the work; and his son, the present Duke, has shown an equal interest in it.

The financial difficulties of the work being now overcome, Lane resolved on an instant departure for Egypt. His two previous visits had been solitary: but now he went surrounded by his family,—his wife, a Greek lady whom he had married in England in 1840, and his sister, Mrs. Poole, with her two sons, to whom he ever bore himself as a father,—just as he did twenty-five years later to two nephews of the next generation. A great sorrow had lately come upon them in the death of Lane's mother. In old age her intellect was as bright, her character as firm and tender, as they had ever been. To her sons and daughter she was as an angel from heaven. Over her youngest son, though he had lived among strange peoples and passed through dangers by sea and by land and was now a man on whom the eyes of the learned waited, this gentle woman still exercised that supreme influence which had inspired him when a boy with the noble principles and pure aspirations of the Higher Life; and to the last he rendered her the same love and obedience he had given as a child. It was this sore trouble that decided Mrs. Poole, who had lived in late years always with her mother, on accompanying her brother to Egypt, and from this time to his death she never left him for more than a few days at a time, unless summoned by the illness of her own sons.

In June 1842 the little party of five returned to London from Hastings, whither they had removed in the autumn of the preceding year; and on July 1st they sailed for Alexandria in the Peninsula and Oriental Company's Steamship "Tagus," in itself an agreeable contrast to the small sailing vessels in which Lane had hitherto travelled, but still more pleasant in consequence of the special instructions of the Directors of the Company as to the comfort of their distinguished passenger. On July 19th they reached Alexandria, whence after a day or two they sailed up the Maḥmoodeeyeh for Cairo. At first the whole party, but especially the two boys, then only twelve and ten years old, were so ill that it became doubtful whether a return to England were not the only remedy. The seasoning sickness, however, passed away, and on arriving at Boolák on July 27th Lane began again to look for a house, taking up quarters meanwhile at the General Consul's residence, which Col. Barnet (like Mr. Salt on a former occasion) had courteously placed at his service. It was not till three weeks later that a suitable house could be found, and from the one they then entered, in the Darb-el-Gemel, their servants, and therefore themselves, were driven, after a determined resistance of two months, by a series of extraordinary sounds and sights, which the Muslim servants attributed to the haunting of the place by a Saint and an 'Efreet, and which have not yet received a satisfactory explanation.* Being at length fairly expelled, like many people before and after them, they took refuge (in January 1843) in a house in the Hárat es-Sakká-een, where they remained till the beginning of 1845, when they once more removed, to the Kawádees, where they lived till their return to England in 1849.

It was a pleasant little society they entered into, for the seven years of their stay in Cairo: but it was too changing for strong friendships. There were it is true some kindly people always living in Cairo: such as the English Missionary, Mr. Lieder, and his good-natured wife; the English physician Dr. Abbott, to whose friendly services Lane owed much, and not least the Consul Mr. Walne. And for a long time Fulgence Fresnel was in Cairo and constantly with his fellow Orientalist, for whom he felt the affection of a brother. Mr. James Wild, too, the greatest authority on Arab art, was a very welcome addition to the little circle of friends, and it was perhaps partly his long association with Lane that opened his eyes to the beauty of Arab, as distinguished from Moresque, architecture. And the latter part

* For an account of the really curious phenomena exhibited in this house see Mrs. Poole's *Englishwoman in Egypt*, i. pp. 70—78, 199—204; ii. pp. 1—2.

of their stay was brightened by the accession of two special friends,—Sir James Outram, the Bayard of India, who was never tired of coming to the house in the Kawádees; and the Hon. Charles Murray (now the Rt. Hon. Sir Charles Murray, K.C.B.), who had succeeded Col. Barnet as Consul-General, and who from the moment of his arrival exerted himself in every way to shield Lane from the importunate visits of passing travellers and to find amusement for my father and uncle, to whom he showed unvarying kindness. Among the Alexandrians, too, who constantly visited Cairo, Lane had found good friends, especially in the late Mr. A. C. Harris, Mr. Alexander Tod and his wife, and Mr. and Mrs Batho.

But with these exceptions the society around them was ever on the ebb and flow, as the season for visiting Egypt went and came again. Of the many travellers who came to see the country, or passed through it on the way to India, not a few had introductions to Lane, and the acquaintance once made was not likely to be dropped so long as they remained in Cairo and the Friday receptions at Lane's house continued. This day, the Sabbath of the Muslims, was set aside for receiving the calls of his Muslim and other friends, and his wife and sister used to see the Europeans who came, in the Hareem rooms; so that on this day there was always a double reception. On different Fridays many of the most distinguished Orientalists of Europe and learned Easterns might be found in Lane's study—Lepsius, Wilkinson, Dieterici, D'Abbadie, Fresnel, Pruner, and others; with Sheykh Moḥammad Eiyád, the Sheykh Rifá'ah, Hággee Hasan El-Burralee, the poet, and other literati of Cairo, who delighted to converse with the Englishman who had more than once decided the moot-points of the Ulamà of the Azhar; whilst the less exclusively Oriental friends, and the few ladies who visited Cairo, such as Harriet Martineau, would betake themselves to the other side of the house, where Mrs. Lane and Mrs. Poole were "at home."

Except on Fridays Lane denied himself to everybody, unless unusual circumstances made the interruption a necessity. On Sundays he never allowed himself, however much pressed for time, to continue his week-day work; nor did he like Sunday visitors. On all other days he devoted himself uncompromisingly to the preparation of his Lexicon. From an early breakfast to near midnight he was always at his desk, the long hours of work being broken only by a few minutes for meals—he allowed himself no more—and a scanty half-hour of exercise, spent in walking up and down a room or on the terrace on the roof. For six months together he did not cross the threshold of his house; and during all the seven years he only once left Cairo, and that was to take his wife and sister for a three days' visit to the Pyramids. At first he used to devote a short time every day to the classical education of his nephews, but even this was taken off his hands after a time by the kindness of the Rev. G. S. Cautley and the ready counsel of Mr. Charles Murray. But Lane continued to direct their studies, and it was by his advice that the elder devoted himself to the subject of modern Egypt and thus became a distinguished Arabic scholar, whilst the younger turned his attention to the ancient monuments, and, twice ascending the Nile and annotating Lane's earliest work, laid the foundations of his reputation as an Egyptologist.

The Lexicon was indeed begun in earnest. The first thing to be done was the transcription of the Táj-el-'Aroos, and for this purpose Lane before leaving England had already consulted Fresnel, who was then living in Cairo, and who, after careful investigation, recommended the Sheykh Ibráheem Ed-Dásookee for the work. The copyist must be able to do more than merely write the Arabic character, it need scarcely be said; he must understand the original as a scholar, and he must hold such a position among the learned of Cairo that he can be trusted with the manuscripts from the Mosques.

Such a man was the Sheykh Ed-Dásookee; ill-tempered and avaricious, but still the right man for the work. Lane at first hoped to obtain the loan of at least large portions of the manuscript from the Mosque of Moḥammad Bey. The Páshà himself, Moḥammad 'Alee, was anxious to further the work by any means in his power, and the Prime Minister, Arteen Bey, called upon Lane with the view of discovering in what manner the Government could assist him. But the loan of manuscripts from the Mosques was a request beyond the power even of Moḥammad 'Alee to grant; and Lane had to submit to the tedious process of borrowing through his Sheykh a few pages at a time, which were copied and then exchanged for a few more. Thus the transcription went on; and much of Lane's time was occupied in collating it with the original and in reading and annotating it in the company of the Sheykh Ed-Dásookee. But meanwhile there were other materials to be collected. It is true the main basis of the coming work was to be the *Táj-el-'Aroos*: but this was founded upon many other lexicons, and Lane determined so far as might be possible to verify its quotations and to take nothing at second-hand which could be obtained from the original source. Hence it was a matter of great consequence to gather together any manuscripts that could be bought in Cairo. Fresnel gave him three most valuable manuscripts, Mr. Lieder another; and by a careful watch on the book-market, by means of his old ally Sheykh Aḥmad, he was fortunate enough to accumulate more than a dozen of the most renowned lexicons; and thus he was able to test the accuracy of the *Táj-el-'Aroos*, and to add greatly to the perfection and authoritativeness of his own work.

After a preliminary study of Arabic lexicology,—a science complicated by technical terms of varying meaning,—and so soon as a portion of the *Táj-el-'Aroos* was transcribed, Lane began to compose his own Lexicon from the *Táj* and from the other dictionaries he had collected. Thus from year to year the work went slowly on; collating, collecting, composing filled each day, each month, each year. At length the materials were gathered, the *Táj* was transcribed up to a sufficiently advanced point, and Lane felt he need stay no longer in Egypt. So leaving Mr. Lieder to keep the Sheykh to his work of copying,—which, now it is finished, fills 24 large volumes,—Lane and his family bade farewell to the friends who had risen around them, and reaching Alexandria on the 5th October, 1849, sailed on the 16th for England, where they arrived on the 29th.

Such is the brief account of Lane's third visit to Egypt, and the beginning of the Lexicon. It was a time of unremitting exhausting labour: but it was a happy time. Lane had his wife and sister with him, and his home was brightened by two young faces, full of the excitement and delight of their new and marvellous surroundings. A cloud had fallen upon them, indeed, in 1844, when they heard of the death of the eldest brother, Theophilus Lane; and some days of deep anxiety had befallen Lane when both wife and sister lay dangerously ill with cholera and typhus fever. But on the whole the seven years had been years of happiness. His sister had gained for herself a place in literature by her "Englishwoman in Egypt," his two nephews had each marked out for himself a career as an Orientalist; he himself had accomplished his purpose and gathered together the materials and begun the composition of the great work of his life.

1849—1876.

The Arabic Lexicon.

LANE returned to Europe in 1849 the acknowledged chief of Arabic scholars. As the author of "The Modern Egyptians" his fame as the authority upon Egypt had been established; and his translation of the Arabian Nights had gained him the well-earned repute of accurate scholarship. But when it became known on what work he was now engaged and when specimens had shown how thoroughly that work would be done, all who had a care for learning were eager to offer their homage. As early as 1839 the Egyptian Society had enrolled him among their honorary members. In 1846 the German Oriental Society elected him a corresponding member, and in 1871 raised him to their highest rank, that of Ehren-Mitglied; and the example of Germany was followed, at a distance, by England, in the elections to the Honorary Membership of the Royal Society of Literature (1858) and of the Royal Asiatic Society (1866). In 1864 a vacancy occurred in the Académie des Inscriptions et Belles-Lettres of the Institut de France, by the promotion of De Witte, and Lane was unanimously elected a Correspondent in his place; and in 1875, on the occasion of its Tercentenary Festival, the University of Leyden accorded to him the degree of Honorary Doctor of Literature (*Philosophiae Theoreticae Magister, Litterarum Humaniorum Doctor*)—the only University degree he ever accepted, though not the only one offered to him. Those singular decorations, chiefly of military origin, which learned men are sometimes pleased to receive from their Sovereign, were by Lane decidedly though respectfully declined.

It was not, however, only in the matter of diplomas that a strong interest was shown in the great work my Uncle was preparing. So soon as the immense cost of the production was known, and before Lord Prudhoe had taken upon himself the expense of printing it, efforts were made, though not by the author, to obtain for it the support it needed. The Chevalier Bunsen exerted himself in a most friendly manner to gain the help of the English Universities: but it need hardly be said in vain. On the other hand, Germany was anxious to obtain the distinction of supporting it. At the instance of Bunsen, Lepsius, and Abeken, seconded by many others, it was agreed to offer to publish the Lexicon at the joint expense of the Prussian Government and the Berlin Academy of Sciences; and in 1846 Prof. Dieterici was sent by the King of Prussia to Cairo to consult Lane's wishes. There were, however, conditions named to which Lane "could not willingly accede"; and moreover the arrangements for publishing in England were, by the zealous exertions of his brother Richard, nearly completed. In 1848 Lord John Russell, then Premier, made the first of a series of annual grants from the Fund for Special Service, which Lord Aberdeen continued in 1853; and in 1863 the grant was changed into an annual Pension on the Civil List.

On his return to England Lane soon settled down into his old routine of work. The composition went slowly on, and the manuscript of the *Táj-el-'Aroos* was gradually completed and sent over. At last, when he had been twenty years at the work Lane felt he might begin printing. In 1863 the First Part appeared, and in two years' time the Second followed. The Third was published in 1867, and the Fourth was printed in 1870, but the whole edition of one thousand copies was unfortunately

burnt before it reached the publisher, with the exception of a single copy, and the entire Part had to be printed again, and therefore did not appear till 1872. After the necessary two years' interval Part V. was published in 1874. The Sixth Part was half-printed (as far as p. 2386) when its author died; and it has taken me a year to finish it (1877). Two Parts remain to be published, besides the Second Book, which may be estimated at one or perhaps two Parts more.

The publication of the Lexicon more than confirmed the high expectations that had been formed of it. As Jules Mohl well said, each article is a perfect monograph recording all that can be recorded on the subject. Each statement is followed by initials indicating the authorities from which it was derived, except where Lane has interwoven, within brackets, his own remarks and criticisms. Thus the work is, in point of authoritativeness, as sufficient for the student as if he possessed all the original manuscripts from which it is compiled. And whereas in the native writers method is unknown and meaning follows meaning in no settled sequence, Lane has succeeded in arranging each article in logical order, distinguishing between primary and secondary meanings, and making the various significations of each root a connected whole, instead of a chaotic congeries of inexplicable contradictions. The value of the manner as well as of the matter was instantly recognized by the Orientalists of Europe. There was no question of rivalry: all and each were agreed absolutely to submit to an authority which they saw to be above dispute. The greatest Arabist of Germany used to send Lane from time to time monographs of his own inscribed with the words "Unserem Grossmeister" and the like; and his homage is but an example of the reverence felt by all for the "Schatzmeister der arabischen Sprache."

But this universal appreciation of his work did not induce Lane to slacken for a moment the severe tension of his monotonous toil. He never rested on his laurels for a single day. He felt that it was a work demanding more than one lifetime, and he determined to leave as little undone as he could. After a year at Hastings he moved to the milder climate of Worthing, and during the twenty-five years he lived there he left the place but once, going to Brighton to see his old friend Outram; and nothing but severe illness could compel him to take a day's rest.

These years at Worthing were a time of constant unvarying labour,—“Of toil unsever'd from tranquillity, Of labour that in lasting fruit outgrows Far noisier schemes, accomplished in repose, Too great for haste, too high for rivalry.” My Uncle would go to his desk after an early breakfast and work for three or four hours in the morning. An early dinner then made a necessary interruption, but afterwards he would begin again without a moment's delay, and continue writing till about four o'clock, when if the weather were fine and he in fair health he would walk with some of his family for an hour or so. Then he would come back to tea, and from six to ten would again bury himself in manuscripts, when a simple supper would end the day. At first his afternoon walk extended to three or four miles; but as his strength waned he gradually shortened the distance, till in his last year he could only saunter gently up and down some shady road for half-an-hour, and even then found himself exhausted. So too he was at last induced by the entreaties of his family to close his books at nine o'clock instead of ten; but even then he accomplished eight hours of study in the day. Nothing was allowed to interfere with these hours of work. Visitors who asked for him were strictly denied, and it was only by calling on his wife or sister that it was possible to see him, and then only if he was at a point in his composition where interruption would not entail a serious delay. Yet these rare

moments were sufficient to win for him the lasting affection of a small circle of friends, who were never weary of offering him every attention in their power, and far from taking amiss his rigid seclusion endeavoured in all ways to shield him from the intrusion of strangers. He never called anywhere; but sometimes he would take his afternoon stroll in the gardens of Warwick House, where the bright society of his kindly hostesses was a delightful relief after his arduous hours of study.

One day in the week Lane closed his books. His early training had led him to regard Sunday as a day to be set apart for the things of religion, and his long sojourn in the East had in no wise weakened this feeling. In Egypt he had frequently attended the prayers at the Mosques and there comported himself in all outward appearance as a Muslim: but this was only because without thus conforming to the ways of the people he could never have acquired that knowledge of their character which he afterwards turned to so great an account. To the last he preserved the simple earnest faith of his childhood. His acquaintance with the original languages of the Old and New Testament and his insight into Semitic modes of thought had certainly modified his views on some of the minor points, but in the essential doctrines of Evangelical Christianity his belief never changed. But his religion was not a mere matter of intellectual adhesion to a given series of dogmas: he carried it into his every-day life. The forms of grace at meals, to most people purely ceremonious, were to him realities, and he never began his day's work without uttering the Arab dedication *Bismi-lláh*—"In the name of God." No one who came within the reach of his influence, however great the disagreement in opinion, could fail to be impressed with the earnestness of Lane's convictions; and few talked with him without going away better men than they came. His high and pure soul shone in his countenance, in his manner, in his every word. In his presence a profane or impure speech was an impossibility: yet no one was ever more gentle with that frailty for which the world has no pity. He was a Christian Gentleman, of a fashion of life that is passing away.

Sunday was to Lane a day of religion rather than a day of rest. In the morning or afternoon he would, if he were well enough, attend the office of the Church of England. The remainder of the day he spent chiefly in Biblical study, for which as a Hebrew scholar he possessed a critical knowledge that most of our divines might have envied. But it was not as a philological amusement that he pursued his researches. To him the Bible was the guide of his life; and he used his every endeavour to understand each doubtful passage, to emend each ignorant rendering, to interpret by the light of Semitic thought those dark sayings which the Aryan translators comprehended not, and not least to discover the harmony of Scripture and science. Thus his Sundays were not a time of thorough rest, such as the severe character of his week-day work required them to be. His Biblical reading often tried him more than a day's work at the Lexicon, and the parallel lines of ordinary print weakened eyes accustomed to the flexuous writing of Arabic manuscripts.

So the years wore on. Day followed day, and year year, without seeing any change in the monotony of Lane's life. Manuscript was written, proofs came and went, volumes were published, with unvarying regularity. The Lexicon was Lane's one occupation. The review and the essay, the offspring of the idle hours of learned men, had no attraction to a man who could not boast an idle moment. The only contributions he ever sent to a journal were two essays that appeared in the "Zeitschrift der deutschen

morgenländischen Gesellschaft."* With these exceptions Lane never allowed any literary pursuit to divert him from his work. Even the revision of new editions of his earlier works demanded more time than he would spare, and he therefore left it to his nephews.

In 1867 Lane experienced one of the great sorrows of his life. He had seen both his sister's sons well advanced in their several careers: but he was destined to lose the one whom he had regarded as his own successor, the continuer of his life-work and the heir to his fame. My father's early death struck a heavy blow at Lane's love and hope. It was as the loss of an eldest son. Twenty-seven years before, he had taken to his home his sister and her sons; and now, with the same unselfish readiness, he opened his door to the three children whom my father's death had left orphans. From this time my Uncle's house was home and he was a second father to me. It was no slight sacrifice to admit three children to his quiet life: but he never let us know that it was a sacrifice at all. I can never forget the patience with which he suffered all our childish waywardness, the zealous sympathy with which he entered into our plans and pleasures, his fatherly counsel and help in our boy troubles, his loving anxiety in sickness. The few moments that he could spare from his work, which he might well have devoted to his own recreation, were given to us. He delighted to lead us to the studies he had loved himself, and would bring from the stores of his memory that scientific knowledge which had formed the favourite pursuit of his boyhood. And when I had chosen for myself the same field of study to which he had devoted his life, he gave me daily that help and advice which no one could give so well; read and revised everything I wrote; and at length, when his health was failing, gave me a last proof of his trust by confiding to me the completion of his own work.

The life of the great Orientalist was drawing to its close. Frequent attacks of low fever, added to the exhaustion of chronic bronchitis, had seriously weakened a frame already enfeebled by excessive study. I seldom left my Uncle for a few weeks without the dread that I should never see him again. It was a marvel how that delicate man battled against illness after illness, never yielding to the desire of the weary body for rest, but unflinchingly persevering with the great task he had set before him. His own knowledge of his constitution, acquired by long residence in places where medical help was not to be had, served him in good stead; and his life was ever shielded by the devoted care of his wife and sister, and the friendly attention of Dr. Henry Collet, who for many years afforded my Uncle the great advantage of his constant advice; a service of love which was continued after Dr. Collet's death, with the zeal of long affection, by his son, Mr. A. H. Collet.

But the time came when there was no longer strength to withstand the approach of death. At the beginning of August, 1876, my Uncle was suffering from a cold, which presently showed signs of a serious nature. He went on with his work till Saturday the 5th; and then a decided change came over him. The weakness increased to such a degree on Sunday that he allowed me to support him about the house, though never before would he accept even the help of an arm. That evening we induced him to go early to his bed: and he never again rose from it. Two days passed in anxious watching. Everything

* The first of these is entitled "Ueber die Lexicographie der arabischen Sprache," and appeared in Bd. III. SS. 90—108 (1849). It is in the form of a letter to Prof. Lepsius, and treats of the principal Arabic Lexicons, and gives specimens of Lane's own work. The other article was "Ueber die Aussprache der arabischen Vocale und die Betonung der arabischen Wörter," an excellent treatise on the pronunciation of the Arabic Vowels and on the accent (Bd. IV. SS. 171—186, 1850).

that love could prompt, or the affection and skill of the doctor could suggest, was done. On Wednesday evening he seemed better: it was but the last effort. Early on Thursday morning the brave loyal spirit fought its last battle, and the mind that had endured the strain of fifty years of ceaseless toil, and yet had never known decay, at last found rest.

So ended the Scholar's life. It was begun, continued, and ended, without hope of reward. For fame he cared little; money, beyond what sufficed for his modest wants, he desired not. Pure love of knowledge was the motive of his work, and to learning, unsoiled with baser aims, he dedicated a long and studious life, rich in fruits. To the world Lane must be the ideal scholar. With us who knew him his memory will live in the sweeter thought of the noble and pure heart that wrapped us in its love.



ERRATA*

IN PARTS I.—V.

PAGE.	COL.	LINE.	
xxviii.	13		<i>add after (for اَيْتَسَّرَ): (اصْطَجَعَ) :</i>
3	i.	6	<i>for</i> اَاَنْتَ اَاَنْتَ
14	i.	2 fr. bot.	عُرْسٍ عُرْسٍ
61	ii.	30	لَلنَّيْمِ لَلنَّيْمِ
72	i.	40	<i>add</i> — See also اُكُلَ
93	i.	7 fr. bot.	<i>add</i> (Mughnee.)
154	iii.	28	<i>for</i> تَبَجَّحَ تَبَجَّحَ
169	ii.	20	العِقَابُ العِقَابُ (accord. to the O in art. عَقَبَ)
226	i.	24	بَعِيدٌ بَعِيدَةٌ <i>and add to the explanation See also نَبِيَّةٌ.</i>
234	i.	6	“played” “became diverted”
—	—	8	<i>after the colon</i> (S:)
—	ii.	9	<i>for</i> تَدْنُو تَدْنُو
289	iii.	8 fr. bot.	مَبَائِنُ مَبَائِنُ
300	iii.	29	قِرْنُ قِرْنُ
305	iii.	2 fr. bot.	لَا تَرَمَا لَا تَرَمَا (in the CK لَا تَرَمَا)
341	ii.	12	سُوْ سُوْ
358	i.	12	<i>after</i> M , K
359	ii.	35 & 38	<i>for</i> bridle rein
364	iii.	18	1 4
369	i.	10	شَجَرِيَّةَ شَجَرِيَّةَ
374	i.	3	<i>insert</i> 7
381	ii.	4 fr. bot.	<i>for</i> :
466	iii.	last	<i>after</i> جَوْبَةٌ <i>add</i> [a mistranscription for حَوْبَةٌ]
525	iii.	33	<i>before</i> Mṣb <i>add</i> K in explanation of the latter; and
—	—	36	<i>erase</i> and K
538	iii.	9 fr. bot.	<i>for</i> pl. sing.
549	ii.	3	<i>italicize</i> as in writing
551	ii.	12	<i>for</i> Lucian Lucan
589	ii.	28	سَفَرٌ سَفَرٌ
627	iii.	15,14, fr. bot.	حَلْفَةٌ and حَلْفَةٌ حَلْفَةٌ and حَلْفَةٌ
631	iii.	25—29	<i>for</i> حَلْفَةٌ حَلْفَةٌ
650	iii.	15	عَلَّ عَلَّ
689	i.	34	حَيَانُ حَيَانُ
703	iii.	15 fr. bot.	حَيَانُ حَيَانُ
722	i.	20	تَوْرِيَّةَ تَوْرِيَّةَ
749	iii.	18 & 22	المُخْتَصِرَاتُ الْمُخْتَصِرَاتُ

PAGE.	COL.	LINE.	
749	iii.	18 & 22	<i>for</i> مُخْتَصِرَاتُ مُخْتَصِرَاتُ
778	ii.	2	<i>italicize</i> in his prayer or supplication
809	i.	37	<i>for</i> 692 ii. 913, and see art. ضَرَو
818	iii.	28	<i>after</i> “necklace,” or collar, or the like,
857	iii.	10 & 11	<i>erase the sign</i> “
900	iii.	35	<i>for</i> أَفَاطِمَ أَفَاطِمَ
937	i.	29	“straitened” straightened
948	iii.	3	الرَّيْخُ الرَّيْخُ
1046	iii.	4	quasi-pass. quasi-pl.
1080	ii.	10 fr. bot.	<i>add</i> But see 1 (last sentence) in art. فُسَخَ
1140	ii.	1	فِي فِي
1191	iii.	12	عَزَالِيَهَا عَزَالِيَهَا
1241	iii.	12	in is
1255	i.	8 fr. bot.	<i>after</i> أَظَنَّهُ <i>add</i> [app. a mistake for أَظَنَّهُ]
1289	ii.	3	<i>for</i> تَقْدِيسُ تَقْدِيسُ
1310	iii.	33	سَحَلْ سَحَلْ
1348	i.	12 fr. bot.	<i>add</i> or سَرَطُ (so in a copy of the § [see also عَمِلَ])
1400	ii.	25	<i>for</i> أُسْلُوبُ أُسْلُوبُ
—	—	36	أُسْلُوبُ أُسْلُوبُ
1435	ii.	34	Towkeef Towkeef
1486	ii.	12 fr. bot.	سَيَاةَ سَيَاةَ
1550	i.	7	مَنْ مَنْ
1580	ii.	8	شَقْدُ شَقْدُ
1687	iii.	15, 16	<i>erase</i> عَلَاهُ ; (K and TA in art. علو ;) and
—	—	18—20	<i>erase the sentence and the references following it</i>
1721	ii.	1	<i>for</i> إِيْتَانُ إِيْتَانُ
1792	i.	1	الحَيَاةَ الحَيَاةَ
1854	iii.	last	مُسْتَظْعَمٌ مُسْتَظْعَمٌ
1874	iii.	19	مُتَطَلِّقٌ مُتَطَلِّقٌ
1899	i.	31	طَوَى طَوَى
2046	iii.	14 fr. bot.	عَسَالُ and عَسَالُ العَاسِلُ and عَسَالُ
2123	iii.	16	بِالْمَرَاةِ بِالْمَرَاةِ
2140	ii.	21 fr. bot.	مَا مَ
2164	iii.	4	Dhu-Rummeh Dhu-r-Rummeh
2165	ii.	16	مُعْتَى مُعْتَى
2190	i.	21	<i>after</i> And <i>add</i> †
2443	ii.	8	Az AZ

* These are simply the misprints Mr. Lane noted whilst making use of the work. He had not time to make a systematic search for errata.

ع

The nineteenth letter of the alphabet: called **غَيْن**. It is one of the letters termed **حَلْقِيَّة** [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of **ح**, (TA in art. **غين**), the same place as that of **خ**, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed **مَجْهُورَة** [or vocal], (L, TA, and K in art. **غين**), and of those that are termed **مُسْتَعْلِيَة** [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. **غين**;) [but this is a mistake; for] it is substituted for two letters; for **خ**, in **غَطَرُ بَيْدِهِ**, aor. **يَغْطُرُ**, meaning **خَطَرُ**, aor. **يَخْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **غَطَرُ بَذَنِيهِ**; **خَطَرُ** (TA in art. **خطر**;) and for **ع**, in **لَعْنٌ** for **لَعَنٌ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشُوعٌ** for **نَشُوعٌ**,] and in **إِرْمَعَلٌ** for **إِرْمَعَلٌ**, and also in **الغَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **غين**.) — [As a numeral, it denotes 4 thousand.]

غ

1. **غَبَّتِ الْإِبِلُ**, (S,) or **الْهَاشِيَة**, (Msb, K,) aor. -, inf. n. **غَبَّ** (S, Msb, K) and **غَبُوبٌ**, (Msb, K,) *The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day.* (S, Msb, K.) — Hence, (Iath, TA,) **غَبَّ** said of a man means *He came visiting at intervals of some days, or after some days.* (AA, Iath, TA.) [See also **غَبَّ**: and see **غَبَّيْتُ**.] — And **غَبَّ عَنِ الْقَوْمِ**, (Ks, S, Msb, K,) aor. -, the verb in this case being of the class of **قَتَلَ**, [but this is contr. to analogy, as well as to the derivation,] inf. n. **غَبَّ**, with kesr, *He came to the people, or party, day after day:* (Msb;) or, as also **غَابَ الْقَوْمُ**, *he came to the people, or party, on alternate days, coming one day and not the next:* (Ks, S, K:) or *he came to them once in two days or more.* (TA.)

Bk. I.

It is said in a trad., **أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا** *Visit ye the sick on alternate days and after intervals of two days:* (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. **ربع**].) And you say, **أَغْبَيْتُهُ**, inf. n. **إِغْبَابٌ**, meaning *I visited him [once] in every week.* (A.) — And hence **غَبَّتْ** said of a fever. (Msb.) **غَبَّتِ الْحُمَى** and **أَغْبَتْ** signify the same: (S:) you say, **غَبَّتْ** **عَلَيْهِ الْحُمَى**, *The fever came upon him,* (Msb,) or *attached him,* (K,) *one day and intermitted one day;* (Msb, K;) as also **أَغْبَيْتُهُ** and **أَغْبَيْتُ** **عَلَيْهِ**. (K.) [See also **غَبَّ**.] — You say also, **أَغْبَتْ**, (S, L, K,) and **أَغْبَتْ**, (L, K,) *He passed the night, or a night, at our abode.* (S, L, K.) Hence the saying, **رَوَيْدُ الشَّعْرِ يَغْبُ** [so accord. to the TA, **حَتَّى** being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, **يَغْبُ**,] (S, K,) i. e. *Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised:* (Meyd, TA:) or it may be from **غَبَّتْ** said of a fever, and may thus mean, *leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary.* (Meyd. [See also art. **رود**].) — And [hence] **غَبَّ**, (T, S, L, Msb, K,) aor. -, (L, Msb,) inf. n. **غَبَّ** and **غَبَّ** and **غُبُوبَةٌ**, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night, whether it became corrupt or not:* (L, Msb:) and, said of food, *it became altered [for the worse] in its odour:* (L:) or, said of flesh-meat, *it became stinking;* (T, S, K;) as also **أَغْبَتْ**: (T, K:) and it (a thing) *became corrupt.* (TA. [See also 2.]) — **غَبَّتِ الْأُمُورُ** means *The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results.* (S, TA.) — And **غَبَّ الشَّيْءُ فِي نَفْسِهِ**, aor. -, inf. n. **غَبَّ**, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2. **تَغَيَّبَ**, (K,) inf. n. **تَغْيِيبٌ**, (S, O,) **غَبَّ فِي الْحَاجَةِ**,

He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) *in the needful affair:* (S, O:) [and] so **تَغَيَّبَ** [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] **كَتَبَ إِلَيْهِ يُغَيِّبُ مِنْ هَذَا الْمُسْلِمِينَ**, (TA,) or **عَنْ هَذَا الْمُسْلِمِينَ**, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — And **غَبَّ** signifies also *It (a thing) became very corrupt.* (TA. [See also 1, last sentence but two.]) — **غَبَّ الشَّاةُ**, (O, L,*) inf. n. as above, (L, K,) *He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it:* (O:) or *attached the sheep, or goat, and broke its neck:* and also *left it with some remains of life in it.* (L.) And **غَبَّ الذَّنْبُ** *The wolf made, or did, mischief among the sheep, or goats.* (TA.) — And [hence, app.,] **غَبَّ عَنِ الْقَوْمِ**, (S, O,) inf. n. as above, (K,) *He repelled from, or defended, the people, or party:* (S, O, K:) so say Ks and Th. (TA.)

4: see 1, in seven places. — You say also, **لَا يَغْبِيْنَا عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,*) — And **أَغْبَتْ الْحَلُوبَةُ** *The milch camel yielded milk on alternate days.* (A.) And **أَغْبَتْ الْإِبِلُ** *The camels did not yield milk every day.* (TA.) — See again 1, last sentence but two. — **أَغْبَى الْإِبِلُ** *He watered the camels on alternate days:* (S, O, Msb:*) from **غَبَّ** [q. v.]. (S, O.) — And **أَغْبَى** is said by Th to signify **وَقَعَ بِي** [app. meaning *He fell upon me in fight*]. (TA.)

[5. **تَغَيَّبَ** is app. from **الغَبَّ** in the sense of **الْعَاقِبَة**, and thus syn. with **تَعَقَّبَ** signifying *He looked to the consequence, end, issue, or result, of an affair:* see its part. n. **مَتَغَيَّبٌ**, below.] — See [also] 2, first sentence.

8. **أَغْبَيْتُ الْخَيْلَ**: see **أَغْبَيْتُ**.

R. Q. 1. **غَبَّ** *He acted dishonestly in buying and selling.* (AA, TA.)

غِبْ *A sea dashing so that it goes far, or runs, upon the land:* (JK, K, TA:) pl. **غِبَان**. (TA.) — And *Depressed land:* pl. [of pauc.] **أَغْيَاب** and [of mult.] **غُيُوب** (K, TA) and **غِبَان**. (TA.)

غِبْ [a subst., like **ظُرْبٌ**,] *A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the **غِبْ** of the ass. (TA.) [And **وَرَدُ الْغَيْبِ** signifies *The coming of camels to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce **طَلَّقَ**), or in the second of two days.] But the saying of a rájiz,

وَحَمَرَاتُ شَرَبْنِ غَيْبِ

means *And hummarahs [a species of birds] whose drinking is every hour or every little while* (**كُلُّ سَاعَةٍ**). (S, O.) — Also [for **سَيْرُ غَيْبٍ**] *A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days].* (TA in art. **نَجَجَ**.) — And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or at intervals of some days: after some days: (AA, I Ath: [see also its verb:]) from the same word used in relation to camels. (I Ath.) One says, **جَبَا**, *to assimilate it to* **غَبَا**, *Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where* **غَبَا** *is put for* **غَبَا**. (S, O.) [See another ex. voce **تَرَجَّلَ**, last sentence.] The saying of Zeyd-el-Fawáris

يَرَانِي الْعَدُوُّ بَعْدَ غَيْبٍ لِقَائِهِ

means *[The enemy will see me] after the day of meeting with him by a day.* (Ham p. 732.) — And *The coming, or attacking, of a fever one day and intermitting one day:* from the same word used in relation to camels. (S, O, Mshb.) — And *A tertian fever; that attacks one day and intermits one day:* (K, TA:) you say **حُمَّى غَيْبٍ** [*a tertian fever*]; using it as an epithet: (TA:) and **حُمَّى الْغَيْبِ**. (Mshb in art. **ثَلَّثَ**.) — And *The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ* (S, A, MA, O, Mshb, K,) and **آخِرٌ**; (S, O, TA:) of an affair, (S, A, O, Mshb,) of any kind, (S, O,) or of a thing; (K:) as also **مَغْبَةٌ**, (MA, O, Mshb, K,) and **مَغْبٌ**. (MA.) And [hence] **غَبَّ** means *After*; syn. **بَعْدَ**: thus in the phrases **غَبَّ الْأَذَانُ** [*After the call to prayer*] and **غَبَّ السَّلَامُ** [*After salutation or the salutation*]: and one says,

غِبَّ الصَّبَاحُ يَحْمَدُ الْقَوْمَ السَّرَى

[*After daybreak, the party commend night-journeying: but more commonly, عِنْدَ الصَّبَاحِ*: see art. **سَرَى**.] (TA.) — **غَبَّ مَا** means *Distant*

water: (A, TA:) and **أَغْيَابٌ** *distant waters.* (A, K, TA.)

غَبَّةٌ *A sufficiency of the means of subsistence:* (O, K, TA:) and so **غُضَّةٌ**. (TA.) — And **غَبَّةٌ**, (S, O,) without **ال**, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates.* (S, O.)

غَبَبٌ and **غَبَبٌ** *The flesh that hangs down under the part beneath the chin and lower jaw:* (K:) or *what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock:* (S, O:) and the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, *what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat:* and the **غَبَبِ** is [*what hangs down under the part beneath the lower mandible*] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]: (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no **غَبَبِ**: (TA:) [the pl. of **غَبَبٌ** is **أَغْيَابٌ**: see **طَبِطِيرٌ**.]

غَابٌ: see **غَابٌ**. — Also *A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain, or level, land:* (TA:) and *a watercourse that is not deep, and in which are [trees of the species called] طَلْحٌ* pl. [of pauc.] **أَغْبَةٌ** and [of mult.] **غَبَانٌ**. (JK.) — [And *An affair or a business* ("res, negotium"). (Freytag, from the Deewán of Jereer.)]

غَبِيَّةٌ *Milk* (S, O, K) of sheep or goats (S, O) *drawn in the early morning, upon which other is milked at night, and which is then churned* (S, O, K) *on the morrow:* (S, O:) [and] accord. to I Aqr, *camel's milk such as is termed مُرُوبٌ* [q. v.]: and the milk that is termed **رَائِبٌ** [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to **غَبِيَّةٌ**. (TA, voce **غَبِيَّةٌ**.)

غَبِيَّةٌ and **غَبِيَّةٌ**: see **غَبِيَّةٌ**, in art. **عَب**.

غَابٌ [part. n. of **غَبَّ**]. You say **إِبِلٌ غَابَةٌ** and **غَوَابٌ** *Camels coming to water, or drinking, on alternate days.* (Aq, S, O, K.) — And *Flesh-meat that has remained throughout a night:* (S, O:) or *stinking flesh-meat:* (TA:) or food, and dates, and, as also **غَبِيبٌ**, *flesh-meat, that has remained throughout a night, whether it have become corrupt or not:* (L:) and applied also to bread. (S and K in art. **بَيْتَ**.) — And **نَجْمٌ غَابٌ** means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

غَبَبٌ: see **غَبَبٌ**. — Also *A place where victims are sacrificed:* (O, TA:) or **الْغَبَبُ**, (S, O, K, TA,) particularly, (TA,) *a small mountain, (S,*

O, K, TA,) which is the place of sacrifice, (S, O,) in Minè: (S, K:) or the place in which was El-Lát, at Et-Táif: or the place where they used there to sacrifice to El-Lát: or **غَبَبٌ** *is an appellation of any place of sacrifice in Minè.* (TA.) — And **الْغَبَبُ** is the name of *An idol (صَنَمٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَمُهُ) they used to sacrifice; (O, TA:*) and IDrd says that some called it العَبَبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Menáf, opposite the corner of the Black Stone [of the Ka'abah]; and there were two [whereof each was] thus called.* (TA.)

تَغَبَّةٌ *False testimony:* (K, TA:) of the measure **غَبَبُ الذَّنْبِ**, [being originally **تَغَبَّةٌ**,] from **غَبَبٌ** signifying "it became very corrupt." (I Ath, TA.)

رَجُلٌ مُغَبٌ [*A man having a tertian fever, as is indicated in the TA,*] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And **المُغَبُّ** means *The lion.* (O, K.)

مُغَبٌ: see **غَبٌ**, last sentence but two.
مَغْبَةٌ:

مُغْبَةٌ *A ewe, or goat, that is milked on alternate days.* (I Aqr, S, K.) — And **مُغْبٌ** *A bull having a* **غَبَبٌ** [or dewlap]. (Ham p. 293.)

[**مُتَغَبِّبٌ** app. *A man looking to the consequence, end, issue, or result, of an affair; like* **مُتَعَقِّبٌ**: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]

غِبْث

1. **غَبِثَ**, (S, O,) aor. **ثَبَّ**, (TK,) inf. n. **غَبِثٌ**, (S, O, K,) *He moistened, and beat up, or mingled, [the preparation of curd called] أَقِطٌ with clarified butter.* (Fr, S, O, K.) [See also **عَبَثَ**, of which it is a dial. var.; and **عَبَثَتِ الْمَرْأَةُ**, and **عَبَثَ الْأَقِطُ**.]

9. **اِغْبِثَ**, inf. n. **اِغْبِثَاتٌ**, *He, or it, was, or became, أَغْبِثَ, (S, O, K,) i. e., *of a colour inclining to that of dust, (S,) or dust-coloured.* (O.)*

بُغْبَةٌ [formed by transposition from **بُغْبَةٌ**] *A colour inclining to that of dust:* (TA:) or *dust-colour.* (O.)

أَقِطٌ غَبِيبَةٌ [*The preparation of curd called*] **أَقِطٌ** *moistened, and beaten up, or mingled, with clarified butter.* (Fr, S, O, K.) [See also **عَبِيبَةٌ**, of which it is a dial. var.] — And *I. q. عَبِيبَةٌ* in its [other] meanings. (O,* K.)

أَبْغِثَ i. q. **أَبْغِثَ**, (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust:* (TA:) or *dust-coloured.* (O.)

غبر

1. غَبَرَ, (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. غَبِرَ, (Mṣb, K,) *He, or it, (a thing, S) remained, lasted, or continued*: (S, Mṣb, TA:) and (Mṣb) *he (a man, JK) tarried, stayed, or waited*. (JK, Zbd, Mṣb, K.) — And *He, or it, passed, passed away, or went away*. (Mṣb, K.) It is sometimes used in this latter sense; (Mṣb;) and thus it has two contr. significations. (Mṣb, K.) — And *It was future*. (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — Also, this last, aor. 2, (S, K,) inf. n. غَبِرَ, (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state*: (K:) or *it became in a healing state, and then became recrudescence*: (S:) or *it was always recrudescence*: and *it became in a healing state upon, or over, corruptness*: (IKṭṭ, TA:) or *it healed externally while in a withering state internally*. (L.) — And [hence, perhaps,] غَبِرَ said of a man, + *He bore rancour, malevolence, malice, or spite*; or *hid enmity, or violent hatred, in his heart*. (IKṭṭ, TA.)

2. غَبَرَ النَّاقَةَ: see 5. — [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies *The milk's becoming drawn up or withdrawn [from the udder]*. (TA.) — غَبِرَهُ, inf. n. تَغْبِيرُهُ, *He sullied, or sprinkled, him, or it, with dust*. (K.) — See also 4, in two places. — [Hence,] تَغْبِيرُ signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice*; whence the epithet مُغْبِرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying لَا إِلَهَ إِلَّا اللَّهُ (IDrd, IKṭṭ, K, TA,) in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭṭ, K, TA,) the reiterating the voice in reciting [the Kur-ān] &c. (IDrd, IKṭṭ, K, TA.) Esh-Shāfi'ee is related to have said that, in his opinion, this تَغْبِيرُ was instituted by the زنادقة [pl. of زنديق, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the Kur-ān. (Az, TA.) — غَبِرَ ضَيْفُهُ, inf. n. as above, *He gave his guest, to eat, غَبِرَانُ [meaning dates thus termed]: (TA:) the verb thus used is like تَجَجَّ [and تَجَجَّ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا: [and تَجَجَّ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبِرَ. (TA.)*

4. اغبر *He (a man) raised the dust*; (S, Mṣb, K;) as also غَبِرَ, (S, K,) inf. n. تَغْبِيرُ. (S.) [Hence,] غَبِرَ فِي وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face*; meaning,] + *he outwent him; outstripped him; went, or got, before him*. (TA.) — And اغبر فِي طَلَبِ الْحَاجَةِ + *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted*; (ISK, S, K;) *he hastened, made haste, or was quick, in doing so*; as though, by

reason of his eagerness and quickness, he raised the dust. (TA.) — أَغْبَرْتُ فِي الشَّيْءِ + *I set about, or commenced, doing the thing*. (IKṭṭ.) — أَغْبَرَتْ عَلَيْنَا السَّمَاءُ + *The sky rained upon us vehemently*. (S, K, TA.) — See also 9.

5. تَغَبَّرَ النَّاقَةَ *He milked the camel, drawing what remained in her udder*; (Z, Sgh, K, TA;) as also غَبَّرَهَا. (Ham p. 527.) — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَلْتَبِئُ الْكَبِيرَ + *We used not to take the first seed of the young, nor the remainder of the seed of the old*; meaning the marrying them, from eagerness to procreate. (TA. [But لَا is there omitted in both clauses, and نَلْتَبِئُ is put by mistake for نَلْتَبِئُ.]) [See also art. لَبَأَ.] — And hence, (TA,) تَغَبَّرَ مِنَ الْمَرْأَةِ (S, K) + *He got offspring from the woman [she being old]*. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmān, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنَمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaṣb the son of Bekr the son of Yeshkur the son of Wāil, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Amir, (K,) and it was said to him, “She is old.” (S, K, TA:) whereupon he said, لَعَلِّي أَتَغَبَّرُ مِنْهَا وَلَدًا (S, K) *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him غَبِرَ, (S, K,) like غَمَرُ; (S;) and he became the father of a tribe. (TA.) — تَغَبَّرَ also signifies *He, or it, became sullied, or sprinkled, with dust*; (TA;) as also غَبِرَ. (L.) You say also غَبِرَ التَّمَرُ + *The dates, or dried dates, became dusty*. (TA.)

9. اغْبَرُ, (S, K,) inf. n. اغْبِرَارُ, (S,) *It was, or became, dust-coloured; of a colour like dust*; (S, K;) as also غَبِرَ, (K,) inf. n. غَبِيرٌ and غَبَرَةٌ; (TA;) and اغْبَرُ, (K,) inf. n. اغْبَارُ. (TA.) — *It (a day) became very dusty*. (Abou-'Alee, K.)

غَبِرَ *A remain, remainder, remnant, relic, or residue*, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غَبِرَ: (Mṣb, K:) or غَبِرَ is a pl. of غَبِرَ: [but if so it is extr.:] (TA:) or the pl. of غَبِرَ is اغْبَارُ: (S, K:) and غَبِرَ is pl. of غَابِرَ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeid, TA;) and signifies *remains, &c.*: (A'Obeid, S, TA:) and غَبِرَاتُ is a pl. pl.; i. e., pl. of غَبِرَ. (A'Obeid, TA.) You say بِهَا غَبِرٌ مِنْ لَبَنِ (the camel) *is a remain of milk*. (S.) And غَبِرَ الْحَيْضِ signifies *The remains [of the blood] of the menses*; (S;) as also غَبِرَةٌ. (Ham p. 37.) And غَبِرَ الْمَرَضِ *The remains of the disease*. (S.) And in like manner, غَبِرَ اللَّيْلِ (S) *The last part, and the remains, of the night*. (TA.) It is said in a

trad. of 'Amr Ibn-El-'As, وَلَا تَأْتِطْنِي الْإِمَاءُ وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبَرَاتٍ ۖ الْبَايِ [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., غَبِرَ ۖ أَهْلٌ ۖ فَلَمْ يَبْقَ إِلَّا غَبَرَاتُ ۖ مِنْ أَهْلِ الْكِتَابِ, accord. to different relations, i. e. *And there remained not save remains of the people of the Scripture, or the remains &c.* (TA.) And in a trad. of Mo'āwiyeh, بِغَنَائِهِ أَعَزُّ دَرَهْنٌ غَبِرَ [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرَ.]

غَبِرَ + *Rancour, malevolence, malice, or spite*; or *concealed enmity and violent hatred*: (K, TA:) like غَبِرَ. (TA.)

غَبِرَ *A remaining, lasting, or continuance*; (TA;) and so مَغْبِرٌ. (Ham p. 225.) — [And by some of the grammarians it is used as signifying *The future*: see also غَابِرَ.] — Also *A certain disease in the interior of the foot of a camel*. (K.) — And *A morbid affection in a vein, that will hardly, or in nowise, be cured*. (TA.) [See also غَبِرَ.] — دَاهِيَةُ الْغَبِرِ (said by A'Obeid to be from the phrase جَزَعُ غَبِرَ [q. v.], TA) means *A calamity, or misfortune*, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found: (JK, S, K:) or a trial, or an affliction, that will hardly, or in nowise, depart: (TA:) or a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying; (K, TA;) whence the saying, mentioned by AZ, مَا غَبِرَتْ إِلَّا لِطَلَبِ الْمِرَاءِ. (TA. [See 2, last sentence.]) — صَمَاءُ الْغَبِرِ, occurring in a verse of El-Hirmāzee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached*. (TA.) And [it is said that] الْغَبِرُ signifies *Water little in quantity*. (O.) — Also *Dust, or earth*; syn. تُرَابٌ. (K.) [See also غُبَارَ.]

جَزَعُ غَبِرَ *A wound in a corrupt state*: (K:) or *that becomes in a healing state upon, or over, corruptness, and then becomes recrudescence after having healed*. (TA.) — Hence, عَرَقُ غَبِرَ *A vein constantly becoming recrudescence*; (S, TA;) called in Pers. [and hence in Arabic] نَاسُور [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبِرَةٌ *A she-camel that remains, or lags, behind the other camels in being driven*. (L in art. غدر.)

غَبِرَ *A kind [or species] of fish*; as also غَوْبَرٌ. (O, K.)

غَبِرَةٌ *A sullyng, or sprinkle, of, or with, dust*. (TA.)

غَبِرَةٌ *Dust-colour; a colour like dust*: (S, L, K:) and a dusty hue of complexion arising from

grief or anxiety and the like. (L.) — See also **غُبَار**.

غُبْرَة: see **غُبَار** = and see also **أَغْبَر**, latter half.

غُبْرَاء: see **غُبْرَاءَة**. [For other meanings, see the masc., **أَغْبَر**.]

غُبْرَان *Two ripe dates upon one base*; pl. **غُبَارِين** (K, TA:) so says A'Obeid: or *two*, or *three*, full-grown unripe dates upon one base; and it has no pl. of its own radical letters: or, accord. to AHn, *several small green dates that come forth upon one base*. (TA.)

غُبْرُور *A certain small bird of the passerine kind*, (O, L, K, TA,) dust-coloured: (O, L, TA:) so says AHn in the "Book of Birds:" pl. **غُبَارِير** (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of **غُبْرُون**, which is a mistranscription. (TA.)

غُبْرُون: see what next precedes.

غُبَار and **غُبْرَة** signify the same, (S, L, K,) as also **غُبْرَة**; (IAar, K;) i. e. *Dust*; syn. **رَفَج**: (L:) or the first, *dust raised and spreading*: (L:) or *what remains of dust raised and spreading*: (B, TA:) and the second, the *moving to and fro of dust*. (L.) — You say **طَلَبَ فُلَانًا فَمَا** [He pursued after such a one but did not cleave his dust;] i. e., he did not overtake him. (TA.) And **مَا يَشُقُّ غُبَارَهُ**, and **مَا يَحُطُّ غُبَارَهُ**, and **مَا يَشُقُّ غُبَارَهُ**, + *He is not to be outgone, outstripped, or got before*. (TA.) [See also **فُلَانٌ عَلَى بَيْعِ فُلَانٍ**, in art. **بَيْع**.] — **لَا غُبَارَ عَلَيْهِ** [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying **لَا عَفْرَ فِيهِ**, or **لَا عَفْرَ لَهُ**.] (TA, in many places.)

غُبِير *A sort of dates*. (K, TA.)

غُبِيرَاء [dim. of **غُبْرَاء**]: see **أَغْبَر**, in two places. — Also *A certain plant [or tree]*, (K,) well known, (S,) growing in the plains; (TA;) [the service-tree, or sorb: or its fruit: so called in the present day: as is also the "inula undulata:"] and so **غُبْرَاء**: (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his "Book of Plants." (TA.) — Also *A kind of beverage*, (S, K, or **نَبِيد**, Mgh,) which intoxicates, made by the Abyssinians, (S,) from **ذُرَّة** [or millet]; (S, Mgh, K;) also called **سُكْرَكَة**: (Mgh, Mgh, K;) or wine [or cider] made from the well-known fruit of the same name [the service-apple]. (Th, TA.) [See also **مَزْر**.] It is said in a trad., **إِيَّاكُمْ وَالْغُبِيرَاءَ فَإِنَّهَا خَمْرُ الْعَالَمِ** (S, Mgh, TA) *Avoid ye the beverage called غُبِيرَاء; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks* (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called **غُبِيرَاءُ السُّكْرِ**;

to distinguish it from a kind of **غُبِيرَاء** made of dates, or dried dates. (Mgh.)

غُبْرَات and **غُبْر**: see **غُبْر**, passim.

غَابِر *Remaining; lasting; continuing*: (Az, S, Iamb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (Iamb:) *tarrying; staying; waiting*: pl. **غُبَر**: (K:) and the pl. of **غَابِرَة** is **غَوَابِر**. (TA.) You say **قَوْمٌ غُبَر** [A people remaining, &c.]. (TA.) And **غُبَرُ النَّاسِ** *The later of mankind*. (TA.) And **هُوَ غَابِرُ بَنِي فُلَانٍ** *He is the relic of the sons of such a one*. (TA.) And **الْغَابِرُ مِنَ اللَّيْلِ** *What remains of the night*. (TA.) And **جَوْفُ اللَّيْلِ الْغَابِرِ** *The last division of the night*. (Mgh.) And **الْعَشْرُ الْغَوَابِرُ** *The remaining, or last, ten nights of the month of Ramadân*. (TA.) And **قَطَعَ** **اللَّهُ غَابِرَهُ وَدَابِرَهُ** [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also **غُبْر** = *Passing; passing away; going away: past*: syn. **مَاضٍ**: (Az, S, Iamb, Mgh;) or **ذَاهِبٌ**: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashâ: (Iamb:) thus it bears two contr. significations. (S.) You say, **أَنْتَ غَابِرٌ غَدًا وَذِكْرُكَ غَابِرٌ أَبَدًا** [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) — [Future time. See an ex. in the first of the verses cited voce **خَبَر**.] The meaning of "remaining" seems equally appropriate in that verse: but **غَابِر** is often used by grammarians in the last of the senses expl. above.]

غَوْبَر: see **غُبْر**.

الْغَابِرَة means **الْبَاقِيَة** [The lasting, or everlasting, state of existence]; (K, TA;) i. e. **الْآخِرَة** [the latter, or last, state]. (TA.)

أَغْبَر *Dust-coloured; of a colour like dust*: (S:) [fem. **غُبْرَاء**: and pl. **غُبَر**.] — **الْأَغْبَرُ** + *The wolf*; (K, TA;) because of his [dusty] colour: like **الْأَغْبَرُ**. (TA.) — And **الْغُبْرَاءُ** + *The female of the حَجَل* [or partridge]. (K.) — Also **الْغُبْرَاءُ** + *The earth*; (S, Iath, Mgh, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to **الْمَحْضَرَاءُ**, which means "the sky," or "heaven." (Iath.) — And you say, **جَاءَ عَلَى غُبْرَاءِ الظُّهْرِ** + *He came on foot*: (Z, TA:) [i. e.] he came upon the earth, or ground; and so **جَاءَ عَلَى غُبْرَاءِ الظُّهْرِ**: (M, TA:) or the latter means, *he returned without his having obtained, or attained, anything*: (T, TA:) or *he returned without his having been able to accomplish the object of his want*. (El-Ahmar, TA.) And **تَرَكَهُ** + *He left him in the possession of nothing*: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it

is expl. as meaning *he returned disappointed, or unsuccessful*; and so **تَرَكَهُ عَلَى غُبْرَاءِ الظُّهْرِ**. (TA.) — **بَنُو الْغُبْرَاءِ** + *The poor, needy, or indigent*; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the *guests*;] so called because of their cleaving to the dust: (IB, TA:) and **غُبْرَاءُ النَّاسِ** likewise means *the poor of mankind*: or, as some say, the former means *strangers from their homes*: (TA:) or *strangers*, (K,) or *persons*, (TA,) who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance: (K, TA:) or *persons who contribute equally to the expenses which they have to incur in journeys*: all of these meanings have been assigned to it in explaining a verse of Tarafah: [see EM p. 85:] and it is also expl. in the A as meaning *persons of whom one knows not to what family, or tribe, they belong*: (TA:) and [it is said that] **إِبْنُ غُبْرَاءَ** signifies *the thief, or robber*. (T in art. **بَنَى**.) — **غُبْرَاءَ** also signifies + *Land abounding with coverts of the kind termed خَمَر* [q. v.]: (TA:) and *land abounding with trees*; (K;) or so **أَرْضُ غُبْرَاءَ**: (TA;) as also **غُبْرَة**. (K.) — Also + *Herbage in plain, or soft, land*. (Sgh, K.) [This is said in the TA to be more probably with **ث**; but I do not find any meaning like this assigned to **غُبْرَاءَ**.] — And + *A species of plant*. (S. [App. that called **غُبْرَاءَة**, q. v.]) — **وَطْأَةُ غُبْرَاءَ** + *A footprint, that is becoming obliterated, or effaced*: (S, A, K:) or *such as is recent*. (K.) [See also **دُهْمَاءَ**, voce **أَدْهَر**.] — And **عِزُّ أَغْبَرٍ** + *Might departing*; (K, TA;) becoming effaced. (TA.) — **سَنَةٌ غُبْرَاءَ** + *A year of drought*; (Iath, K;) *a year in which is no rain*: (TA in art. **شَبَّ**;) pl. **غُبَر**: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (Iath.) — And **جُوعٌ أَغْبَرٌ** + *Severe hunger or famine*. (TA.)

مَغْبَر: see **غُبْر**, first sentence.

مَغْبَر *A camel the interior of whose foot is in a withering state*. (As, TA.)

مُغْبَرَة *A party of men praising, or glorifying, God, by saying **لَا إِلَهَ إِلَّا اللَّهُ***, and reiterating the voice in reciting [the *Kur-an*] &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the **غَابِرَة**, which means the **بَاقِيَة** [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state. (TA.) [See 2.]

مُغْبَار *A palm-tree (نَخْلَة) that becomes over-spread with dust*. (AHn, K.) — And *A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her*. (K.)

مُغْبُور i. q. **مُغْبُور** [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

غُبْس

1. **غُبْس**, (K,) aor. **غُبَسَ**, (TK,) inf. n. **غُبْسُ**; (TA;) and **غُبْسَة**, aor. **غُبَسَ**, inf. n. **غُبْسُ** and **غُبْسَة**; (IKtt,

TA;) and **أَغْبَسَ** (K,) in some copies of the K, erroneously, **أَغْبَسَ**; (TA;) and **أَغْبَسَ**; (Aq, K;) *It (the night, TA) was, or became, dark.* (K.) [See also **غَبَسَ** = **غَبَسَ وَجْهَهُ** *He blackened his face.* (TA.)

4: see 1. — **أَغْبَسَ** **الزَّيْتُ**, inf. n. **أَغْبَاسٌ**, [The wolf was, or became, of the colour termed **غَبَسٌ**, and **غَبْسَةٌ**.] (TA.)

11: see the first paragraph.

غَبَسٌ The darkness of the end, or last part, of the night; as also **غَبَسٌ**: (Lth:) or the darkness of the beginning, or first part, of the night; and **غَبَسٌ**, that of the end, or last part, thereof: (TA:) or the former has the first of the above-mentioned significations; as also **غَلَسٌ**; and **غَبَسٌ**, the second of those significations. (El-Khattābee, MF.) [See also **غَبَسٌ**.] And **Darkness** [absolutely]; as also **غَبْسَةٌ** or **غَبْسٌ** both signify *whiteness in which is a duskiness or dinginess*: (K:) or the former, (S,) and **غَبْسٌ** the latter, (A,) *a colour like that of ashes*; (S, A;) i. e., *whiteness in which is a duskiness or dinginess*: (S:) or **غَبْسٌ** the latter, *a hue between dust-colour inclining to black and dust-colour properly so called*: (IDrd:) or *a colour between black and yellow*. (TA.) [See also **غَلَسٌ**.]

غَبْسَةٌ: see **غَبَسٌ**, in four places.

لَا آتِيكَ مَا غَبَا غَبِيسٌ means *I will not come to thee ever*: (S, K:) but the origin of this saying is unknown: (K:) IAqr said that he knew it not: (S:) or, accord. to him, it means, *while time lasts*: it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, **غَبِيسٌ** is an abbreviated dim. of **أَغْبَسٌ**, and means *the wolf*; (S, K;*) and **غَبَا** is originally **غَبَّ**, the **ل** being substituted for one of the letters of duplication, as in **تَقَضَّى** for **تَقَضَّى**; (S;) and the saying means *I will not come to thee as long as the wolf comes now and then* (**يَأْتِي غَبَاً**) *to the sheep or goats*. (S, K;*)

أَغْبَسَ Ash-coloured; (Mgh;) of a colour like that of ashes; (S;) of a dingy, or dusky, white; applied to a wolf: (S, K:) or it is an epithet applied to any wolf: or, applied to a wolf, *light, or active, and greedy*: fem. **غَبْسَاءٌ**: (TA:) pl. **غَبْسٌ**. (K.) — Applied to an ass, *Black*. (TA.) — **وَرْدٌ أَغْبَسٌ**, applied to a horse, [app., *Of a dusky bay colour*;] i. q. **سَمْدٌ**; (Mgh, K;) *what the Persians call by the latter term*: (S, TA:) it is [a colour] desired by them. (TA.)

غبط

1. **غَبَسَ**, aor. **غَبَسَ**, (inf. n. **غَبْسٌ**; TK) and **أَغْبَسَ**; *It (the night) had somewhat remaining of it*: (K, TK:) or *was dark in its end, or last part*, (O, K, TK,) *with a darkness intermixed with whiteness*: (TK:) or both of these verbs; (TA:) or **غَبَسَ**, (aor. **غَبَسَ**; TA) and **أَغْبَسَ**; (A'Obeid, O, TA;) *it (the night) was, or became, dark*, (A'Obeid, O, TA,) *in its end*. (O.)

[See also **غَبَسَ**, below: and see **غَبَسَ** = **غَبَسَهُ**, (aor. **غَبَسَ**, TA) i. q. **غَبَسَهُ** [*He wronged him, &c.*] (Abou-Malik, O, TA. [See also 5.]) — And *He deceived him, عَنْ حَاجَتِهِ* [*of the object of his want*]. (Lh, O, TA.)

4: see 1, in two places.

5. **تَغَبَسَهُ** *He wronged him*: (O, K: [see also 1:]) or *he made a false claim upon him*: (K, TA:) or so **تَغَبَسَهُ بِدَعْوَى بَاطِلَةٍ**: (O:) so says Aq: (O, TA:) and **تَغَبَسَهُ** is a dial. var. thereof. (TA.)

غَبَسٌ The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also **غَبْسَةٌ**: (K, TA:) or *of the part next to daybreak*: or *when daybreak commences*: and sometimes *in the beginning, or first part, of the night*: (TA:) or *the remains of darkness mixed with the whiteness of daybreak, so that the true dawn (الْخَبِيطُ الْأَبْيَضُ) becomes distinguished from the false dawn (الْخَبِيطُ الْأَسْوَدُ)*; as also **غَبَسٌ** and **غَلَسٌ**: (Az, TA:) or *a remaining portion of the night*; (S, K;) as also **غَبَسُ الصُّبْحِ**: (Mgh:) or *intense darkness*: pl. **أَغْبَاسٌ** and **أَغْبَاسُ اللَّيْلِ** (S, Mgh, K,) both signify *The remains of the night*. (Yaakooob, TA.) [See also **غَبَسٌ**.]

أَغْبَسَ: see **غَبَسٌ**.

غَبْسَةٌ: see **غَبَسٌ**. — Also *Intense blackness with smoothness*; like **دَلَّةٌ**; in the colours of beasts or horses and the like. (TA.)

غَابِشٌ A wronger, &c., syn. **غَاشِرٌ**, (AZ, O, TA,) in the K, erroneously, **غَامِشٌ**, (TA,) of others: (AZ, O, TA:) and *a dishonest adviser*, syn. **غَاشٌ**, (K, TA,) of them: (TA:) and *a deceiver*. (K, TA.)

أَغْبَشٌ A dark night; as also **غَبَشٌ**. (IDrd, K.) — A beast or horse or the like of the colour termed **غَبْسَةٌ**: fem. **غَبْسَاءٌ**. (TA.)

غبط

1. **غَبَطَهُ** aor. **غَبَطَ**, (S, K,) inf. n. **غَبْطٌ**, (S,) *He felt with his hand his (a ram's) أَلْيَةٌ [i. e. rump, or tail, or fat of the tail] in order to see if he were fat or not*: (S, K:) and *he felt it (his back) with his hand in order to know whether he were lean or fat*: (Lth, K;*) and in like manner the verb is used in relation to a she-camel. (TA.) — **غَبَطَهُ**, aor. **غَبَطَ**; (ISk, Az, S, Mgh, K;) and **غَبَطَهُ**, aor. **غَبَطَ**; (Ibn-Buzurj, Sgh, K;) inf. n. **غَبْطٌ** (ISk, Az, S, Mgh, K) and **غَبْطَةٌ**, (S, K,) or the latter is a simple subst.; (Mgh;) *He regarded him [with unenvious emulation, i. e.] with a wish for the like of his condition*, (ISk, Az, S,) meaning a good condition, (Az,) or *for the like of that which he had attained*, (Mgh,) or *for a blessing*, (K,) and *that it might not pass away*, (ISk, K,) or *without desiring that it should pass away*, (Az, S, Mgh,) from the latter person: (ISk, Az, S, Mgh, K:) the doing so is not **حَسَدٌ**, (Az, S, Mgh,) for this implies the desire that what is wished for

may pass away from its possessor; (Az, Mgh;) or it is a kind of **حَسَدٌ**, of a more moderate quality: (Az:) or **غَبْطَةٌ** and **غَبْطٌ** have the signification shown above, and are also *syn. with حَسَدٌ*; (K;) this latter meaning is assigned to **غَبْطٌ** by IAqr; and it is said that the Arabs use **غَبْطٌ** in the sense of **حَسَدٌ** metonymically; (TA;) [so that **غَبْطَةٌ** and **غَبْطَةٌ** may also mean *he envied him*; &c.; see an ex. in a prov. cited voce **بَطْنٌ**; but it is said that] **حَسَدٌ**, when it is for courage and the like, is *syn. with غَبْطَةٌ*, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mgh in art. **حَسَدٌ**.) You say, **غَبَطَهُ بِهِ**, (S,) and **عَلَيْهِ**, (IAth,) and **فِيهِ**, (Mgh,) *He regarded him with a wish for the like of it*, meaning a thing or state which he had attained, *without desiring that it should pass away from the latter person*. (S, IAth, Mgh.) Moḥammad was asked, “Does the **غَبْطُ** injure?” and he answered, “Yes, like as the **غَبْطُ** injures:” or, accord. to the relation of A'Obeid, “No, save as the **غَبْطُ** injures the [trees called] **عَضَاءٌ**.” (Az, TA:) [see **غَبْطٌ**:] by the **غَبْطُ** meaning, accord. to some, **الْحَسَدُ**: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as **الْحَسَدُ** whereby one wishes that a blessing may pass away from his brother; **الغَبْطُ** meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, the **غَبْطُ** sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also **غَبْطَةٌ**, below.] — Accord. to IKtt, **غَبْطٌ** signifies also *He lied*; but perhaps it is a mistranscription for **عَبَطَ**, which has this meaning; for it is not mentioned by any other. (TA.)

2. It is said in a trad., **وَهُمْ يُصَلُّونَ فَجَعَلَ يُغَبِّطُهُمْ**; thus it is related, meaning, [*He came to them while they were praying, and he began*] to incite them to wish for the like of that action: if related without teshdeed, [**يُغَبِّطُهُمْ**] the meaning is, *to regard them with a wish for the like condition*, because of their forwardness to prayer. (Nh, K.)

4: see 8. — **أَغْبَطَ الرَّحْلَ عَلَى ظَهْرِ الْبَعِيرِ**, (S,) or **أَغْبَطَ عَلَى الدَّائِيَةِ**, (K,) *He kept the saddle constantly* (S, K) *upon the back of the camel*, (S,) or *upon the beast*, (K,) *not putting it down from him*. (S.) — **أَغْبَطَ** also signifies *The continuing constantly riding*. (ISk.) And **رَكَابَهُمْ** **أَغْبَطُوا عَلَى رُكَابِهِمْ** *They kept the saddles on their travelling-camels night and day, not putting them down, in journeying*. (ISh.) — Hence, (A, TA,) **أَغْبَطْتُ** **عَلَيْهِ الْحُمَى** *The fever continued upon him*; (S, K, TA;) as though it set the **غَبْطُ** upon him, to ride him; like as you say, **رَكَبْتُهُ الْحُمَى**, and **أَرْتَحَلْتُهُ**, and **أَمْتَحَلْتُهُ**, (A, TA:) or *claved to him*: (TA:) or *did not quit him for some days*; as also **أَغْبَطْتُ السَّمَاءَ**, (Aq.) — And **أَغْبَطْتُ** **السَّمَاءَ** *The sky rained continually*. (S, Mgh, K, TA.)

And **أَغْبَطَ عَلَيْنَا الْمَطَرُ** † The rain continued upon us incessantly, rain following close upon rain. (Abou-Kheyreh.) — And **أَغْبَطَ الثِّبَاتُ** † The herbage covered the land, and became dense, as though it were from a single grain. (K, TA.)

8. **اِغْبِطَ** He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Tāj el-Masādir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or **أَغْبَطَ**, inf. n. **اِغْبَاطُ**, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, **مَا نَقَى لِقَى** [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from him]. (TA in art. **فَوْر**.) — The saying,

• **خَوَى قَلِيلًا غَيْرَ مَا أَغْبِطَ** •

cited by Th, but not expl. by him, is held by ISd to mean [He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground], not resting upon a wide **غَبِطَ** [q. v.] of ground, but upon a place not even, and not depressed. (TA.)

غَبِطَ [originally an inf. n.]: see **غَبِطَةٌ**. — Also, and **غَبِطُ**, Handfuls of reaped corn or seed-produce: pl. **غَبُوطُ**, (K, TA,) and, it is said, **غَبُطُ**: or [rather] accord. to Et-Tāfīf, **غَبُوطُ** signifies the handfuls which, when the wheat is reaped, are put one by one; and **غَبِطُ** is the sing.: or, as AHn says, **غَبُوطُ** signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed **غَبِطُ**. (TA.)

غَبِطَ: see the next preceding paragraph.

غَبِطَةُ A strap in the [leathern water-bag called] **مَزَادَة**, (Ibn-Abbād, O, K,) like the **شَرَاك** [of the sandal], (Ibn-Abbād, O,) which is put upon the extremities of the two skins [whereof the **مَزَادَة** is mainly composed] and then strongly sewed. (Ibn-Abbād, O, K.)

غَبِطَةُ A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also **غَبِطُ**, in the saying, **اللَّهُمَّ غَبِطَا لَا هَبِطَا**, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from

us, (K, TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

سَمَاءٌ غَبِطَى † A sky raining continually (Jm, K) during two or three days; (Jm;) as also **غَبِطَى**. (TA.)

غَبُوطُ A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.)

رَحْلُ غَبِطٍ A [camel's saddle of the kind called] **رَحْلُ**, (S, Mṣb,) for women, (S,) upon which the [vehicle called] **هُودَج** is bound: (S, Mṣb:) or an elegant kind of **رَحْل**, depressed in its middle: (TA:) or a vehicle like the pads (**أُكْف**) [in the CK, erroneously, **أُكْف**] of the [species of camels called] **بَحَاتِي**, (K,) which is tented over with a [framework such as is called] **شِجَار**, and is for women of birth: (Az, TA:) or, as some say, of which the pad (**قَتَب**) is made not in the [usual] make of pads (**أَقْتَاب**): (TA:) or a **رَحْل** of which the pad (**قَتَب**) and the [curved wooden parts called] **أُحْنَاء** are one [i. e., app., conjoined]: (K:) pl. **غَبِطُ**. (S, Mṣb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — [Hence,] † Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also † a channel of water furrowed in a tract such as is termed **قَف**, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.)

غَابِطُ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) — and also as expl. in the second sentence: (K:) pl., accord. to the K, **غَبُطُ**, like **كُتَب**; but correctly, **غَبِطُ**, like **سُكَّر**, as in the L. (TA.)

فَرَسٌ مُغْبِطٌ الْكَائِبَةِ † A horse high in the withers; likened to the form of the **غَبِطُ**; accord. to Lth: in the A, as though he had on him a **غَبِطُ**. (TA.) — **أَرْضٌ مُغْبِطَةٌ**, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h to the first letter, (TA,) Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — **سَبْرٌ مُغْبِطٌ** † Journey continued without rest; as also **مُغْبِطُ**. (ISh.)

حُمَى مُغْبِطَةٌ † Continual fever. (TA.)

مُغْبِطٌ and **مُغْبِطٌ** Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also **مُغْبِطُ**. (TA.)

مُغْبِطٌ and **مُغْبِطٌ**: see the next preceding paragraph.

غبق

1. **غَبَقَهُ**, (S, O, K,) aor. **غَبَقَ** (S, O, TA) and **غَبَقَ**, (TA,) inf. n. **غَبَقٌ**; (O, TA;) and **غَبَقَهُ**, inf. n. **تَغْبِيقٌ**; (TA;) He gave him to drink an evening-draught, or what is termed a **غَبُوقُ**. (S, O, K, TA.) **لَا أَغْبِطُ قَلْبَهَا أَهْلًا وَلَا مَالًا**, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with **كسر** to the **ب**, means I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two. (TA.)

2: see the next preceding paragraph. One says also **غَبَقَ الإِبِلَ**, and **الْغَنَمَ**, He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and **غَبَقَ النَّاقَةَ** he milked the she-camel after sunset. (TA. [See also 5.]

5. **تَغْبِيقٌ** He milked in the evening. (Lh, O, K. [See also what next precedes.]) — And He drank in the evening. (TA. [See also what next follows.])

8. **اِغْبِطَ**, (S, O, K,) inf. n. **اِغْبَاطُ**, (TA,) and **مُغْبِطٌ** may be an inf. n. as well as a n. of place, (O, K,) He drank an evening-draught, or what is termed a **غَبُوقُ**. (S, O, K. [See also what next precedes.]) — And **اِغْبِطَ لَبَنًا** He drank her (a camel's) milk in the evening. (TA.) — See also 2.

غَبَقَةٌ A single case of the evening-drink, or of what is termed **غَبُوقُ**. (TA.)

غَبَقَةٌ A string, or cord, (IDrd, O, K,) or a plaited thong (**عَرَقَةٌ**), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce **سَانِيَةٌ**], in order that the piece of wood may be firm. (IDrd, O, K.)

غَبَقَانُ, applied to a man, and **غَبَقِي** [for which the CK has **غَبَقَاءُ**], applied to a woman, (O, K, TA,) epithets similar to **صَبَحَانُ** and **صَبَحِي**, (O,) irregularly formed, for **فَعْلَانُ** is not to be formed from **اِفْعَل** nor from **تَفَعَّل**, (TA,) Who has drunk an evening-draught, or what is termed a **غَبُوقُ**. (K.)

غَبُوقُ An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K. [See also **صَبُوحُ**].)

See an ex. in a verse of Khuzaz Ibn-Lowdhān cited voce **كَذَبَ**. One of the Arabs said to a companion of his, **إِنْ كُنْتَ كَادِبًا فَشَرِبْتَ غَبُوقًا**, **بَارِدًا** [If thou be lying, then mayest thou drink a cold evening-draught]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him **غَبُوقُ** by way of comparison: or meaning, may that be to thee in the place of **غَبُوقُ**. (TA.)

And one says, لَقِيْتُهُ ذَا غُبُوقٍ [lit. *I met him at a time of drinking the evening-draught*], meaning, in the evening; a phrase used only adverbially; like ذَا صَبُوحٍ (TA.) and ذَاتُ الْغُبُوقِ [which has a similar meaning]. (T in art. ذُو.) — Also, and with ة, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صَبُوحَةٌ and صَبُوحٌ. (TA.)

مُغْتَبِقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying *A place in which one drinks the draught termed غُبُوقٌ*]. (O, K.)

غب

1. غَبَّهَ, (S, MA, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَبْنٌ (S, MA, Mṣb, K, KL) and غَبِنَ, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) *He cheated, deceived, overreached, or defrauded, him*, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) *he endamaged him, or made him to suffer loss or damage or detriment*, (Mṣb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mṣb:) [or] *he overcame him in selling and buying*. (Mṣb.) And غَبِنَ *He was cheated, or deceived* [&c. in a purchase]: (S, K, TA;) and انْغَبِنَ [in like manner signifies] *he became [cheated or endamaged or] overcome in selling and buying*. (Mṣb.) And it is said that غَبِنَ فِي الْبَيْعِ, inf. n. غَبْنٌ, signifies *He was unmindful, or inadvertent*, [or perhaps غَبِنَ is here a mistranscription for غَبِنَ, signifying thus, and therefore meaning *he was made to suffer loss*,] in selling or in buying. (TA.) And one says also, غَبِنَ الرَّجُلُ أَشَدَّ الْغَبْنَانِ [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) غَبْنٌ بَيْسَرٌ [A petty overreaching or endamaged] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and غَبْنٌ فَاحِشٌ [An exorbitant overreaching or endamaged] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musal-
mans.) الْغَبْنُ وَالْغَبْنُ mentioned by Freytag as occurring in the Fākihiet el-Khulafā, and expl. by him as meaning "Fraus omnimoda," should, I doubt not, be الْغَبْنُ وَالْغَبْنُ, the two inf. ns. mentioned in the first sentence above. — غَبْنَهُ, aor. -, inf. n. غَبْنٌ, signifies also *He passed by him* (i. e. a man) *inclining, or leaning*, [or bending down, so as to elude his observation, i. e.] *so that he [the latter] did not see him, and was not cognizant of him*. (TA.) — [And it is said in the TA that غَبْنُوا النَّاسَ means *None but they obtained it*: whence it appears that فِيهِ or the like has been omitted after النَّاسَ: with this addition, the phrase may be rendered, *they overreached, or prevented, the other people in respect of it, by obtaining it themselves*.] — هَذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبِنَ) in a

sale, means *This [man] attributes defect, or imperfection, to thy intellect*. (TA.) — قَدْ غَبْنُوا, and غَبِنُوا, aor. of the former verb -, and of the latter -, i. e. لَمْ يَعْلَمُوا عِلْمَهَا [meaning *They have not known her case or state or condition, or her qualities*], (ISH, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generosity of race, but she is مُغْبُونَةٌ, [i. e.] one of which the qualities are not known to be as above mentioned. (ISH, TA.) — غَبِنْتَ رَأْيَكَ [if not a mistranscription for غَبِنْتَ (see غَبِنَ رَأْيَهُ in what follows)] means *Thou hast lost, and forgotten, thy judgment, or opinion*. (TA.) — فِي الشَّيْءِ غَبِنَ الشَّيْءُ and غَبِنَ الشَّيْءُ, aor. -, inf. n. غَبْنٌ and غَبِنَ, signify *He forgot the thing: or he was unmindful, neglectful, or heedless, of it*; (K, TA;) and *ignorant of it*: (TA:) or *he made a mistake in respect of it*; (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — غَبِنَ رَأْيَهُ, inf. n. غَبْنٌ (S, Mṣb, K) and غَبَانَةٌ, (S, K, TA,) means *He was, or became, deficient in his judgment, or opinion*: (S:) or *he was, or became, weak [therein]*: (K:) or *his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away*: (Mṣb:) the parsing of this phrase has been [fully] expl. voce سَفَهُ [q. v.]. (S.) — غَبِنَ الثَّوْبَ, (S, Mgh, Mṣb, TA,) inf. n. غَبْنٌ, (K,) from مَغْبِنٌ [q. v.], (Mṣb,) *He folded, or doubled, the garment*, (T, Mgh, Mṣb, K, TA,) it being [too] long, (T, TA,) and then sewed it; (Mgh, Mṣb;) like خَبِنَهُ [q. v.] (S, Mgh) and كَبِنَهُ. (Mgh.) And غَبِنَ الدَّلْوُ *He folded, or doubled, [the edge of] the leathern bucket, to shorten it*. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And غَبِنَ الشَّيْءَ *He hid, or concealed, the thing in the مَغْبِنِ [or armpit or groin or the like]*; (TA;) as also اغْتَبِنَهُ. (K, TA.) غَبْنُ الطَّعَامِ is like خَبْنُهُ [i. e. *He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity*]. (S.)

3: see 6, first sentence.

5: see 10.

6. غَبْنُ تَغَابُنٍ signifies *Mutual غَبْنٌ* [i. e. *cheating or endamaged or overcoming in selling and buying*: and مَغَابَنَةٌ signifies the same; or *mutual endeavouring to cheat &c*: see 3 in art. زَيْن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابُنِ [in the Kur lxiv. 9], an appellation of *The day of resurrection*; because the people of Paradise will then overreach (تَغْبِنُ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And تَغَابُنٌ [i. e. *He*, but this, I think, is probably a mis-

transcription for تَغَابُنٍ, signifies تَقَاعَدٌ [i. e. *He did not pay him his due*], حَتَّى غَبِنَ [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. اسْتَغْبِنَهُ and تَغْبِنُهُ [app. signify *He esteemed him* غَبِينٌ, i. e. *weak in judgment, and therefore liable to be cheated or endamaged*]. (TA in art. زَيْن: see 10 in that art.)

غَبْنٌ [mentioned above as an inf. n.,] *Weakness: and forgetfulness*. (K.) — And *What is cut off from the extremities of a garment, and thrown down, or let fall*. (TA.)

غَبِينٌ *Weak in his judgment, or opinion*; (S, K, TA;) and *in intellect, and in religion*; (TA;) and مَغْبُونٌ signifies the same. (K, TA.)

غَبَانَةٌ [mentioned above as an inf. n. (see غَبِنَ رَأْيَهُ),] *Weakness of judgment, or opinion*. (S.)

غَبْنَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaged; in selling or the like;] a subst. (S, Mṣb, K) from [the inf. n.] غَبْنٌ, like شَيْمَةٌ from شَتَمَ, (S,) [or] from غَبْنَهُ (Mṣb, K) used in relation to selling, (K,) or in relation to a price &c. (Mṣb.)

غَابِنٌ *Remiss, or languid, in work*. (K.)

مَغْبِنٌ sing. of مَغَابِنٍ, (Mgh, Mṣb, K,) which signifies *The أَرْفَاعُ, (S, Mgh, Mṣb, K,) and the آْبَاطُ, (Mgh, Mṣb, K,) [i. e. the groins and the armpits, and the like; (see رَفَعُ);] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh*. (TA.)

مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mṣb, K.) — See also غَبِينٌ. — مَغْبُونَةٌ applied to a she-camel: see 1, latter half.

غبو

1. غَبِيٌّ, aor. يَغْبِي, inf. n. غَبًا and غَبَاوَةٌ, [the latter of which is the more common,] *He had little [or no] intelligence*. (Mṣb.) — And غَبِيٌّ (غَبِيٌّ, (S, K, TA, in the CK [erroneously] غَبِيٌّ) or غَبِيٌّ عَنِ الشَّيْءِ, (Mṣb,) and غَبِيٌّ عَنِ الْأَمْرِ, (Mṣb,) aor. as above, (S,) inf. n. غَبَاوَةٌ (S, K) and غَبًا, (K,) *He did not understand* (S, Mṣb, K) *the thing* (S, K) *or the affair*. (Mṣb.) And غَبِيٌّ عَنِ الْخَبَرِ *He was ignorant of the information*. (Mṣb.) — And in like manner, غَبِيٌّ عَلَى الشَّيْءِ, inf. n. غَبًا, [The thing was not understood, or not known, by me; or] *I knew not the thing*: (S:) [or] غَبِيٌّ الشَّيْءُ مِنْهُ i. e. خَفِيَ [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and غَبًا is used in the dial. of Teiyi for غَبِيٌّ in the sense of خَفِيَ: (A and TA in art. غَبَسَ:) or it is for غَبٌّ, like

تَقْضَى for تَقْضَى. (§ in that art. [See غَبَسَ:] and see also غَبِيَّة, in art. غَبِي.])

5. تَغَابَهُ: see 10.

6. تَغَابَلَ i. q. تَغَابَلَ, (§, MA, TA,) i. e. *He was, or he feigned himself, unmindful, &c.* (MA.) So in the phrase تَغَابَى عَنْهُ: (TA: [see تَغَابَلَ and تَغَابَلَ:] and one says تَغَابَاهُ [also, app. in the same sense]. (IAq, TA in art. عَمِش.))

10. استَغْبَاهُ and تَغْبَاهُ [app. *He esteemed him unintelligent, or one having little intelligence.* (TA in art. زَبَن: see 10 in that art.)

غَبُوهُ and غَبُوهُ and غَبِيٌّ In him is *unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (K.)

غَبَاةٌ Stupidity. (Freytag, from El-Meydānee.)

غَبَاةٌ Low, or depressed, ground. (K, TA.) And *A thing that is hidden, or concealed, from one.* (TA.) — And *Earth, or dust, that is put over a thing to conceal it from one.* (TA.) [See also art. غَبِي.]

غَبِيٌّ Having little, (§, Mṣb,) or no, (K,) *intelligence: (§, Mṣb, K:) or one who does not understand deceit, or guile, and the like: (T, TA:) or unmindful, forgetful, neglectful, heedless, or inadvertent: (TA:) and ignorant: (Mṣb:) pl. أَغْبِيَاءُ (IAth, Mṣb, TA) and أَغْبَاءُ: (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (§, TA;) but Abou-'Alē derives it from شَجَرَةٌ غَبِيَّةٌ, [see أَغْبَى in art. غَبِي,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) — [And *A hunter, or sportsman, concealing himself.* (Freytag, from the Deewān of the Hudhalees.)]*

غَبِيَّةٌ: see غَبُوهُ.

غَبَاوَةٌ an inf. n. of غَبَى [q. v.]. (§, Mṣb, K.) — *هُوَ دُوْ غَبَاوَةٍ means He is one to whom things, or affairs, are unapparent, or obscure; or from whom they are hidden, or concealed.* (TA.)

غَبُوهُ: see غَبُوهُ.

أَغْبَى: see the next article.

غَبِي

2. تَغْبَى عَنْ الشَّيْءِ, (TA,) inf. n. تَغْبِيَّةٌ, (K, TA,) *He covered, veiled, or concealed, (K, TA,) him, or it, from the thing.* (TA.) — And غَبَى الْبُشْرَ *He covered the head [or mouth] of the well, and then put over it earth, or dust.* (TA.) — غَبَى شَعْرَهُ, (TA,) inf. n. as above, (K, TA,) *He shortened his hair: (K, TA:) of the dial. of 'Abd-el-Kays, and sometimes used by others: (TA:) and he eradicated it (K, TA) at once.* (TA.)

4. اُغْبَتْ السَّمَاءُ, inf. n. اُغْبَاءٌ, *The sky rained such rain as is termed غَبِيَّةٌ [q. v.].* (AZ, S.)

غَبِيَّةٌ *A rain that is not copious, (§, K,) but exceeding such as is termed بَغْشَةٌ [q. v.]: (§:) or*

*a vehement shower (K, TA) of rain: (TA:) pl. غَبِيَّاتٌ. (§.) — [And app. † *A shower of arrows.*]* غَبِيَّاتُ السَّيْلِ [which seems clearly to mean † *The worst of showers is the shower of arrows*] is a saying mentioned by Aq. (TA.) — Also *An abundant pouring of water: — and likewise † of سَيَّاطٍ [i. e. strokes of the whip, or lashes]: (K, TA:) thought by ISd to be thus termed as being likened to the غَبِيَّاتُ of rain. (TA.) — And, as being likened to the rain thus termed, † *A running after another running: [but] A'Obeid says, it is like a leap in pace or going.* (§. [In three copies of the S, I find كَالْوَتْبَةِ الغَبِيَّةُ كَالْوَتْبَةِ as the explanation given by A'Obeid: in one of my copies of the S, الغَبِيَّةُ كَالزَّبِيَّةِ: and in the TA, الغَبِيَّةُ كَالزَّبِيَّةِ فِي السَّيْرِ: I have followed the first of these readings, as I cannot doubt its being the right.]) — Also *Dust of the earth, that has risen, or that has spread, or diffused itself; (K, TA;) as also غَبَاةٌ; thus correctly; but in [some of] the copies of the K, غَبَاةٌ, like كَسَاةٌ; [and accord. to other copies غَبَاةٌ;] it is like dust in the sky: or, as some say, it is the earth, or dust, with which the head [or mouth] of the well is stopped up, upon the cover. (TA.) [See also art. غَبُو.] — One says also, غَبِيَّةٌ جَاؤُوا عَلَى غَبِيَّةٍ, meaning غَبِيَّتَهَا [i. e. *They came at, or in the time of, the setting of the sun*]; (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غَبُو.])**

غَبَاةٌ: see the next preceding paragraph: — and see also art. غَبُو.

أَذْخَلَ غَبِيَّةً, and شَجَرَةٌ غَبِيَّةٌ, *A branch, and a tree, tangled, confused, or dense.* (K.) — *أَدْخَلَ فِي النَّاسِ فَإِنَّهُ أَغْبَى لَكَ* means [*Enter thou among the people, for it will be*] most concealing for thee. (TA.)

سَمَاءٌ مُغْبِيَّةٌ *A sky raining such rain as is termed غَبِيَّةٌ [q. v.].* (AZ, S.)

حَفَرَ مُغْبَاةً i. q. مُغْبَاةً: so in the saying, *وَقَدْ لِي دَفْنٌ لِي* [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, *فُلَانٌ مُغْبَاةٌ ثُمَّ حَمَلَنِي عَلَيْهَا* [lit. *Such a one covered over a pitfall for me, then urged me to go upon it*], meaning † *such a one caused me to fall in [or by means of] a stratagem that he had concealed.* (TA.) — Also i. q. مُغْبَاةٌ [A land (أَرْضُ) abounding with قُوَّةٌ i. e. madder]. (TA.)

غَت

1. غَتَّ, (§, K,) aor. ٴ, inf. n. غَتٌّ, (TK,) *He fatigued, or wearied, him, (كَدَّهُ,) [by, or with, the affair].* (§, K.) — And *He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him.* (TA.) And you say, *غَتَّ الدَّابَّةُ شَوْطًا أَوْ شَوْطَيْنِ* *He fatigued, or wearied, the beast by urging it to run a heat, or two heats.* (K, TA.) — Also *He grieved him; (K, TA;) and afflicted, distressed, or oppressed,*

him. (TA.) And غَتَّ *He was grieved* [&c.]. (Sh, TA.) — And *He overcame him, or silenced him, بِالْكَلَامِ [by speech, i. e. by what he said].* (K, TA.) [Hence] it is said in a trad. respecting prayer, *يَا مَنْ لَا يَغْتَهُ دُعَاءُ الدَّاعِينَ* *O Thou whom the praying of those who pray does not overcome.* (TA.) And [hence, perhaps,] one says, غَتَّ الضَّحْكَ, (aor. and inf. n. as above, TA,) *He concealed laughter, (§, K, TA,) by putting his hand, or his garment, over his mouth.* (TA.) — Also *He squeezed his throat, or throttled him: (K:) and he squeezed his throat for the period of one breath, or of two breaths, or, as some say, more than that.* (TA.) It is said in a trad. respecting the mission [of Moḥammad], *فَأَخَذَنِي جَبْرِيلُ* *And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water: inf. n. غَتَّ:* and غَتَّ signifies the same. (TA.) — غَتَّ فِي الْمَاءِ, (§, K, TA,) aor. and inf. n. as above, (TA,) is *syn. with غَطَّ*; (§, K, TA;) meaning *He immersed, or plunged, him, or it, into the water.* (TA.) — And one says, *غَتَّهمُ اللَّهُ بِالْعَذَابِ*, inf. n. as above, *God plunged them, or may God plunge them, with consecutive plungings, into punishment.* (TA.) — And غَتَّ, aor. and inf. n. as above, *He took successive draughts, keeping the vessel to his mouth.* (AZ, TA.) And غَتَّ فِي الْإِنَاءِ, (K, TA,) and غَتَّ الْهَاءُ, (TA,) *He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth.* (K, TA.) — And غَتَّ الشَّيْءُ الشَّيْءَ *He made one part of the thing to follow another part thereof, (K, TA,) whether in drinking or in speaking* [&c.]. (TA.) — It is said in a trad., respecting Moḥammad's pool, *يَغْتُ فِيهِ مِيزَابَانِ* i. e. *Two spouts were pouring forth into it with an uninterrupted pouring: or it is said to mean, two spouts were running into it with a murmuring sound; accord. to which latter explanation we must read يَغْتُ:* and some say that it is يَغْطُ. (AZ, L, TA.) [See also another reading voce عَبَّ.] — And one says, *غَتَّ بِجَسْمِهِ* *He threw his breast upon him.* (TA in art. جَسَم.) — غَتَّ, aor. ٴ, *It was, or became, bad, or corrupt; said of food; and likewise of speech.* (Abou-Bekr, TA.) [See also غَتَّ.]

2. تَغْتِثُ الطَّعَامَ, inf. n. تَغْتِثٌ *He made the food bad, or corrupt; as also اُغْتَه.* (Abou-Bekr, TA.)

4: see what next precedes.

غَتَّ [inf. n. of 1, q. v. — And] *The interval between two draughts, or gulps, while the vessel is kept to the mouth.* (TA.)

غَمَر

1. غَمَرَهُ, aor. ٴ, inf. n. غَمْرٌ, *He had an impotence, or an impediment, or a difficulty, in his*

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) — **غُتِمَ**, said of food (طَعَامٌ), *It was, or became, wholesome, or beneficial.* (TA.)

4. **اغْتَمَرَ الزَّيَارَةَ**, (K, TA, in the CK [erroneously] **اغْتَمَر**) *He visited much, so as to weary.* (K, TA.) One says, **لَا تُغْتَمِرَ الزَّيَارَةَ قَتِيلٌ** [Do not thou visit much, so as to weary]. (TA.) — And they said, **كَانَ الْعَجَّاجُ يُغْتَمِرُ الشَّعْرَ** i. e. *El-Ajjāj used to make poetry cause much wearying*: and it is said in the A, **أَغْتَمَرَ آلُ الْعَجَّاجِ الرَّجْزَ** i. e. *The family of El-Ajjāj recited much poetry of the metre termed رجز*; and he among them. (TA.)

8. **اغْتَمَرَ** *He suffered from indigestion* (K, TA) in consequence of much eating; and became affected by what is termed **غُتْمَرٌ** [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.)

غُتْمَرٌ Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. **فَل**.)

• **حَرَقَهَا حِمَضٌ بِلَادٍ فِلٍ**
• **وَعُتْمَرٌ نَجْمٌ غَيْرٌ مُسْتَقِيلٌ**

[The pasturage termed **حِمَضٌ** of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (**غَيْرٌ مُرْتَفِعٌ**) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of **الشَّعْرَى**, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] **الجَوْزَاءَ**. (S. [See **الشَّعْرَى**].) — See also 8.

غُتْمَرٌ Thick pieces [or clots or lumps] of milk. (TA.)

غُتْمَةٌ An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. **عُجْمَةٌ**. (S, Mgh, Msb, K.)

غُتْمِيٌّ: see **أَغْتَمَرُ**. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., **أَغْتَمَرُ**,] *Thick; the pouring forth of which is without any sound.* (IAar, K.) — And One who is heavy in spirit: from **غُتْمَرٌ** signifying as expl. above. (TA.)

حِيَاضٌ غُتْمِيرٌ, like **نُزِيرٌ**, (so in copies of the K,) [or **حِيَاضٌ غُتْمِيرٌ**, for it is] a proper name for **الْمَنِيَّةُ**, (TA,) meaning *Death*, (K, TA,) like **شُعُوبٌ**, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, **الْغُتْمِيرُ** signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, **أَوْرَدَهُ جِيَاضٌ غُتْمِيرٌ** [He brought him to death]: and in like manner, **وَقَعَ فِي أَحْوَاضٍ غُتْمِيرٍ** [He fell into death], expl. by Lh as meaning *he died.* (TA.)

أَغْتَمَرُ, (S, Mgh, Msb, K,) and **غُتْمِيٌّ**, (S, K, TA,) [and **أَغْتَمِيٌّ**, occurring in the **خَلْفَاءُ**, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. **أَعْجَمٌ**: (TA:) fem. of the first, **غُتْمَاءٌ**, applied to a woman: (Msb, TA:) pl. of the first **غُتْمَرٌ** (S, Mgh, Msb, K) and **أَغْتَمَرُ**, (Mgh,) or this latter is pl. of the second. (TA.) — See also **غُتْمِيٌّ**.

أَغْتَمِيٌّ: see the next preceding paragraph.

مَعْتَمُورٌ, Burned by the heat. (TA.)

غث

1. **غَثٌ**, aor. -; and **غَثٌّ**, (originally **غَثَثٌ**, TA) aor. -; (S, O, K;) said of flesh-meat; (S, O;) and **غَثَّتْ**; said of a **شَاةٌ** [i. e. sheep or goat]; (S, O, Msb;) inf. n. **غَثَاةٌ** and **غَثَوَةٌ**, (S, O, K,) or **غَثٌّ**; (Msb;) and **أَغَثَّ**, (K,) or **أَغَثَّتْ**, (S, O,) or both; (TA;) *It was, or became, lean, or meagre*: (S, O, K:) or **غَثَّتْ**, said of a **شَاةٌ**, it was, or became, weak. (Msb.) — [Hence the saying,] **غَثَّ الْحَدِيثُ** *The talk, or discourse, was, or became, [meagre, or] bad, or corrupt*; (S, A, O, K;) as also **أَغَثَّ**. (S, K.) [See **غَثٌّ**.] — And **لَا يَغُثُّ عَلَيْهِ شَيْءٌ** *[Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it.* (S, K.) And **مَا يَغُثُّ عَلَيْهِ أَحَدٌ** *[No one is to be disregarded in his opinion; so that] he does not leave any one unashed by him.* (T, A, O, K.) And **غَثَّتْ عَلَيْنَا مَكَّةٌ فَلَا بُدَّ لَنَا مِنْ خُرُوجٍ** *[Mekkeh has become unpleasing (as though insipid) to us, so that there is for us no avoiding going forth].* (A.) — And **غَثَّتْ**, (S, O, K,) aor. -, inf. n. **غَثَّتْ** and **غَثِيَّتْ**, (S, O,) is said of a wound, meaning *It flowed with thick purulent matter, as also **أَغَثَّ**, (S, O, K,) and with dead flesh.* (S and O in explanation of the former verb.)

2. **غَثَّتْ الْإِبِلُ**, (El-Umawee, O, TA,) inf. n. **تَغَثَّتْ**, (El-Umawee, O, K,) *The camels became fat* (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, **غَثَّ بَعِيرِي ثُمَّ غَثَّتْ** *My camel became lean; then he became somewhat fat.* (A, TA.)

4: see 1, in three places. — You say also, **أَغَثَّ** *He [was meagre in his diction; or] spoke badly, or corruptly.* (S, TA.) And **أَغَثَّ فِي**

كَلَامِهِ *He said that in which was no good.* (A, Msb.) — And **أَغَثَّ اللَّحْمَ** *He bought the flesh-meat lean.* (S, O.)

5. **أَتَغَثْتُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَنَّ** means *+ I do what is of an inferior kind that I may find much*; as also **أَسْتَعْنُهُ**: (A, TA:) or **أَتَغَثْتُ مَا أَنَا فِيهِ**, meaning *+ I deem my doing to be little that I may obtain thereby much recompense.* (O.)

8. **اغْتَبَّتْ الْخَيْلُ** (as also **اغْتَفَّتْ** and **اغْتَبَّتْ**, O) *The horses found, or lighted upon, somewhat of the [herbage called] رُبَيْع*, (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.)

10. **اسْتَغَثَّ الْجَرْحُ** *He extracted from the wound the thick purulent matter therein*, (S, K,) and the dead flesh, and treated it curatively. (S.) — See also 5.

R. Q. 1. **غُثَّةٌ**, (O,) inf. n. **غُثَّةٌ**, (K,) *He remained, stayed, dwelt, or abode*, (O, K,) in a place. (O.) — [And it seems to signify also *He washed clothes without an implement of the kind called مَغْصَرَةٌ* (q. v.): for —] **غُثَّةٌ** signifies also *+ Weak fighting, without a weapon*: (O, K:) likened to the **غُثَّةُ** of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

غَثٌّ Lean, or meagre; (S, A, O, K;) as also **غَثِيَّتٌ**; (S, O, K;) both applied to flesh-meat; and the former, with **ة**, to a **شَاةٌ** [i. e. sheep or goat]: (S, O:) pl. **غَثَاةٌ**. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, **كَلَامٌ غَثٌّ** *Speech, or language, that is [meagre,] without grace, or beauty.* (Ham p. 757.) One says, **فِي الْكَلَامِ الْغَثُّ وَالسَّيْنُ** *[In speech, or the speech, is what is meagre and what is vigorous; or] what is good and what is bad [or rather what is bad and what is good].* (Msb.) And **حَدِيثُكُمْ رَثٌّ** *[Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out].* (A.) And **أَقَوْمٌ غَثَّةٌ** *[A people, or party, meagre, or bad, in speech: **غَثَّةٌ** being pl. of **غَثٌّ**, like as **بَرَّةٌ** is of **بَرٌّ**.]* (A. [The meaning that I have given is there indicated by the context.])

غُثَّةٌ A lean, or meagre, **شَاةٌ** [i. e. sheep or goat]. (TA.) [See also **غَثٌّ**.] — And A sufficiency of the means of subsistence: (O, K:) like **غُثَّةٌ** and **غُثَّةٌ**. (O.)

الْغَثَّاءُ and **الْغَثَاةُ** The lion. (O, K.)

غَثَاةٌ [if not a mistranscription for the inf. n. **غَثَاةٌ**] Leanness, or meagreness, of a camel [&c.]. (A, TA.)

غَثِيَّتٌ: see **غُثَّةٌ**: — and see what here follows.

غُثِيَّةٌ, (S, O,) or **غُثِيَّتٌ**, (A, K,) *The thick purulent matter*, (S, A, O, K,) and *dead flesh*,

(S, O,) of a wound. (S, A, O, K.) — And [hence, probably,] the former word, † *A corrupt, or disordered, state of mind.* (S, A, O, K.) So in the saying, *لَبِسْتُ عَلَى غَيْبَةٍ فِيهِ* [meaning † *I consorted with him* (see *لَبِسَ*) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, *لَبِسْتُ عَلَى غَيْبَةٍ*, meaning † *I am not in a corrupt, or disordered, state of mind*: but the former, I doubt not, is the right reading.]) — Also A palm-tree (*نَخْلَةٌ*) that produces ripe dates without sweetness. (O, K.) — And Foolish, or stupid, in whom is no good: (O, K.) or foolish, or stupid: and also one who speaks that in which is no good. (TA.)

الغَثَاثُ: see الغَثُ.

غثر

1. مَادَتْ *i. q.* غَثَرَتِ الْأَرْضُ بِالنَّبَاتِ (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or مَادَتْ (thus in the O and K [i. e. without *ء*; but the former, I think, is evidently the right: the meaning which I have given may be from *غَثَرُ*, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثَرَتْ, fem. of *غَثَرَى*). The epithet applied to such land is *مُغَثَّرَةٌ*. (JK, O, K.)

4. اغْثِرَ *It* (the [species of tree, or shrub, called] *رُمْتٌ* [&c.]) *exuded what is termed مُغْثَرٌ* [q. v.]; (K;) as also اغْثِرَ. (TA.) — See also عَبَرَ, last sentence.

11. اغْثَارَ *It* (a garment, or piece of cloth,) *had much غَثَرٌ i. e. nap, or villous substance*, (K, TA,) and wool. (TA.)

Q. Q. 1. غَثَرَى: see the first paragraph.

Q. Q. 2. تَمَغْثَرُ *He gathered مُغْثَرٌ* [q. v.]. (K.) You say, *خَرَجَ النَّاسُ يَتَمَغْثَرُونَ*, like *مَغَاثِيرُ*, *The people went forth to gather مُغْثَرٌ* [pl. of *مُغْثَرٌ*]. (TA.)

غَثَرُ *The nap, or villous substance, of a garment, or piece of cloth*; (K, TA;) and the wool thereof. (TA.)

غُثْرَةٌ *Abundance*: (TA;) [and particularly] *abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof]*. (K, TA.) — And *A portion of property*. (TA.)

غُثْرَةٌ *A dust-colour inclining to خَضَرَةٌ* [which here app. means *a dingy ash-colour*]: (S, TA;) or, as some say, [simply] *dust-colour*: (TA;) or it is like *duskiness* (غُبْشَةٌ) *mixed with redness*. (K, TA.)

غَثَرٌ: see اغْثَرُ, last sentence.

اغْثَرُ, or غَثَارُ, accord. to the CK غَثَارُ: see اغْثَرُ.

اغْثَرُ, or غَثَارُ: see اغْثَرُ, former half.

غَيْثَرَةٌ *A threatening*. (K.) — And *Fight, or conflict; and commotion, or tumult*: so in the saying, *غَيْثَرَةٌ تَرَكَّتْ الْقَوْمُ فِي غَيْثَرَةٍ* [I left

the people, or party, in fight, &c.]: (A, TA;) or, accord. to IAar, it means *the treading, or trampling, of the people, or party, one upon another*, (*مُدَاوَسَةُ الْقَوْمِ بَعْضُهُمْ بَعْضًا*) *in fight, or conflict*: you say, *بَيْنَ الْقَوْمِ غَيْثَرَةٌ شَدِيدَةٌ* [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also اغْثَرُ, last sentence, in two places.

اغْثَرُ, (S,) and [the fem.] غُثْرَاءُ, (K,) *Dust-coloured*: (K, TA;) or of a dingy, or dusky, colour: (TA;) or [of the colour termed غُثْرَةٌ, which is] *nearly the same as dust-coloured*. (S, K, TA.) 'Omárah says,

• حَتَّى أَكْسَيْتُ مِنَ الْمَشِيبِ عِمَامَةً •
• غُثْرَاءَ أَغْبَرُ لَوْنَهَا بِخِضَابِ •

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — اغْثَرُ is applied as an epithet to a ram *That is not red [or brown] nor black nor white*; (IAar, TA;) meaning of a *dusky, or dingy, colour*. (TA.) And it is so applied to a wolf. (IAar, TA.) And *الْأَغْثَرُ* signifies *The wolf*; (TA;) as also *الْأَغْبَرُ*. (TA in art. غبر.) — And [in like manner] *الْغُثْرَاءُ* signifies *The hyena, or female hyena*; (K, TA;) because of its colour; (TA;) as also *غُثَارٌ*, (O, K, TA,) like *قَطَامِرٌ*, (O, TA,) determinate; (K, TA;) [accord. to the CK غُثَارٌ, which is wrong;] and accord. to IAar *غُثَارٌ*, imperfectly declinable. (TA.) — And *الْأَغْثَرُ* signifies also *The lion*; and so *الْغُثُورُ*: (K;) or the latter, as also *الْغُثُورُ*, *the lion that is in a confused, or perplexed, case*. (O.) — And *A certain bird*, (K, TA,) *having confused, or disordered, plumage*, (TA,) *long in the neck*, (K, TA,) *in the colour of which is غُثْرَةٌ* [q. v.], and which is of the aquatic kind. (TA.) — أَكَلَتْهُمْ الْغُثْرَاءُ [which may be rendered *The hyena, or female hyena, devoured them*] means † *they perished*. (Z, TA.) — *غُثْرَاءُ* applied to [garments of the kind called] *أُكْسِيَّةٌ* [pl. of *كُسَاءٌ*] (K, TA) and *قَطَائِفٌ* [pl. of *قَطِيفَةٌ*] and the like, and to an *عَبَاءَةٌ*, (TA,) signifies *Having much wool* (L, K, TA) and *nap, or villous substance*. (L.) — *الْأَغْثَرُ* also signifies *The [green substance that overspreads stale water, called] طَحْلَبٌ*. (S, TA.) — Also † *The ignorant man*: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is *الْغُثْرَاءُ*. (IDrd, TA.) — And *الْغُثْرَاءُ* and *الْغُثُرُ*, (S, K, TA,) which latter is the pl. of *الْأَغْثَرُ*, (S, TA,) † *The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind*; as also *الْغُبْرَةُ*, (S, K, TA,) said to be originally *الْغَيْثَرَةُ*, (S, TA,) which signifies the same: (S, K, TA;) and *غُثْرَاءُ* is also expl. as meaning *a mixed assemblage of people* (K, TA) *of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind*; (TA;) and so *غَيْثَرَةٌ*: (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.)

مُغْثَرٌ } see what next follows.
مُغْثَرٌ }

مُغْثَرٌ (S, M) and مُغْثَرٌ (Yaakooob, S, K) and مُغْثَارٌ (TA) [*A sort of manna*;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] *رُمْتٌ*, (S, K,) and by the *عَرْفَطُ*, (S,) and the *ثُمَامُ*, and the *عُشْرُ*, (K,) resembling gum, and sweet, (S,) like honey: (S, K;) it is eaten; (TA;) and sometimes it flows upon the ground, like *دَبَسٌ*; and it has an unpleasant smell: *مُغْثَرٌ* is a dial. var. of *مُغْثَرٌ* [q. v.]: (S, TA;) the pl. is *مَغَاثِيرُ*. (K.)

وَجَدَ الْمَاءَ مُغْثَرِيًا عَلَيْهِ: see 1. — *أَرَضَ مُغْثَرِيًا* means *He found the water to be thronged*: (K, TA;) or, accord. to Sgh, (TA,) you say, *وَجَدْتُ الْمَاءَ مُغْثَرِيًا بِالْوَرْدِ* *I found the water to be thronged by the coming thereto*. (O, TA.)

غثى and غثو

1. غَثَا الْوَادِي (Msb, K,) aor. يَغْثُو (Msb,) inf. n. غَثُو (Msb, K;) and غَثَى, aor. يَغْثِي (Msb, K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) *The valley, or water-course, was, or became, full of غَثَاءٌ* [q. v.]: (Msb: [and the like is indicated in the K:]) or *had in it abundance of camels' or similar dung* (بَعَرٌ) and *leaves and reeds or canes*. (TA.) — غَثَا اللَّحْمُ, inf. n. غَثُو, *The flesh-meat was bad by reason of its leanness*. (IKtt, TA.) — غَثَبَتِ النَّفْسُ (S, Msb, K,) aor. تَغْثِي (S, Msb,) inf. n. غَثَى and غَثِيَانٌ (S, Msb, K;) and, accord. to Lth, غَثِيَتْ, aor. تَغْثِي, inf. n. غَثَا, but Az says that this is post-classical; (TA;) *i. q.* خَبِثَتْ (S, K, TA;) and جَاسَتْ (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] *became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach*: (Msb, TA;) or, as some say, *غَثِيَانٌ* signifies *a flowing of the mouth which sometimes, or often, occasions vomiting*. (TA.) — غَثَتِ السَّمَاءُ بِالسَّحَابِ (K, TA,) aor. تَغْثِي (TA,) *The sky was, or became, clouded, or covered with clouds*: (K, TA;) or *began to be so*. (TA.) — غَثَا السَّيْلُ الْمَرْتَعُ, aor. يَغْثُو, inf. n. غَثُو; thus accord. to J, [in the S,] but accord. to the K and ISd, غَثَى, mentioned in art. غثى; and in [some of] the copies of the K, الْمَرْتَعُ is erroneously put for الْمَرْتَعُ; (TA;) *The torrent drem [or washed] together the pasture, and deprived it of its sweetness*; as also *اغْثَاهُ*. (S, K.) — And hence, by way of comparison, (TA,) *غَثَى الْكَلَامُ*, aor. يَغْثِي (K, TA;) and *غَثِيَهُ*, aor. يَغْثَاهُ (K, TA;) the former verb of the class of رَمَى and the latter of the class of رَضَى; inf. n. غَثَى;

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, TA.) — And غَشَى النَّاسَ, and النَّاسُ, *He beat the cattle, and the people, and dealt blows among them.* (K, TA.) — غَشِيَتِ الْأَرْضُ الْبُشْبُشَ *The land became abundant in herbage:* (K, TA.) or *began to be so.* (TA.) — And غَشَى شَعْرَهُ, inf. n. غَشَى, *His hair became matted, or compacted together:* mentioned in art. غَشَى by IKtt: perhaps a dial. var. of غَشَى, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غُثَا (S, Mṣb, K) and غُثَا (S, K) *The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, Mṣb, K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَخْوَى in art. حَو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, وَسَعِيَهُ خَفَاءُ, † *[His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent].* (TA.) — [Hence, also,] غُثَا النَّاسِ † *The low, or vile, and the refuse, of mankind.* (TA.)*

الْأَغْنَى *The lion.* (K.)

غد

1. غَدَّ and غَدَّ, said of a camel: see 4.
2. غَدَّرَ: see 4. = غَدَّرَ, inf. n. تَغْدِيرُ, *He took his [غَدَّة, i. e.] lot, portion, or share.* (K.)
4. أَغْدَ (S, A, O, L, Mṣb, K) and أَغْدَ (O, L, K,) and أَغْدَ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK أَغْدَ but (though the phrase أَغْدَ occurs there afterwards) أَغْدَ may be less correct than أَغْدَ, for the part. n. of the former was disallowed by Aṣ,] and أَغْدَوُ (Az, O, K,) *He (a camel) had the disease termed غَدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had أَغْدَ [pl. of غَدَّة] between the flesh and the skin.* (L.) — Hence, (A,) أَغْدَ signifies also † *He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غَدَّة: (A:) and أَغْدَ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him.* (L.) — And أَغْدَ الْقَوْمَ *The people, or party, had their camels affected with the disease termed غَدَّة.* (S, O, L, K.)

غَدَّ: see art. غَدَّ.

غَدَّة (IDrd, S, O, L, Mṣb, K) and غَدَّة (S, O, L, K) [A ganglion; i. e.] *any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and*

*any small nodous lump (غَدَّة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غَدَدٌ [properly pl. of غَدَّة, and also a coll. gen. n. of which غَدَّة is the n. un.]: (S, O, L, Mṣb, K:) غَدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَةٌ, (L, K,) *overspread by fat.* (L.)*

— And غَدَّة signifies likewise *The plague, or pestilence, (طَاعُون,) in camels; (Aṣ, S, O, L, K;) as also غَدَدٌ (K:) or the same in camels as the طَاعُون in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَابِرِي, which I believe to be the right reading,] is applied to him: so says Iṣṣar: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غَدَّة is *A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غَدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غَدَادُ.**

(TA.) And [these two pls.] غَدَائِدُ and غَدَادُ signify also *Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَةٌ; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies redundances.* (L.)

غَدَّ: see the next preceding paragraph.

غَدَّة: see غَدَّة. — [The pl.] غَدَائِدُ is expl. by AHeyth as signifying *Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر.* (L.)

غَادَ: see مُغْدٍ, in two places.

مُغْدٍ: see the paragraph here following.

مُغْدٍ *A camel having the disease termed غَدَّة; (Aṣ, Az, S, O, L, K;) as also مُغْدٌ (L) and مُغْدَوُ (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and مُغْدَرُ (Az, L) and مُغَادُ (O, L, K:) مُغْدٍ, without 3, is also applied to a she-camel: and its pl. is مَغَادُ: (L:) the pl. of مُغَادُ is غَدَادُ. (O, L, K.) — [Hence,] † *An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غَدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُغْدًا, and رَأَيْتُ مُغْدًا: I saw such a one swollen with anger.* (L.)*

مُغْدَرُ: see the next preceding paragraph.

مُغْدَا + *A man, (S, O, L, K,) and a woman,*

(O, L, K,) *much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature.* (O, L.)

مُغْدَوُ: } see مُغْدٍ.
مُغْدَرُ: }

غدر

1. غَدَرَهُ (K,) and [more commonly] غَدَرَ بِهِ, aor. = (S, M, IKtt, Mṣb, K) and غَدَرَ: (M, IKtt, K;) and غَدَرَ, aor. =, (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدَرُ, (S, Mṣb, K,) of غَدَرَ: (S, Mṣb, TA;) and غَدَرَ (TA, and so in the CK in the place of غَدَرَ) and غَدَرَانُ, (K, TA,) which are both of غَدَرَ: (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدَرَ is the contr. of وَقَاةُ (K,) or of بَعْدُ (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَرَ, aor. =, (T, O, K,) inf. n. غَدَرُ, (T, O,) *He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدَرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَرَ meaning as expl. above should accord. to analogy be غَدَرَ, like كَرَعَ meaning “he drank the كَرَعَ,” i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) = دَغَرَتْ وَلَدَهَا, said of a woman, is like دَغَرَتْ [q. v.]. (TA.) = غَدَرَ, [aor. =, inf. n. غَدَرُ] *He remained, or lagged, behind; as also تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

• عَشِيَّةً جَاوَزْنَا حِمَاةً وَسِيرْنَا
• أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا

[In the evening when we passed beyond Hamāh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَغَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say غَدَرَ عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions.* (TA.) And غَدَرَتِ النَّاقَةُ عَنِ الْإِبِلِ (S, K,) and النَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.) And غَدَرَ فُلَانٌ بَعْدَ إِخْوَتِهِ Such a one remained after the death of his brothers. (TA. [But غَدَرَ, here, is app. a mistake for غَدَرَ, unless both forms be allowable.] = غَدَرَ اللَّيْلُ (K;) and غَدَرَ, aor. =, inf. n. غَدَرُ; and غَدَرَتْ*

(S;) The night became dark: (K;) or became intensely dark. (S.) — غَدِرَتِ الْغَنَمُ (K,) inf. n. غَدَرُ (TA.) The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof. (K.) — غَدِرَتِ الْأَرْضُ The land abounded with غَدَر [q. v.]. (K.)

2. غَدَرُ He cast men, or made them to fall, into what is termed غَدَر [q. v.]; and غادر may signify the same. (O.)

3. غَادِرُ, inf. n. مُغَادِرَةٌ (S, K) and غَدَارُ; (K;) and غادره; (S, K;) He left him, or it; (S, K;) he left him, or it, remaining. (K.) It is said in the Kur xviii. 47, لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً It will not leave, or omit, or it will not fall short of, (TA,) a small sin nor a great sin. (Jel.) And in a trad., يَا لَيْتَنِي غَوِدْتُ مَعَ أَصْحَابِ نَحْصِ الْجَبَلِ Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Ohud, who were slain there, and the other martyrs: said by Moḥammad. (A'Obeyd.) [See also a verse of 'Antarah cited voce مَتَرَدَّمٌ; and another, of Kutheiyir, voce عَسَبُ.] غادر also signifies He left behind. (TA.) You say غادر النَّاقَةَ, and الشَّاةُ, He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats. (S.) And أَغَانِي فَلَانٌ فَأَغْدَرُ لَهُ ذَلِكَ فِي قَلْبِي مَوَدَّةً i. e. [Such a one aided me, and that] left remaining [in my heart a love for him]. (Lh, TA.)

4: see 3, in four places: — and see also 1: — and 2.

5: see غَدِرَ.

10. اسْتَغْدَرُ It (a place) had in it pools of water left by a torrent or torrents. (K.) — And اسْتَغْدَرَتْ هُنَاكَ غُدُرٌ Pools of water left by a torrent or torrents became formed there. (S.)

غَدَرُ; pl. غُدُورُ: see غُدْرَةٌ, in three places. — [Hence,] one says, أَلْقَتْ النَّاقَةُ غَدَرَهَا The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]. (TA.) And أَلْقَتْ الشَّاةُ غُدُورَهَا The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth. (TA.) — And فِي النَّهْرِ غَدَرٌ In the river, or rivulet, is slime remaining when the water has sunk into the earth. (TA.) — غَدَرٌ signifies also A place such as is termed ظَلَفٌ [app. as meaning hard, and that does not show a foot-mark, or rugged and hard], abounding with stones: (S, O, TA:) or a place abounding with stones, difficult to traverse: (TA:) or any difficult place, through which the beast can hardly, or in nowise, pass: (K:) or soft ground, in which are [trenches, or channels, such as are termed] لَخَائِقُ: (TA:) or burrows, (Lh, S, K, TA,) and banks, or ridges, worn and undermined by water, (Lh, TA,) and uneven لَخَائِقُ in the ground: (Lh, S, K, TA: [and the like is also said in the TA on the authority of Aḡ:]) and stones (K, TA) with trees; thus accord. to AZ and IKṭṭ: (TA:) and

anything that conceals one, and obstructs his sight: pl. أَغْدَارُ. (TA.) — [Hence,] one says, مَا أَثْبَتَ غَدْرَهُ, meaning مَا أَثْبَتَهُ فِي الْغَدْرِ [How firm is he in traversing the rugged and hard and stony place! &c.]: this is said of the horse: and also † of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means † how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him! or, accord. to Ks, how firm is what remains of his intellect or understanding! but ISd says that this explanation did not please him. (TA.) And فَرَسٌ ثَبَتَ الْغَدْرَ A horse firm, or steady, in the place of slipping. (Ibn-Buzurj, TA.) And رَجُلٌ ثَبَتَ الْغَدْرَ † A man firm, or steadfast, in fight, or conflict, (S, K, TA,) or in altercation or disputation, or in speech, (S accord. to different copies,) or and in altercation or disputation, (K, TA,) and in speech; (TA:) and also in everything that he commences. (K, TA.) And accord. to Ibn-Buzurj, one says, إِنَّهُ ثَبَتَ الْغَدْرَ, meaning † Verily he is strong in talking, or discoursing, with men, and in contending, or disputing, with them. (L.) [See also ثَبَتَ.]

غَدِرَ [part. n. of غَدَرُ]. — See غَادِرُ, last sentence but one. — And see also غُدُورُ. — You say also نَيْلَةٌ غَدِرَةٌ and مُغْدِرَةٌ (S, K) meaning A dark night; (K;) as also غَدْرَاءُ: (IKṭṭ, TA:) or an intensely-dark night, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed مُغْدِرَةٌ because it casts him who goes forth therein into the غَدَر [i. e. غَدَرُ]. (L, TA.)

غَدَرُ and غَدِرَ: see غَادِرُ, in six places: — and for غَدِرَ, see also غَدِيرُ.

غُدْرَةٌ [an inf. n. un., signifying An act of perfidy, unfaithfulness, faithlessness, or treachery]: see two exs. voce غَادِرُ.

غُدْرَةٌ and غَدِرَةٌ (K,) or غَدِرَةٌ (ISk, Az, TA,) and غَدِرَةٌ and غَدِرٌ (Lh, TA,) and غَدَارَةٌ, with damm, (K,) or غَدَارَةٌ, (as written in the L,) A portion that is left, or left remaining, of a thing; (K, TA:) a remain, remainder, remnant, relic, or residue: (Lh, ISk, Az, L:) the pl. of غُدْرَةٌ is غُدْرَاتُ (K) [and accord. to analogy غُدْرَاتُ and غُدْرَاتُ] and app. غَدَرُ; (TA:) and that of غَدِرَةٌ [or غَدِرَةٌ] is غَدِرَاتُ; (ISk, Az;) and that of غَدِرٌ is غُدُورُ. (TA.) You say, عَلَى بَنِي فَلَانٍ غَدِرٌ مِنَ الصَّدَقَةِ Such a one owes arrears of the poor-rate. (ISk.) And عَلَى بَنِي فَلَانٍ غَدَرٌ مِنَ الصَّدَقَةِ The sons of such a one owe an arrear of the poor-rate. (Lh, L.) And بِهِ غَادِرٌ مِنْ مَرَضٍ In him is a relic of disease; like غَابِرٌ. (TA.)

غُدْرَةٌ, and the pl. غَدِرَ: see غُدْرَةٌ, in three places.

غُدْرَةٌ: see غُدْرَةٌ, in two places.

غُدْرَةٌ, and the pl. غَدِرَ: see غُدْرَةٌ, in three places.

غَدِرَةٌ Darkness. (K.) — See also غَدِرَ. — أَرْضٌ غَدْرَاءُ Land abounding with places of the kind termed غَدَر. (IKṭṭ, TA.)

غَادِرُ: see غَادِرُ.

غَدُورُ: see غَادِرُ, in two places. — Also A she-camel that remains, or lags, behind the other camels: (K, TA:) in some of the copies of the K غَدُورَةٌ, with ة; but the former is the right. (TA.) And نَاقَةٌ غَدِرَةٌ غَيْرَةٌ غَيْرَةٌ A she-camel that remains, or lags, behind the other camels, in being driven. (Lh.)

غَدِيرٌ A pool of water left by a torrent: (A'Obeyd, S, M, K:) of the measure فَعِيلٌ in the sense of the measure مَفَاعَلٌ, from غَادِرٌ, or مَفْعِلٌ, from أَغْدَرُ; or, as some say, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say غَدِيرٌ مَاءٌ: (Lh:) or a place in which rain-water stagnates, whether small or large, not remaining until the summer: (Lth:) or a river: (Mṣb:) [but this is extr.:] pl. [of pauc. أَغْدِرَةٌ, (occurring in a verse cited voce إِلَ, &c.), and of mult.] غُدْرَانُ (S, Mṣb, K, TA) and غُدْرٌ (S, Nh, L, TA,) which last is sometimes contracted into غُدْرُ: (TA:) in the K, the last pl. is said to be of the measure of صُرْدٌ; [i. e. غُدْرُ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدْرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for وَالْغَدِيرُ, كَالْغَدِيرِ, and place this before, instead of after, its explanation. (TA.) — Hence, † A piece of herbage; (TA;) as also غَدِيرَةٌ: pl. غُدْرَانُ: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † A sword; (K, TA;) like as it is called نَجٌ. (TA.) — And غَدِيرَةٌ also signifies A she-camel left by the pastor (S, K) behind the other camels; and in like manner, a sheep, or goat. (S.)

غُدْرَةٌ or غَدَارَةٌ: see غُدْرَةٌ.

غَدِيرَةٌ: see غَدِيرُ, last two sentences. — Also A portion, or lock, or plaited lock, of hair, hanging from the head; syn. ذُوَابَةٌ. (S, K:) accord. to Lth, every عَقِيصَةٌ is a غَدِيرَةٌ; and the two غَدِيرَتَانِ are the two portions, or locks, or plaited locks, of hair (ذُوَابَتَانِ) which fall upon the breast: (TA:) pl. غَدَائِرُ: (S, K:) or غَدَائِرُ pertain to women, and are plaited; and ضَغَائِرُ, to men. (TA.) — غَدِيرَةُ الْحَاكِ means The hollow, in the ground, in which the weaver puts his legs, or feet: also called الْوَهْدَةُ. (Mgh in art. وَهْد.)

غَدَارُ : }
 غَدِيرُ : } see غَادِرُ; the first and third, in two
 غَدَارَةٌ : } places.

غَادِرُ and غَدِرُ [respecting which see below] (S, K) and غَدُورُ and غَدَارُ and غَدِيرُ (K) are epithets applied to a man [and signifying, the first, *Perfidious, unfaithful, faithless, or treacherous*; or *acting perfidiously, &c.*; and the rest, *very perfidious, &c.*]: (S, K:) and غَدُورُ and غَدَارُ and غَدَارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but غَدِرُ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غَدِرُ [O very perfidious man]; (S, K:) and in like manner, يَا مَغْدِرُ, and يَا مَغْدِرُ, and يَا أَبْنَ مَغْدِرُ, and يَا ابْنَ مَغْدِرُ, all determinate; (K, TA:) and to a woman, يَا غَدَارِ, like قَطَامِرُ: (K:) [accord. to some, غَدِرُ is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غَدِرٌ is not allowable, because غَدِرُ is determinate: but Sh says رَجُلٌ غَدِرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فَعْلٌ being imperfectly decl. [only] when it is a determinate subst., like عَمْرٌ and زَقَرٌ: and I Ath says that غَدِرُ is altered from its original form, which is غَادِرُ, for the sake of intensiveness: (TA:) in the pl. [sense] you say غَدَرٌ يَا لَ غَدِرُ, (S,) or يَا لَ غَدِرُ, [for غَدِرُ, (see the letter ل, and see آل, in art. اول.)] like يَا لَ غَدِرُ. (TA.) It is said in a trad., يَا لَ غَدِرُ يَا لَ غَدِرُ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, غَدِرُكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ يَا غَدِرُ يَا غَدِرُ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., اجْلِسْ يَا غَدِرُ [Sit thou, O very perfidious]; for غَدِرُ: said by 'Aisheh to El-Kásim. (TA.) — [Hence,] يَا سُنُونَ غَدَارَةٌ † Years in which is much rain and little herbage; from [the inf. n.] الغَدَرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — [And غَدِرُ is app. syn. with غَادِرُ; for] غَدِيرَةٌ occurs in a trad. applied to land (أَرْضُ), as though meaning † Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the غَادِرُ, who acts unfaithfully. (TA.) — See also غَدِيرَةٌ, last sentence.

مَغْدِرُ and مَغْدِرُ: see غَادِرُ, each in two places.

ثِيلَةُ مَغْدِرَةٍ: see غَدِرُ, in two places.

غَدَف

1. غَدَفَ لَهُ فِي الْعَطَاءِ, (aor. 2, inf. n. غَدَفَ,

TK,) He was profuse to him in giving. (Ibn-'Abbád, O, K.)

4. اغدفت قناعاً She (a woman, S) let down, or let fall, her [head-covering called] قناع upon her face. (S, K.) 'Antarah says,

• إِنَّ تَغْدِفِي دُونِي الْقِنَاعَ فَإِنِّي
 • طَبَّ بِأَخَذِ الْفَارِسِ الْمُسْتَلِيمِ

(S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — [Hence,] اغدف The night let down its curtains [of darkness]. (S, K.) — And اغدف عَلَى الصَّيْدِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., إِنَّ قَلْبَ الْمُؤْمِنِ أَشَدُّ آتِكَاً مِنَ الذَّنْبِ يَصِيْبُهُ مِنَ الْعَصْفُورِ حِينَ يُغْدِفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ الْخَطِيئَةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of الذَّنْبِ من الذَّنْبِ.) — اغدف بها † He compressed her, (Ibn-'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) — اغدف said of the sea [app. from the same verb said of the night] † It became confusedly agitated in its waves; expl. by the words اِغْتَكِرَتْ أَمْوَاجُهُ. (TA.) — And † He slept. (AA, TA in art. سدف.) — And, accord. to Lh, (O,) اغدف said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like أَسَحَتْ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تَغْدِفْ وَلَا تُسَبِّحْ, (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.)

8. اغتدفت منه He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.) — And اغتدفت الثَّوبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.)

12. اِغْدُودِي It (the night) came with its darkness. (TA.)

غَدَفَ A state of ease, and plentifulness, or am-
 plenness: so in the saying, الْقَوْمُ فِي غَدَفٍ مِنْ عَيْشِهِمْ (O, K*) or مَعِيشَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, مِنْ مَعِيشَتِهِمْ فِي غَدَافٍ. (TA.)

غَدَفَةٌ A thing in the form of the [head-covering called] قِنَاع, worn by the women of the Arabs of the desert. (TA.)

غَدَفَةٌ The apparel of the king. (TA.)

غَدَافُ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. غَدَافَانُ. (S, O.) — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — Also A black wing. (S, K, TA.) And Anything intensely black is termed غَدَافٌ, and أَسْوَدُ غَدَافِي. (TA.) — See also غَدَفٌ.

غَدَافِي: see the next preceding paragraph.

مَغْدَفٌ, [app. مَغْدِفٌ, or perhaps taken from a mistranscription for مَغْدَقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مَغْدَقٌ and مَغْدَقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the "Fákihet el-Khulafa," p. 141, l. 3; where the word is مَغْدَقَةٌ, evidently مَغْدَقَةٌ, and rhyming with مَطْبَقَةٌ.]

غَدَق

1. غَدَقَتْ الْعَيْنُ, (S, O, Mgb, K,) aor. 2, inf. n. غَدَقَ, (Mgb,) The spring, or source, abounded with water; (S, O, Mgb, K;) as also † اغدقت, inf. n. اِغْدَاقُ. (Mgb.) And غَدَقَ الْمَطَرُ, inf. n. as above; (Mgb;) and † اغدق, (O, Mgb, K,) inf. n. اِغْدَاقُ; (Mgb;) and † اغدودق, (K;) and † غَدَقِي; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Mgb, K, TA.) And غَدَقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدَقَ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — غَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — And you say, غَدَقَتِ الْأَرْضُ, and † اغدقت, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — And غَدَقَتِ الْأَرْضُ, aor. 2, being of the class of ضَرَبَ, The land became moistened by abundant water. (Mgb.)

4: see the preceding paragraph in three places.

12: see 1, second sentence.

Q. Q. 1. غَدَقَ: see 1, second sentence. — Also † He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.)

غَدَقَ [an inf. n.: and used in the sense of the part. n. غَدَقٌ, meaning] Abundant, or copious; applied to water; (S, O, Mgb, K, TA;) not restricted to rain; (TA;) as also † مَغْدَقٌ and † مَغْدُودٌ, both applied to rain, and the latter [or both] applied to water [in general]; and † غَدَاقٌ likewise, applied to water, and, as AA

says, to rain: or **غَدَقَ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the *Kur* [lxvii. 16], **لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا** [If they should go on undeviatingly in the way which they are pursuing, we would water them with abundant water]; (O, TA.) to try them thereby; the *طَرِيقَةُ* here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA.) 'Asim Ibn-Abi-n-Najood read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهُمَّ اسْقِنَا غَدَقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَقٌ**.

غَدَقَ: see **غَدَقَ**, in two places. You say also **عَيْنُ غَدَقَةٍ** *A spring, or source, abounding with water*. (Msb.) And **أَرْضُ غَدَقَةٍ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبُ غَدَقٍ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

عَيْنُ غَدَقَةٍ: see **عَيْنُ**, near the end of the paragraph.

غَيْدَقٌ: } see each in two places in the next
غَيْدَقَانٌ: } paragraph.

غَيْدَقٌ: see **غَدَقَ**. — [Hence,] **عَيْشُ غَيْدَقٍ** *A life ample in its means, or circumstances; plentiful*; as also **غَيْدَقٌ** and **مِنْ غَيْدَقٍ** [They are in an ample, or a plentiful, state of life]. (TA.) And **عَامُ غَيْدَقٍ** *A year abounding in herbage, fruitful, or plentiful*; and so **سَنَةُ غَيْدَقٍ**, without **ة** [to the latter word]. (TA.) — And **لَغَيْدَقُ الْجَرِيِّ** and **الْعَدُو** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدُّ غَيْدَقٍ** *A vehement running*. (TA.) — **غَيْدَقٌ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, K.) — And, applied to a man, (S, O, TA,) *Generous*; (S, O, K, TA;) *bountiful*; *large*, or *liberal*, in *disposition*; *munificent*; (TA;) and so **غَيْدَقَانٌ**; (K, TA;) or this, some say, signifies *abundant*, *ample*, as applied to anything. (TA.) — Also, and **غَيْدَقٌ**, (S, O, K,) and **غَيْدَقَانٌ**, (O, K,) *Soft*, or *tender*; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also **غَدَاقِي** [app. a mistranscription for **غَيْدَاقِي**]: (TA:) and it is said that **غَيْدَقٌ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَقٌ** signifies also *The young one of the lizard called* **ضَبٌّ**, (AZ, S, O, K,) after the state in which it is termed **جَسَلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاقِي** signifies *Serpents*. (S, O, L, K.)

غَيْدَاقِي: see the next preceding paragraph.

مُغَدَّقٌ: see **غَدَقَ**, in two places. [**مُغَدَّقٌ** mentioned by Freytag as signifying “copious,” ap-

plied to rain, is a mistake: see the last paragraph of art. **غَدَفَ**.]

مُغَدَّدٌ: see **غَدَقَ**, first sentence.

غدو

1. **غَدَا**, (S, M, Msb, K,) aor. **يَغْدُو**, (S, M, Msb,) inf. n. **غَدُو**, (S, M, Mgh, Msb, K) and **غَدُو** (M, TA, and so accord. to the CK instead of **غَدُو** [which is the only inf. n. commonly known]) and **غَدُوَّة**, (K,) *He went, or went away, in the time called غَدُوَّة*, (Mgh, Msb,) i. e. [the early part of the morning,] the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb.) or i. q. **بَكَرَ** [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase **غَدَا عَلَيْهِ** [he went forth early in the morning, &c., to him, or it]; (K;) as also **اغْتَدَى**: (S, K;) and **غَدَا** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَكَرَهُ** [which is syn. with **بَكَرَ عَلَيْهِ** as expl. above; and signifies also, like **بَكَرَ عَلَيْهِ**, he hastened to it, or to do it, at any time, morning or evening]: (ISd, K, TA:) **الْغَدُو** is the contr. of **الرَّوَّاحُ** [inf. n. of **رَاحَ**]. (S.) Hence, in the *Kur* [lxviii. 22], **أَنْ أَغْدُوا عَلَى حَرْثِكُمْ** [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet,

وَقَدْ أَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا

[And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — Afterwards, by reason of frequency of use, it became employed as meaning *He went, or went away, or departed, at any time*. (Mgh, Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) **اغْدِ يَا أُتَيْسُ**, (Mgh, Msb,) meaning *Depart thou, O Uneys*. (Msb.) — [Freytag has erroneously assigned to it another meaning, i. e. “Nutrivit;” misled by his finding **تَغْدُو** put for **تَغْدُو** in art. **طَلَى** in the CK.] = **غَدَى**: see 5.

2. **تَغْدِيَةٌ**, (S, Msb, K,) inf. n. **تَغْدِيَةٌ**, (Msb, K,) *I fed him with the meal called غَدَاءٌ* [q. v.]. (S, Msb, K.)

3: see 1, first sentence. One says, **أَنَا أَغَادِيهِ**, **روح** expl. in the first paragraph of art. **رُوحٌ**.

5. **تَغْدَى** [He ate the meal called غَدَاءٌ, q. v.; properly,] he ate in the first part of the day; (S, Msb, K;) as also **غَدَى**, (IKt, K, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَا**.) When it is said to thee, **تَغَدَّ** [Eat thou the غَدَاءَ], thou sayest, **مَا بِي مِنْ تَغَدٍّ** [I have no desire for eating the غَدَاءَ]; and not **مَا بِي غَدَاءٌ**, for [the] غَدَاءَ is the meal itself. (S, Msb. See also 5 in art. **عَشُو**.) **تَغْدَى** means **تَسَحَّرَ** [i. e. *He ate the meal, or drank the draught of milk, called سَحُورٌ*],

q. v.]. (TA.) — And **تَغَدَّتِ الْإِبِلُ** means *The camels pastured in the first part of the day*. (AHn, TA.)

8: see 1, first and second sentences.

[10. **استغدى** accord. to Freytag is syn. with **تَغْدَى**; but for this I do not find any authority.]

غَدٌ, meaning *The morrow, the day next after the present day*, (Msb,) is originally **غَدُو**, (S, Msb, K,) the **و** being elided, (S, Msb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Msb.) And one says **غَدًا** meaning [I will do such a thing, &c.,] *to-morrow*: and **بَعْدَ غَدٍ** *the day after to-morrow*. (MA.) See also **غَدَاةٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

وَمَا النَّاسُ إِلَّا كَالدَّيَارِ وَأَهْلِهَا
بِهَا يَوْمٌ حُلُومًا وَغَدًا بَلَّاقِعٌ

[And mankind are no other than the like of dwellings, the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, **هَذَا غَدُكَ** and **هَذَا غَدُوكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

غَدُو: see the next preceding paragraph, in three places.

غَدَاةٌ: see **غَدُوَّةٌ**, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the “first part of the day:” (IAmb, Msb:) it is originally **غَدُوَّةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاةٌ غَدٌ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاةِ وَالْعَشِيِّ** in the *Kur* [vi. 52 and xviii. 27] means *After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عَصْرُ*: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Amir and Abou-'Abd-er-Rahmán Es-Sulamee read **بِالْغَدَاةِ وَالْعَشِيِّ**; but the former is the common reading; and A'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the *Kur-án* with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةُ** and **الزَّكَاةُ** is not pronounced [otherwise than as an **ل** of prolongation except that it requires the fê-tah that follows to be uttered with a somewhat broad sound]. (TA.) — **هُوَ ابْنُ غَدَاتَيْنِ** means *He is a son of two days* [i. e. *he is two days old*]. (TA.) — The dim. is **غَدِيَّةٌ**: (TA:) or this is the dim. of **غَدُوَّةٌ**: (EM p. 56:) one says, **أَرْكَبُ**

إِلَيْهِ غَدِيَّةٌ [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, أَتَيْتُهُ غَدِيَّاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عَشِيَّاتٍ; both of which are mentioned by Sb. (TA.)

غَدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) — See also the next paragraph. — And see غَدَا.

غَدْوَةٌ (S, Mṣb, K, &c.) and غَدْوَةٌ, said by MF to be well known, and غَدْوَةٌ, said by him to be rare, or disapproved, (TA.) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Mṣb, K;) as also غَدَا, and غَدِيَّة (K, TA.) the last [in the CK غَدِيَّة, but correctly] a dial. var. of غَدْوَةٌ, like ضَحِيَّة a dial. var. of ضُحُوَّة: (IAḡr, TA:) or غَدَا is syn. with ضُحُوَّة [meaning the early part of the forenoon, after sunrise; accord. to some, when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Mṣb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غَدِيَّ, which is pl. of غَدْوَةٌ; (S, Mṣb, TA;) and غَدَوَاتٍ (S, Mṣb, K, TA.) which is pl. of غَدَا; (S, Mṣb, TA;) and غَدُو (K, TA.) which is a pl. of غَدْوَةٌ, formed by rejecting the *ḍ* [of the sing.], or, accord. to the M, an anomalous pl. of غَدَا, or, as J says, [in the S,] referring to the phrase بِالْغَدُوِّ وَالْأَصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالْغَدُوِّ there means بِالْغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوع] in the saying طُلُوعُ الشَّمْسِ meaning فِي وَقْتِ طُلُوعِ الشَّمْسِ (TA;) and غَدِيَّاتٍ (IAḡr, K, TA, [in the CK, erroneously, غَدِيَّاتٍ]) which is pl. of غَدِيَّة; (TA;) and غَدَايَا (K, TA.) which is likewise a pl. of غَدِيَّة, accord. to IAḡr, and, if so, regularly formed from غَدَايُو, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّة, q. v. voce عَشِي]; by some said to be a pl. of غَدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “Kaḡbeeyeh” and by its commentator [Abd-El-Kādir] El-Baghdādee; (TA;) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA;) one says, إِنِّي لَأَتِيهِ بِالْغَدَايَا وَالْعَشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غَدْوَةٌ means The بَكْرَةُ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AḤei says that it is thus accord. to the opinion commonly obtaining, as is also بَكْرَةُ, each as being a generic proper name, like أَسَامَةُ; and that when you mean to generalize, you say, غَدْوَةٌ وَثَقَاتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to par-

ticularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غَدْوَةٍ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غَدْوَةً [I came to him in the early part of the morning of this, or of a particular, day]; غَدْوَةٌ being here imperfectly decl. because it is determinate, like سَحَر; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, غَدْوَةً سِيرَ عَلَى فَرَسِكَ غَدْوَةً [i. e. Journeying was performed on thy horse, or mare, in the غَدْوَةُ of this, or of a particular, day, and in a غَدْوَةُ,] and غَدْوَةً and غَدْوَةً [i. e. the journey of the غَدْوَةُ of this, or of a particular, day, and the journey of a غَدْوَةُ, was performed (lit. was journeyed) on thy horse, or mare, غَدْوَةً and غَدْوَةً being for مَسِيرَةٍ غَدْوَةً and مَسِيرَةٍ غَدْوَةً, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةٍ شَهْرٍ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِرْ is put in the place of سِير: that the latter is the right is shown by the addition of غَدْوَةً and غَدْوَةً; for each of these must be what is termed نَائِبٌ عَنْ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَا, in two places.

غَدْوَةٌ: see the next preceding paragraph.

غَدْوِيٌّ: see غَدِيٌّ. — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غَدْوِيٌّ and غَدِيٌّ are [said to be] syn.: (K in art. غَدُو) or غَدْوِيٌّ (TA,) or غَدْوِيٌّ, or, as some relate a verse of El-Farezdaq in which it occurs, غَدْوِيٌّ (S in art. غَدُو), means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallion-camel] in that year: غَدْوِيٌّ being a rel. n. from غَدَا: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدَا):” (S in art. غَدُو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غَدُو. — And see عَدْوِيَّة, in art. عَدُو.

غَدَاً Eating the meal called غَدَاً. (S, K:*) fem. غَدَايَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدَايَا: (so in copies of the K:) they are originally with و [in the place of the ي], on the ground of preference, as is said in the M: and غَدَايَانَةٌ is mentioned by Z, as applied to a woman, coupled with عَشِيَّانَةٌ. (TA.)

غَدَاً The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast,

of the غَدْوَةُ; (K;) or of the غَدَاة; (Mṣb;) the meal, or repast, that is the contr. of the عَشَاء: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَاء, i. e. supper:] الغَدْوَةُ [app. غَدْوَةٌ] as meaning الغَدَاة is vulgar: (TA voce غَدْوَةٌ:) the pl. of غَدَاة is أَغْدِيَّة. (K.) And The [meal, or the draught of milk, called] سَحُور is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — Also The pasture of camels in the first part of the day. (TA.)

غَدْوَةٌ: see غَدُو.

غَدِيٌّ Of, or relating to, the morrow; the rel. n. from غَدَا; as also غَدْوِيٌّ; (S, K;) the latter allowable. (S.) — See also عَدْوِيَّة, in art. عَدُو.

غَدِيَّة: see its syn. غَدْوَةٌ, in three places.

غَدِيَّة: and } see غَدَا, last sentence.
غَدِيَّاتٍ: }

الْغَادِي The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَّة A cloud that rises (S, K) in the صَبَاح (S) or in the غَدْوَةُ (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاة: (K, TA:) thus says Lḡ: the pl. is غَوَادٍ. (TA.) [See a verse in the Ham p. 429.]

مَغْدِيٌّ and مَغْدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غَدْوَةُ; opposed to مَرَاحَةٌ and مَرَاخَةٌ. — [Hence] one says, مَا تَرَكَ فَلَانٌ مِنْ أَبِيهِ مَغْدِيٌّ, expl. in art. مَرَاخًا, and مَرَاحَةً, and مَرَاخًا, (S in art. رَوْح, and K in the present art.)

مَغْدَاة: see the next preceding paragraph, in two places.

غذ

1. غَذَّ, aor. - (S, O, L, K, &c.) and -َ, (K,) but the former aor. only is known, (MF.) inf. n. غَذٌّ, (S, O, L,) It (a wound) flowed with what was in it; as also غَذَّ: (K:) or flowed with thick purulent matter; (S, O;) as also غَذَّ [and غَثَّ] and غَثَّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكْتُ جُرْحَهُ يَغْذُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — Also It (a vein) flowed with blood without stopping; (O, L;) and so غَذَّ. (L.) — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فِي) a journey.] — And غَذَّهُ He diminished, or impaired, to him; or made him to

lose; syn. نَقَصَهُ; (O, K;) as also غَذَّذَ مِنْهُ ۖ نَقَصَتْكَ (O, K.) You say, مَا غَذَّذْتُكَ شَيْئًا i. e. مَا نَقَصْتُكَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.)

4. اغْذَى: see 1, in three places. — اغْذَى السَّيْرَ (S, *O, *L, K,) inf. n. اِغْذَا; (S, O, L;) and اغْذَى السَّيْرَ; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase سَيْرٌ مُغْذٍ, that one says also, اغْذَى السَّيْرَ, meaning The pace, or journeying, was quick. (L.)

R. Q. 1. غَذَّذَ: see 1, last sentence but one.

R. Q. 2. تَغَذَّذَ He leaped, sprang, or bounded. (O, K.)

غَذِيَّةٌ Thick purulent matter (S, O, L, K) of a wound; as also غَثِيَّةٌ. (S, O, L.) Yaḥkoob says that the 3 of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.)

غَاذٌ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — Also A recrudescence (عَرَبٌ [inf. n. of عَرَبَ], so in the O, in copies of the K غَرَبَ, and in the CK غَرَبَ, [app. a mistranscription suggested by another explanation of غَاذٌ which will be found in what follows,]) in any part of the body. (L, K.) AZ says, what we call العَرَبُ, the Arabs term الغَاذُ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], بِهْ غَاذٌ [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — And A vein, or duct, in the eye, [also called غَرَبٌ,] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) — And قَطَعَ اللَّهُ غَاذَ فَلَانٍ, one says, الحِسُّ الغَاذُ i. e. جَسَهُ [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbád, O.)

الْغَاذَةُ The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الْغَاذِيَّةُ [which belongs to art. اغْذُو]. (IAḥr, K, TA.)

أَغْذَى More, or most, or very, quick, and brisk, or sprightly. (L.)

سَيْرٌ مُغْذٍ A quick pace or journeying: a phrase like نَيْلٌ نَائِرٌ. (L. [See also 4: and see an ex. voce مَرْدٌ, in art. رَد.])

مُغَاذٌ A camel that loathes water. (S, O, L, K.)

غذو

1. أَغْذَوْهُ (S, Mḥb, K, TA,) aor. أَغْذَوْهُ, (Mḥb,) inf. n. غَذَّوْهُ, (K,) I fed him, or nourished him, (S,

Mḥb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Mḥb, TA;) and غَذِيَّتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. غَذَى,) but known by ISd; (TA in that art.) and so ۖ غَذِيَّتُهُ, (S, *Mḥb, K, TA,) inf. n. تَغْذِيَّةٌ, (S, TA,) [but, accord. to SM,] in an intensive sense. (TA.) And غَذَاهُ الطَّعَامُ, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Mḥb.) — And [hence,] غَذَوْا بِلَبَانِ الْكَرْمِ † [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) — غَذَا بَوْنَهُ, aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also ۖ غَذَاهُ, (S, K, TA,) inf. n. تَغْذِيَّةٌ. (S, TA.) And غَذَا الْكَلْبُ بِغَذَى [or بِغَذَا] The dog emitted urine in repeated discharges. (TA.) — غَذَا, said of urine, It became interrupted: (S, K, TA;) the verb being intrans. as well as trans. (TA.) — And, (S, M, K, TA,) aor. يَغْذُو, inf. n. غَذَّوْهُ and غَذَّوَانٌ, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKṭṭ says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. غَذَّوْهُ; (S;) said of a vein; as also ۖ غَذَى, inf. n. تَغْذِيَّةٌ. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — And † He went quickly, or swiftly; (S, M, K, TA;) aor. as above, inf. n. غَذَّوْهُ and غَذَّوَانٌ; said of a horse. (TA.)

2: see the preceding paragraph, first sentence. — [Hence,] اَلنَّارُ تُغْذَى بِالْحَطَبِ † [The fire is fed with firewood]. (TA.) — And التَّغْذِيَّةُ signifies also التَّربِيَّةُ [app. as meaning The rearing a child &c.: though it also means “the feeding, or nourishing”]: (S, K;) or in an intensive sense. (TA.) — See, again, 1, in two places.

5. تَغْذَى quasi-pass. of 2: (Mḥb, K:*) see 8. — [Hence,] one says of a man, خَيْرُهُ يَتَغَذَّى كُلَّ يَوْمٍ † His goodness increases every day. (TA.)

8. اغْذَى He was, or became, fed, or nourished; (S, Mḥb, K;) as also ۖ تَغْذَى. (Mḥb, K.) You say, اغْذَى بِهِ He was, or became, fed, or nourished, with it; (S, Mḥb;) namely, food, and beverage, (S,) or milk. (Mḥb.)

10. اسْتَغْذَاهُ He threw him down on the ground with vehemence. (K.)

غَذَا or غَذَى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.])

غَذَّوَانٌ [an inf. n. of غَذَا said of water, and of a horse, and hence, app.,] † Swift: (TA:) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also غَذَّوَانٌ:]) or that

interrupts his urine, or emits it in repeated discharges, (يَغْذُو بَبْوْنَهُ,) when he runs. (TA.) — And (applied to a man, TA) † Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with 3: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فَاحِشَةٌ [i. e. foul, &c., as above]. (TA.)

غَذَوِيٌّ: see غَذَى, in four places: — and see also عَذَوِيَّةٌ, in art. عَدُو.

غَذَاءٌ Aliment, or nutriment; consisting of food and of drink; (S, Mḥb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. أَغْذِيَّةٌ. (KL.) [One says رَجُلٌ حَسَنُ الْغَذَاءِ A man good in respect of food; i. e., who feeds on good food: and سَيِّئُ الْغَذَاءِ bad in respect of food; who feeds on bad food.] — It is also applied, by the poet Eiyoob Ibn-'Abáyeh, to † The water for irrigation of palm-trees. (TA.) — Also pl. of غَذَى. (S, &c.)

غَذِيٌّ A lamb, or kid; syn. سَخْلَةٌ; (S, Mḥb, K;) or, as some say, a lamb (حَمَل); (Mḥb;) and the pl. is غِذَاءٌ; (S, Mḥb, K;) and syn. with غَذَوِيٌّ in senses expl. in art. غَدُو: as also ۖ غَذَوِيٌّ: (K:) or غَذِيُّ السَّالِ and ۖ غَذَوِيَّةٌ signify the younglings of cattle, such as lambs or kids and the like; (S, Mḥb;) accord. to Khalaf El-Aḥmar, (S,) or IF; so that they are of camels and of hine and of sheep or goats: (Mḥb:) accord. to IAḥr, ۖ غَذَوِيٌّ is syn. with بَهِيمٌ [an evident mistranscription for بَهِيمٌ, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the ۖ غَذَوِيٌّ is the lamb (حَمَل), or the kid, that is not nourished with the milk of its mother, but with another's milk; accord. to which explanation it is different from the غَذَى; and so it is accord. to Az; but, as IF says, some imagine الْغَذَوِيٌّ to be from الْغَذَى, which signifies the سَخْلَةٌ [as expl. in the beginning of this paragraph]. (Mḥb, TA.) The dim. of غَذَى is ۖ غَذِيٌّ. (S.) — See also عَذَوِيَّةٌ, in art. عَدُو.

غَذِيٌّ dim. of غَذَى, q. v. (S.)

غَاذِيٌّ مَالٌ † A good manager or tender [of cattle]: (K, TA:) as though he fed them, or reared them. (TA.) — And الْغَاذِيٌّ signifies also The wound that will not cease to bleed. (TA.)

الْغَاذِيَّةُ A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child, as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يَأْفُوخُ: pl. الْغَوَاذِي: mentioned by AZ: (TA:) also called الْغَاذَةُ. (IAḥr, K in art. غَذ.)

الْغَيْذَا, of the measure قَيْعَلٌ [when indeterminate], from غَذَا “it flowed,” occurring in a

trad. as meaning *The clouds*, is said by Z to be the only word of this measure having the final radical letter infirm except *الْكَيْهَاتِ*, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like *كَيْهَاتِ* and *كَيْهَاتِ*]. (TA.)

غذى

1. غَذَيْتُهُ: see 1 (first sentence) in art. غزو.

غر

1. غَرَّه, aor. يَغْرِ, inf. n. غُرُور (Fr, S, Mgb, K) and غَرَّ (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure *فُعُول*, (Az,) and غَرَّه (Lh, K) and غَرَّرَ (IKtt, TA,) *He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.)* You say غَرَّتْهُ الدُّنْيَا *The world deceived him, or beguiled him, by its finery, or show, or pomp. (Mgb.)* It is said in the *Kur* [lxxxii. 6], مَا غَرَّكَ بِرَبِّكَ *What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Abou-Is-hāk:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَنْ.])* غَرَّكَ بِغُلَانٍ signifies [*What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (Ag, S, Mgb, TA.)* [See also 4.] And مَنْ غَرَّكَ بِغُلَانٍ (TA,) and مَنْ فُلَانٍ (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (من أَوْطَاكَ) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.])* [Also غَرَّ مِنْ فُلَانٍ, i. e. غَرُّوا صَادِرًا, i. e. غَرَّ مِنْ فُلَانٍ, *He was deceived by such a one; he was deceived with deceit proceeding from such a one. See مغرور, as syn. with مغرور.*] And غَرَّ فُلَانٌ فُلَانًا *Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.])* Also *Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عَطَو.])* غَرَّ غَرَّه, (S, O, K,) aor. ٢, (S, O,) inf. n. غَرَّ (S, O, K) and غَرَّار (O, K, [or the latter is inf. n. of غَرَّ only,]) *It (a bird, S, O, K,* or a pigeon, TA) fed its young one with its bill: (S, O, K:) and مُغَارَّة (S) or غَرَّار (Ag, S, K,) inf. n. غَرَّار (S) or مُغَارَّة (TA,) he (the [collared turtle-dove called] قُمْرِي) fed his female with his bill. (Ag, S, K.)* Hence, in a trad., كَانَ يَغْرِ عَلِيًّا (O, TA) بِالْعِلْمِ (TA) + *He (the Prophet) used to nourish 'Alie with knowledge like as the bird feeds its young one. (O, TA.)** And one says, غَرَّ فُلَانٌ مِنَ الْعِلْمِ مَا لَمْ, *Such a one has been nourished, and instructed, with that wherewith other than he has*

not been nourished, and instructed, of knowledge.

(TA.) — غَرَّ, aor. يَغْرِ, (S, Mgb,) with kesr; (S;) or غَرَّ, sec. pers. غَرَّرَتْ, aor. يَغْرِ; (K, TA;) inf. n. غَرَّار; (S, Mgb, K;) *He (a man, S, Mgb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Mgb.)* You say فِي غَرَّتِي, i. e. كَانَ ذَلِكَ فِي غَرَّتِي وَحْدَاتِي, *That was in [the time of] my inexperience and youth. (S.)* [See also 8.] — And غَرَّ, (K,) sec. pers. غَرَّرَتْ, (IAqr, T, TA,) aor. يَغْرِ, with fet-h, (IAqr, T, K,) inf. n. غَرَّار, (IAqr, T, TA,) *He acted in a youthful or childish manner: (IAqr, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.)* But this is at variance with what J cites from Fr, in art. شَدَّ, that the aor. of an intrans. verb of this class of the measure *فَعَلَ*, should be of the measure *يَفْعُل*, with kesr to the ع. (TA.) — غَرَّ, (IAqr, IKtt, K,) in one place written by IAqr غَرَّرَ, to show that it is of the measure *فَعَلَ*, and that the sec. pers. is غَرَّرَتْ, (TA,) aor. يَغْرِ, (IAqr, IKtt, K,) inf. n. غَرَّار (IAqr, K) and غَرَّه, (IAqr, IKtt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّار, (K,) *He (a horse, IAqr, IKtt, and a camel, IAqr) had what is termed a غَرَّة upon his forehead: (IAqr, IKtt:) it (his face) had what is so termed: (K:) it (his face) became white. (IAqr, K.)** — غَرَّ, aor. يَغْرِ, *He (a man) became eminent, or noble. (TA.)* — And غَرَّة signifies also A grape-vine's quickly becoming tall. (K.) — See also R. Q. 1. — غَرَّ عَلَيْهِ *He poured upon him, or it, the water: like قَرَّ. (TA.)* And غَرَّ فِي حَوْضِكَ *Pour thou into thy watering-trough. (TA.)* And غَرَّ فِي سِقَاتِكَ *Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)*

2. غَرَّ بِنَفْسِهِ, (S, K, TA,) and بِمَالِهِ, (TA,) inf. n. تَغْرِير and تَغْرِه, (S, K,) *He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeopardized, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.)* [See also 1.] — غَرَّ *He (a horse) was marked with a غَرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمَرْغَرٍ قَرَسَكَ With what kind of غَرَّة is thy horse marked? and the owner answers, With a شَادِخَة, or with a وَتِيرَة, &c. (Mubtekir El-Aarabee, TA.)* — غَرَّرَتْ ثَنِيَّتَا الْغُلَامِ *The central incisors of the boy showed their points for the first time: (S:) or غَرَّرَ الْغُلَامُ the first of the teeth of the boy showed its point; as though the غَرَّة, i. e. whiteness, of his teeth appeared: and غَرَّرَتْ أَسْنَانُ الصَّبِيِّ the teeth of the boy were disposed to grow, and came forth. (TA.)* — And

hence, (TA,) غَرَّرَتْ الطَّيْرُ *The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.)* — غَرَّرَ الْقَرْيَةَ (Sgh, K, TA) and السَّاءَ (TA) *He filled the water-skin. (Sgh, K, TA.)*

3. غَارَتْ السَّاقَةُ, (Ag, ISk, S, K,) aor. تُغَارُ, inf. n. غَرَّار, (ISk, S,) *The she-camel became scant of milk: (Ag, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.)* [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — غَرَّارُ, aor. تُغَارُ, (AZ, S,) inf. n. غَرَّار, (AZ, S, K,) † *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of دَرَّتْ. (AZ, S.)* — [See also غَرَّار, below.] — غَارَ أَثْنَاهُ, said of the قُمْرِي: see 1.

4. اغَرَّه *He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أَجَسَّه: so says AHeyth; and he cites the following verse:*

أَغْرَهْشَامًا مِنْ أَخِيهِ أَبْنِ أُمِّهِ

قَوَادِمَ صَانٍ يَسْرَتْ وَزَبَجْ

meaning [*The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishām against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself independent of him: the poet makes قَوَادِمَ to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.)* [But I incline to think that the أ in اغَرَّ is the interrogative particle, and that its explanation is أَجَسَّه, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجَسَّه in the sense of جَسَّرَ: so that the meaning of the verse is, *Have the teats, &c.? and it shows that غَرَّه مِنْهُ, not غَرَّه بِهِ, means جَسَّرَهُ عَلَيْهِ, like غَرَّه بِهِ. See 1.]* — Also *He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.)* [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8. اغْتَرَّ *He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) by a thing. (S.)* [See also 10.] — *He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Mgb.)* [See again 10.] — اغْتَرَّه *He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also اسْتَغَرَّه: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغْتَرَّ بِهِ. (TA.)*

10. اغتر *i. q.* استغر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) — اغتره: see استغر.

R. Q. 1. غرغرة, (IKtt,) inf. n. غرغرة, (K,) *He gargled with water*; (IKtt, K;) and in like manner *with medicine*; (IKtt;) *made it to reciprocate in his throat*, (IKtt, K,) *not ejecting it, nor suffering it to descend easily down his throat*; (IKtt;) as also تغرغر. (K.) — غرغرت القدر The cooking-pot made a sound in boiling. (TA.) And غرغر اللحم The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce مرصوفة.] — غرغر He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K;) as also غر. (TA.) — غرغر He (a pastor) reiterated his voice in his throat. (S.) — غرغره He slaughtered him by cutting his throat with a knife. (K, TA.) — He pierced him in his throat with a spear-head. (IKtt, K.) — And غرغرة signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.)

R. Q. 2. تغرغر: see R. Q. 1. — تغرغر صوته تغرغر صوته His (a pastor's) voice became reiterated in his throat. (S.) — تغرغرت عينه بالدمع The water came and went repeatedly in his eye. (TA.)

غر (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) *A crease, wrinkle, ply, plait, or fold*, (S, O, K, TA,) in skin, (O, S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كسر, (S, O,) or كسر متين, (K,) and منكر: (S, O:) pl. غرور. (S, TA.) [Hence,] غرور الفخذين The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.) And غرور الذراعين The duplicatures [or creases] between the [sinews called] جبال [pl. of حبّ q. v.] of the fore arms. (TA.) And غر الظفر The duplicature [or crease] of the متن [or flesh and sinew next the back-bone]: or, as ISk says, غر المتن signifies the line of the متن. (TA.) And غرور القدم The creases of the foot. (TA.) And one says, طويت الثوب I folded the garment, or piece of cloth, according to its first, or original, folding. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence غره على طويته meaning + I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab. Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Aisheh, respecting her father, mentioned in a trad., فرد نسر الإسلام على غره i. e. + And he reduced what was disordered of El-Islám to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and

counteracted the disease thereof with its [proper] remedy. (TA.) — Also *A fissure, or cleft, in the earth or ground*. (K.) — And *A rivulet*: (IAar, TA:) or *a narrow stream of water in land*: (K, TA:) so called because it cleaves the earth: pl. غرور. (TA.) — غرور signifies also The streaks, or lines, of a road. (TA.) — And الغرآن signifies Two lines by the two sides of the lower part of the غير [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AHn, TA.) — See also غرار, last sentence. — Also, the sing., The extremity of a tooth: pl. as above. (O.) — And The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above. (TA.) — Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase راحسى غرور عيدياتها meaning + He jaded their عيديات [an appellation given to certain excellent she-camels]; as though he supped their غرور. (TA.)

غر Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غار (Msb) and غريب; (S, K;) and applied to a young woman; as also غرة and غريبة: (S, K;) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what women know of love: (A'Obeyd:) the pl. of غرة is أغرار (S) and أغرة; (TA;) and of غريب غرير (S, K) and أغرة [which is a pl. of pauc.]. (K.) [And غرة is also used as a pl.] Paradise says, يدخلني غرة الناس The simple, of mankind, who prefer obscurity, and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) — Also Youthful, or childish, in conduct; applied to a man, and to a girl, or young woman. (IAar, T.) — And One who submits to be deceived. (K.)

غرة Whiteness; clearness of colour or complexion. (L, TA.) So in the phrase أغر غرة [app. meaning More, or most, fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is أغر غرة, meaning more, or most, remote from the knowledge of evil. (L.) — [A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K,*) above the size of a درهم; (S, Msb;) or of the size of a درهم; (Mgh;) as also غرغرة: (S, K;) or it is a general term [for a star or blaze], including different kinds, as the قرحة and the شمرخ and the like: or, if round, it is termed وتيرة; and if long, شادخة: or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غرور. (TA.) [See also أغر.] — In a dog, A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) — Also + The first, or commencement, of the month;

(Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being likened to the غرة on the forehead of a horse: (AHeyth:) pl. غرور: (AHeyth, Msb;) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كتبت غرة الشهر كذا I wrote on the first of the month thus. (TA.) — [And hence,] + The first, or commencement, of El-Islám; (TA;) and of anything. (S.) — The whiteness of the teeth; and the +first [that appears] of them. (K.) — + The head [app. when first appearing] of a plant. (TA.) — + [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بدت غرته [The sight, or spectacle, thereof appeared]. (K.) — + The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night [of the month]. (TA in art. هل.) — + The face of a man: (K:) or his aspect; syn. طلعة. (TA.) — + [And The forehead of a man. So used, as opposed to قفا, in the Life of Teemoor, i. 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times, I know not.] — تطويل الغرة, in performing the ablution termed وضوء, means + The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say, the washing of somewhat of the fore arm and of the shank with the hand and the foot. (Msb.) — And غرة also signifies + A noble, or an eminent, man, (K,) or a chief, or lord, (S,) of a people: (S, K:) pl. غرور. (S.) — And + The best, (K,) and chiefest, (TA,) of goods, or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'eed,) of property; as, for instance, a horse, and an excellent camel, (Aboo-Sa'eed, Mgh,) and camels, (TA,) and a male slave, (Aboo-Sa'eed, S, Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the "face;" in like manner as the terms رقبة and رأس are employed: (Mgh:) Aboo-Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says,

كُلُّ قَتِيلٍ فِي كَلْبِ غَرَّةٍ •
حَتَّى يَنَالَ الْقَتْلَ آلَ مَرَّةٍ •
Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur-

rah. (TA.) — Also † *Goodness, and righteous conduct*: so in the saying, *إِيَّاكُمْ وَالْمُشَارَةَ فَإِنَّهَا تَذْفِي الْغَرَّةَ وَتُظْهِرُ الْعَرَّةَ* [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.]

غَرَّة Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Mṣb, K.) [pl. غَرَاتٍ and غَرَرٌ: see an ex. of the former in a verse cited voce شَفَع, and exs. of both in a verse cited voce الْغَرَّةُ تَجْلِبُ الْبَرَّةَ.] It is said in a prov., *الْغَرَّةُ تَجْلِبُ الْبَرَّةَ*. [Inadvertence brings the means of subsistence: (TA.) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also غَرَارٌ.]) [Hence,] عَلَى غَرَّةٍ [On an occasion of negligence, &c.; unexpectedly]. (K in art. عَرَض; &c.) [And عَنْ غَرَّةٍ In consequence of inadvertence: see an ex. in a verse cited voce زَلَّتْ.] Also Inexperience in affairs. (S.) غَرَّةٌ and غَرَارَةٌ signify the same. (A'Obeid.) [The latter is an inf. n.: see 1.] See also غَرَّةٌ, second sentence. — غَرَّةٌ بِاللَّهِ means *Boldness against God*. (Mgh.) — [See also غَرٌّ.]

غَرَّى: see غَرَّ, near the end.

غَرَرٌ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., *هَبْنِي عَنْ بَيْعِ الْغَرَرِ* He (Moḥammad) forbade the sale of hazard, or risk; (S, Mgh, Mṣb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh;) or, accord. to Alee, in which one is not secure from being deceived: (Mgh;) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA.) or that is without any written statement (عَهْدَةٌ), and without confidence. (Aṣ, Mgh.) — غَرَرٌ حَبْلٌ means *غير موثوق به* [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also غَرِيرٌ.

غَرَارٌ Paucity of milk of a camel: (K.) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, *سَبَقَ دَرَّتُهُ غَرَارُهُ* [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or سَبَقَ دَرَّتُهُ غَرَارُهُ [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also غَرَّة]. (So in my copies of the S.) — Hence, † *Paucity of sleep*. (Aṣ, A'Obeid, S.) — [Hence also,] in prayer, † *A deficiency in, (K.) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification.* (K.) And in salutation, The saying (in reply to عَلَيَّكُمْ السَّلَامُ) عَلَيَّكُمْ, not وَسَلَامُ السَّلَامُ: (T, TA:) or the say-

ing *سَلَامٌ عَلَيْكُمْ* (K) or *سَلَامٌ عَلَيْكَ* (M) [with-out ال prefixed to سلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the replying by saying عَلَيَّكُمْ, not عَلَيْكَ. (K.) This is said in explanation of a trad., *لَا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ* [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is *لا غَرَارَ فِي صَلَاةٍ*, meaning, that the person praying shall not salute nor be saluted: in the former case, تَسْلِيمٌ is an adjunct to صَلَاة: in the latter, it is an adjunct to غَرَار, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) — Also † *Little sleep* (S, K) &c. (K.) El-Farezdaḳ uses the expression *نَوْمُهُنَّ غَرَارٌ* Their sleep is little. (TA.) — And particularly † *Littleness of consideration; denoting haste.* (TA.) You say, *أَتَانَا عَلَى غَرَارٍ* + He came to us in haste. (S.) And *لَقِيتُهُ غَرَارًا* + I met him in haste. (TA.) — And *مَا أَقَمْتُ عِنْدَهُ إِلَّا غَرَارًا* + [I remained not at his abode save] a little while. (TA.) And *لَيْتَ غَرَارَ شَهْرٍ* He (a man, S) tarried the space of a month. (S, O, TA.) And *لَيْتَ الْيَوْمَ لَيْتَ غَرَارَ شَهْرٍ* i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, لَيْتَ الْقَوْمَ, like the phrase immediately preceding.) — And, accord. to Aṣ, *غَرَارٌ* signifies *A way, course, mode, or manner.* (S, O, TA.) One says, *رَمَيْتُ ثَلَاثَةَ أَسْهُبٍ عَلَى غَرَارٍ وَاحِدٍ* [I shot three arrows] in one course. (S, O, TA.) And *وَدَدْتُ عَلَى غَرَارٍ وَاحِدٍ* (S, O, TA.) or *فَلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى غَرَارٍ* (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And *بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى غَرَارٍ وَاحِدٍ* [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, *ضَرَبَ نَصَالَهُ عَلَى غَرَارٍ وَاحِدٍ* (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — And The حَدّ [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also دَبَابُ:] and غَرٌّ also signifies the حَدّ of a sword: (K, TA:) or الْغَرَارَانِ signifies the two sides of the [arrow-head called] مِعْبَلَةٌ (AḤn, TA:) or the two edges of the sword: [see, again, دَبَابُ:] and غَرَارٌ, the حَدّ of anything that has a حَدّ: (S, O:) and the pl. is أَغَرَّة. (S.)

غُرُورٌ Very deceitful; applied in this sense as an epithet to the present world; (Mṣb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (Aṣ, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and غُرُورٌ signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yaḳkoob, S, K;) because he deceives

men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also *A medicine with which one gargles*: (S, K:) a word similar to لَدُودٌ and نَعُوقٌ and سَعُوطٌ (S) and سَفُوفٌ. (TA.)

غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of غَرٌّ, inf. n. of غَرَّة: (Zj:) or pl. of غَرٌّ; (Zj, K;) like as شَهْوَةٌ is pl. of شَاهِدٌ, and قَاعِدٌ of قَاعِدٌ: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also غُرُورٌ.

غَرِيرٌ Deceived; beguiled; made to desire what is vain, or false; (A'Obeid, K;) and so مَغْرُورٌ. (K.) And you say likewise, *أَنَا غَرِيرٌ مِنْكَ*, in the sense of مَغْرُورٌ [I am deceived by thee]. (TA.) And مَغْرُورٌ signifies also *A man who marries to a woman in the belief that she is free, and finds her to be a slave.* (TA.) — See also غَرٌّ, in three places. — It is said in a prov., *أَنَا غَرِيرٌكَ مِنْ هَذَا*, meaning *I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration*: so says AZ: and Z says the like; i. e. *I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case*: or [it means *I am a deceived informant of thee respecting this affair*; for] as Aṣ says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, *أَنَا غَرِيرٌكَ مِنْهُ* i. e. *I caution thee [or I am thy cautioner] against him*; (K, TA;) [i. e.,] *مِنْ فُلَانٍ* [against such a one]; (S, O;) meaning, as Abou-Naṣr says in the “Kitáb el-Ajnás,” [that] *there shall not happen to thee, from him, that whereby thou shalt be deceived*; (S, O, TA;) as though he said, *I am thy surety, or sponsor, for that.* (AM, TA.) — [Hence, app., it is said that] غَرِيرٌ signifies also *A surety, sponsor, or guarantee.* (K, TA.) — And *أَعِيشْ غَرِيرٌ* † *A life in which one is not made to be in fear*: (S, K, TA:) like *أَعِيشْ أَهْلَهُ*: (TA:) pl. غَرَرَانِ. (K.) — Hence, perhaps; or from الْغَرَّةُ [app. as meaning “inexperience”], which is sometimes approved; (Ḥar p. 607;) or because it [sometimes] deceives; (TA;) غَرِيرٌ also signifies † *Good disposition or nature.* (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, *أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ*.

† *His good disposition has regressed, or departed, and his evil disposition has advanced, or come:* (S, Meyd, O, TA:) or *what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come.* (Meyd.)

غَرَارَةٌ (S, Msh, K,) not غَرَارَةٌ (K,) for the latter is vulgar, (TA,) *A sack, syn. جَوَالِقُ (K,) for straw &c., (S,) resembling what is called عَدْنُ:* (Msh:) [J says,] I think it is an arabicized word: (S:) pl. غَرَارَاتُ. (S, Msh.)

غَارٌ *Deceiving; beguiling; causing to desire what is vain, or false; a deceiver.* (TA.) — See also غُرُورٌ. — And *Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared.* (S, K.) See also غُرٌّ.

غَرْغَرَةٌ *A sound with which is a roughness, (K,) like that which is made by one gargling with water.* (TA.) — *The sound of a cooking-pot when it boils.* (K.) — *The reciprocation of the spirit in the throat.* (S.) — *A word imitative of the cry of the pastor (K, TA) and the like.* (TA.) [See also R. Q. 1.]

أَغْرَ: see غَرَّة: — and see أَعْرَ.

أَغْرٌ *More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared.* (Mgh.) See also غَرَّة, second sentence. — And *White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَانُ (S) [and perhaps غُرٌّ, as in an ex. voce ذُرَّة: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَعْرَ الْوَجْهِ *A man white of countenance.* (TA.) And قَوْمٌ غُرَانُ (S,) and غُرٌّ (TA,) *White people.* (S.) And أَمْرَأَةٌ غُرَاءُ *A woman [white of countenance: or] beautiful in the front teeth.* (TA voce قُرَاءُ.) See, again, غَرَّة, second sentence. And الْيَّامُ الْغُرُّ *The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called الْبَيْضُ.* (TA.) And الْلَيْلَةُ *يَوْمٌ أَعْرَ مُحَجَّلٌ*: see art. حَجَل. And الْغُرَّةُ † *The night of [i. e. preceding the day called] Friday.* (O.) — Also *A horse having a غَرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Msh, K:) or having a غَرَّةٌ larger than a دُرْهَمٌ, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَةُ, which is of the size of a دُرْهَمٌ, or less: or having a غَرَّة of any kind, such as the قُرْحَةُ or the شِمْرَاخُ or the like: (L, TA:) and in like manner a camel having a غَرَّة: (IAgr:) fem. غُرَاءُ. (Msh, K.) [See an ex. in a prov. cited voce بَهِيمٌ: and another (from a trad.) voce مُحَجَّلٌ.] — [Hence] الْغُرَّةُ † *A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as***

signifying certain aquatic birds. (TA.) — And أَعْرَ (K, TA,) applied to a man, (TA,) † *One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غَرَّة.* (TA.) — And † *Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also غُرْغُرَةٌ: (S, K:) or fair-faced: or a lord, or chief, among his people: (Msh:) pl. غُرٌّ, (T, M,) accord. to the K غُرٌّ, but the former is more correct, (TA,) and غُرَانُ. (T, M, K.) And غُرِّي signifies † *A woman of rank, eminence, or nobility, among her tribe.* (Sgh, K, TA.) — يَوْمٌ أَعْرَ means † *An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA:) and in like manner one says هَاجِرَةٌ غُرَاءُ, and ظَهْرَةٌ غُرَاءُ, (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غُرَاءُ. (K, TA.) — And سَنَةٌ غُرَاءُ † *A year in which is no rain.* (L in art. شَبَّ.)**

مَعْرُورٌ: see غَرِيرٌ, in two places.

مُغَارٌ (S, K) and مُغَارَةٌ (TA) *A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مُغَارٌ, (S, K,) imperfectly decl. [being originally مُغَارَرٌ]. (S.) — Hence, (TA,) † *A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارٌ الْكَفِّ, meaning a niggardly, or tenacious, man.* (TA.)*

غروب

1. غُرِبَ, aor. ُ, (TA,) inf. n. غُرْبٌ (K, TA,) *He, or it, went, went away, passed away, or departed.* (K, TA.) — And *He retired, or removed, (K, TA,) عَنِ النَّاسِ [from men, or from the people].* (TA.) — And غُرِبَ (S, K, TA,) aor. and inf. n. as above; (TA;) and غُرِبَ; (A, TA;) and تَغَرَّبَ (K, TA;) *He, or it, became distant, or remote; or went to a distance.* (S, A, K, TA.) One says, اُغْرِبْ عَنِّي *Go thou, or withdraw, to a distance from me.* (S.) — And غُرِبَ and تَغَرَّبَ *He, or it, became absent, or hidden.* (K.) The former is said of a wild animal, meaning *He retired from view, or hid himself, in his lurking-place.* (A.) — And غُرِبَتْ غُرُوبُ (S, Msh, TA,) aor. ُ, (Msh,) inf. n. غُرُوبٌ (S, Msh, TA) and مَغْرِبٌ [which is anomalous] and مَغْرِبَانُ [which is more extr.], (TA,) *The sun set: (S, Msh, TA:) and غُرِبَ النُّجُومُ The star set.* (TA.) — غُرِبَ [app. as an inf. n. of which the verb is غُرِبَ] signifies also † *The being brisk, lively, or sprightly.* (K.) — And † *The persevering (K, TA) in an affair.* (TA.) — غُرِبَتْ الْغَيْنُ, inf. n. غُرْبٌ, *The eye was affected with a tumour such as is termed غُرْبٌ [q. v.] in the inner*

angle. (TA.) — غُرِبَ, aor. ُ, inf. n. غُرَابَةٌ or غُرْبَةٌ and غُرِبَ, said of a man: see 5. — غُرِبَ (K, TA,) inf. n. غُرَابَةٌ, said of language, (A, TA,) *It was strange, or far from being intelligible; difficult to be understood; obscure.* (A, K, TA.) And in like manner, you say, غُرِبَتِ الْكَلِمَةُ [which also signifies *The word was strange as meaning unusual*]. (A, TA.) — غُرِبَ, aor. ُ, (K, TA,) inf. n. غُرْبٌ (TA,) *He, or it, was, or became, black.* (K, TA.) — غُرِبَتْ said of a ewe or she-goat, *She was, or became, affected with the disease termed غُرْبٌ meaning as expl. below.* (S.) — See also غُرِبَ in another sense.

2. غُرِبَ, inf. n. تَغْرِيبٌ: see 1, in two places: and 4, likewise in two places: — and see also 5. — Also *He went into the nest: (TA in this art:) he directed himself towards the nest.* (TA in art. شَرَق.) One says, غُرِبَ شَرِقٌ [Go thou to the west: go thou to the east: meaning go far and wide]. (A, TA.) [See also 4.] — *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also تَغَرَّبَ.* (TA.) — And غُرِبَ (Msh,) inf. n. as above, (S, Mgh, Msh,) *He banished a person from the country, or town, (S, Mgh, Msh, TA,) in which a dishonest action had been committed [by him].* (TA.) — And *He divorced a wife.* (TA, from a trad.) — And غُرِبَ الدَّهْرُ, and غُرِبَ عَلَيْهِ, *Fortune left him distant, or remote.* (TA.) — تَغْرِيبٌ signifies also, accord. to the K, *The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) — Also The collecting and eating [hail and] snow and hoar-frost; (K;) i. e., غُرَابٌ. (TA.) — See also غُرِبَ.*

4. اِغْرَابٌ signifies *The going far into a land, or country; as also تَغْرِيبٌ.* (K.) And you say, اِغْرَابُ الْكَلْبِ † *The dogs went far in search, or pursuit, of the object, or objects, of the chase.* (A, TA.) — See also 5. — And اِغْرَابٌ signifies *He made the place to which he cast, or shot, to be distant, or remote.* (A.) — Also, (TA,) inf. n. as above, (K, TA,) *He (a horse) ran much: (K:) or اِغْرَابٌ فِي جَرِيهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate.* (TA.) — And اِغْرَابٌ فِي الضَّحِكِ (A, K,) and اِسْتِغْرَابٌ (K, TA) i. e. فِيهِ (S, A, K,) and اِسْتِغْرَابٌ (K, TA) i. e. فِيهِ الضَّحِكِ, and اِسْتِغْرَابٌ † occurring in a trad., and اِغْرَابٌ الضَّحِكِ † عَلَيْهِ الضَّحِكُ, and اِغْرَابُ الضَّحِكِ (TA,) *He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [immoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهَقَهُ [q. v.]: (TA:) or اِغْرَابٌ signifies he laughed so that the غُرُوبُ [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اِغْرَابٌ فِي الضَّحِكِ means he exceeded the usual bounds, or degree, in laughing, so that his*

eye shed tears [which are sometimes termed **غُرْب**]. (Har p. 572.) In the saying, in a certain form of prayer, **أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَعَرِبٍ** [I seek protection by Thee from every devil &c.], the meaning of **مُسْتَعَرِب** is thought by El-Harbee to be *exorbitant in evilness, wickedness, or the like*; as though from **الِاسْتِعْرَابِ فِي الصَّحَابِ**: or it may mean *sharp, or vehement, in the utmost degree*. (TA.) — And **اغرب**, (S, Mgh, K,) inf. n. as above, (K,) *He did, or said, what was strange, or extraordinary*. (S, Mgh, K.) You say, **تَكَلَّمَ فَاغْرَبَ** *He spoke, and said what was strange, and used extraordinary words*: and **يُغْرِبُ فِي كَلَامِهِ** [He uses strange, or extraordinary, words in his speech]. (A, TA.) — Also, (TA,) inf. n. as above, (K,) *He came to the west*. (K, TA.) [See also 2.] — **اغرب** also signifies *He had a white child born to him*. (TA.) — And **اغْرَابُ** signifies *Whiteness of the groins, (K, TA,) next the flank*. (TA.) You say, of a man, **اغرب** meaning *He was white in his groins*. (TK.) — See also **غُرْب**. — **اغرب** as trans.: see 2. — **اغْرَابُ** said of a rider signifies *His making his horse to run until he dies*: (K:) or, accord. to Fr, one says, **اعرب على فرسه** meaning “he made his horse to run:” [or **اعرب فرسه** has this meaning: (see 4 in art. **عرب**.)] but he adds that some say **اغرب**. (O in art. **عرب**.) — And **اغرب**, (S, TA,) inf. n. as above, (K, TA,) *He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel*. (TA.) Bishr (Ibn-Abee-Khāzim, TA) says,

* وَكَانَ طُعْنُهُمْ غَدَاةَ تَحْمِلُوا
* سَفَنَ تَكْفًا فِي خَلِيجٍ مُغْرَبٍ

[And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — Hence, (TA,) **اغْرَابُ** signifies also *Abundance of wealth, and goodliness of condition*: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning *He was endowed (as though filled) with abundance of wealth and with goodliness of condition*, is app. **أُغْرِبَ**; not (as is implied in the TK) **أُغْرِبَ**: the explanation of the verb in the TK is, *his wealth was, or became, abundant, and his condition was, or became, goodly*.] — One says also (of a man, S) **أُغْرِبَ** (with damm, K) meaning *His pain became intense, or violent, (Aq, S, K, TA,) from disease or some other cause*. (TA.) — And **أُغْرِبَ عَلَيْهِ**, accord. to the K, signifies *A foul, or an evil, deed was done to him*; and [it is said that] **أُغْرِبَ بِهِ** signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, *he did [to him] a foul, or an evil, deed*. (TA.) — And **أُغْرِبَ** said of a horse, *His blaze spread (S, K) so that it took in his eyes, and the edges of*

his eyelids were white: and it is used in like manner to signify that *they were white by reason of what is termed زَرَقٌ* [inf. n. of زَرَقٌ, q. v.]. (S, TA.) See its part. n., **مُغْرَبٌ**.

5. **تَغْرَبَ**: see 1, third sentence. — **تَغْرَبَ** and **اغترب** are syn., (S, Mgh, K,) signifying *He became [a stranger, a foreigner; or] far, or distant, from his home, or native country*; (S, Mgh, K;) [he went abroad, to a foreign place or country;] and so **اغتربَ**, aor. -, inf. n. **غَرَابَةٌ**, (Mgh,) or **غُرْبَةٌ** (MA) [and app. **غُرْبَ**, this last and **غُرْبَةٌ** being syn. with **تَغْرَبَ** and **اغتربَ**, and being like **قُرْبٌ** and **قُرْبٌ** inf. ns. of **قَرَبَ**]; and **تَغْرِيبٌ** (Mgh, Mgh, K,) inf. n. **بِنَفْسِهِ** (Mgh, K;) and **أُغْرِبَ**, (Abou-Naṣr, S,) or this last signifies *he entered upon the غُرْبَةُ [the state, or condition, of a stranger, &c.]*. (Mgh.) — And **تَغْرَبَ** signifies also *He came from the direction of the west*. (K.)

8. **اغترب**: see 5. — Also *He married to one not of his kindred*. (S, K.) It is said in a trad., **اغتربوا وَلَا تُصَوُّوا** (TA) [expl. in art. **ضوى**].

10: see 4, in four places. — **استغربه** *He held it to be, or reckoned it, غَرِيبٌ* [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.)

غُرْبٌ [an inf. n. of **غَرَبَ**, q. v., in several senses. — As a simple subst.,] *Distance, or remoteness*; and so **غُرْبَةٌ** (A, K,) **النَّوَى** **غُرْبَةٌ** [in one of my copies of the S **غُرْبَةٌ**] means *The distance, or remoteness, of the place which one purposes to reach in his journey*. (S, TA.) — [And hence, used as an epithet, *Distant, or remote*.] You say **نَوَى غُرْبَةً** [in one of my copies of the S **غُرْبَةٌ**] *A distant, or remote, place which one purposes to reach in his journey*. (S, A.) And **دَارُ فَلَانٍ غُرْبَةٌ** *The house, or abode, of such a one is distant, or remote*. (TA.) And **دَرَاهِمُ غُرْبَةٍ** *Distant money [so that it is not easily attainable]*. (TA.) And **إِنَّهُ لَغُرْبُ الْعَيْنِ** *A far-seeing eye*: and of a woman you say **غُرْبَةُ الْعَيْنِ**. (TA.) — And **الغُرْبُ** is syn. with **المُغْرَبُ** (S, M, Mgh, K,) which latter is also pronounced **المُغْرَبُ**, with fet-h to the ر, but more commonly with kesr, (Mgh,) or accord. to analogy it should be with fet-h, but usage has given it kesr, as in the case of **المَشْرِقُ**; (TA;) [both signify *The west*;] **الغُرْبُ** is the contr. of **المَشْرِقُ**; (M, TA;) and **المُغْرَبُ** [is the contr. of **المَشْرِقُ**, and] originally signifies *the place [or point] of sunset*, (TA,) as also **الشَّمْسُ** **مُغْرِبَانِ** (K;) and is likewise used to signify *the time of sunset*; and also as an inf. n.: (TA:) and **المُغْرِبَانِ** signifies *the two places [or points] where the sun sets*; i. e. *the furthest [or northernmost] place of sunset in summer [W. 26° N. in Central Arabia] and the furthest [or southernmost] place of sunset in winter [W. 26° S. in Central*

Arabia]: (T, TA:) *between these two points are a hundred and eighty points, every one of which is called مُغْرَبٌ*; and so between the two points called **المَشْرِقَانِ**. (TA.) — **غُرْبٌ** signifies also *The first part (S, K) of a thing (K) [and particularly] † of the run of a horse*. (S.) — And **حَدٌّ** [or edge] (S, K) of a thing, as also **غُرَابٌ** (K,) or of a sword and of anything; (S;) and thus [particularly] the **فَأْسُ** of the **فَأْسُ** [or adz, &c.]. (S, K.) — And † *Sharpness (S, A, Mgh, TA) of a sword, (TA,) or of anything, such as the فَأْسُ [or adz, &c.], and of the knife, (Mgh,) and (Mgh, TA) † of the tongue*: (S, A, Mgh, TA:) and [as meaning † *sharpness of temper or the like, passionateness, irritability, or vehemence*,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the “edge” of a sword &c.: whence the saying, **أَرْهَفَ غُرْبَ دِهْنِكَ لِمَا أَقُولُ** (mentioned in the A and TA in art. **ارَهف**) meaning † *Sharpen the edge of thine intellect for what I say*:] and **غُرْبَةٌ** signifies the same. (TA.) And *Vehemence of might or strength, or of valour or prowess, of men*; syn. **شَوْكَةٌ**. (TA.) [And hence, app., † *Briskness, liveliness, or sprightliness*: and † *perseverance in an affair*: see the first paragraph.] — Also, [used as an epithet,] † *Sharp*, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, † *That runs much*: (S, K:) or *that casts himself forward, with uninterrupted running, not desisting until he has gone far with his rider*. (TA.) — And **دَلْوٌ** [or leathern bucket], (S, Mgh, Mgh, K, TA,) *made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] سَانِيَةٌ* [q. v.]: (Mgh:) of the masc. gender: pl. **غُرُوبٌ**. (TA.) So expl. in the following words of a trad.: **أَخَذَ الدَّلْوُ عَمْرٌ فَاسْتَحَالَتْ غُرْبًا** [Omar took the دلو, and it became changed into a غُرْب]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Abou-Bekr. (IAth, TA.) — And **أ** [camel, or any beast, such as is called] **رَاوِيَةٌ**, (K, TA,) *upon which water is carried*. (TA.) — And accord. to the K, **أ** *day of irrigation*: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase **فِي يَوْمٍ غُرْبٍ**, meaning thereby *in a day in which water is drawn with the [large bucket called] غُرْبُ*, [for irrigation,] on the [camel, or she-camel, called] **سَانِيَةٌ**. (TA.) — And **تَارَاتُ** (K, TA) *when they come forth from the eye*: (TA:) or **غُرُوبٌ** signifies *tears*; (S;) and is pl. of **غُرْبٌ**. (TA.) A poet says,

* مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو
* إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِي

[What aileth thee, that thou dost not mention Umm-Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-Abbās, in a trad., **كَانَ مَشْجًا يَسِيلُ غُرْبًا** i. e. † [He was an eloquent orator, flowing with] a copious and uninterrupted

stream of knowledge, likened to غَرْب as meaning "tears coming forth from the eye." (TA.) — And A flowing, (مَسِيل, K,) or vehement flowing, (أَنْهَالٌ, A, K,) in one copy of the K أَنْهَالٌ [which means a flowing], (TA,) of tears from the eye: (A, K:) and a single flow (فَيْضَةٌ) of tears, and of wine. (K.) — And A certain vein, or duct, (عَرْقٌ,) in the channel of the tears, (S, Mgh,) or in the eye, (A, K,) that flows [with tears] uninterruptedly; (S, A, Mgh, K;) like what is termed نَاسُورٌ. (S, Mgh.) One says of a person whose tears flow without intermission, بَعَيْنُهُ غَرْبٌ. (As, S, Mgh.) And [the pl.] الْغُرُوبُ signifies The channels of the tears. (S.) — Also The inner angle of the eye, and the outer angle thereof. (S, A, K.) — And A tumour in the inner angles of the eyes; (Mgh, K;) as also غَرْبٌ. (Mgh.) — And A pustule (بُتْرَةٌ) in the eye, (K, TA,) which discharges blood, and the bleeding of which will not be stopped. (TA.) — And Abundance of saliva (K, TA) in the mouth; (TA;) and the moisture thereof, i.e., of saliva: (K:) pl. غُرُوبٌ. (TA.) And The place where the saliva collects and remains: (K, TA:) or the غَرْب in a tooth is the place where the saliva thereof collects and remains: (TA:) or غَرْبٌ, (TA,) or its pl. غُرُوبٌ, (S, TA,) signifies the sharpness, and مَاءٌ [meaning lustre], (S, TA,) of the tooth, (TA,) or of the teeth: (S, TA:) accord. to the T and M and Nh and L, غُرُوبُ الْأَسْنَانِ signifies the places where the saliva of the teeth collects and remains: or, as some say, their extremities and sharpness and مَاءٌ [which may here mean either water or lustre]: or the مَاءٌ that runs upon the teeth: (TA:) or their مَاءٌ, and shining whiteness: (A, TA:) or their fineness, or thinness, and sharpness: or غُرُوبٌ signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of غَرْبٌ, expl. as signifying the مَاءٌ of the فَمٌ [by which may be meant either the water of the mouth or the lustre of the teeth, for الْفَمُ properly signifies "the mouth" and metonymically "the teeth"], and the sharpness of the teeth: and accord. to MF, as on the authority of the Nh, [but SM expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also شَبَبٌ, in two places.] = أَصَابَهُ سَهْمٌ غَرْبٌ and سَهْمٌ غَرْبٌ and سَهْمٌ غَرْبٌ (S, Mgh, K,) the second of which, i. e. سَهْمٌ غَرْبٌ, accord. to IKt, is the most approved, (MF,) mean An arrow of which the shooter was not known [struck him]: (S, Mgh, K:) or, accord. to some, سَهْمٌ غَرْبٌ signifies an arrow from an unknown quarter; سَهْمٌ غَرْبٌ, an arrow that is shot and that strikes another. (TA.) = And غَرْبٌ signifies also A certain tree of El-Hijáz, (K, TA,) green, (TA,) large, or thick, and thorny, (K, TA,) whence is made [or prepared] the كُحَيْلٌ [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with ة: so says ISd: كُحَيْلٌ is قَطْرَانٌ, of the dial. of El-Hijáz: and he [app. ISd] says also, the أَنْهَالٌ [q. v.] is the same as the غَرْبٌ, because قَطْرَانٌ is extracted

from it. (TA.) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ [The people of the غَرْب will not cease to be attainers of the truth, or of the true religion]: (K, TA:) or the meaning is, the people of Syria, because Syria is [a little to the] west of El-Hijáz: or the people of sharpness, and of vehemence of might or strength, or of valour or prowess; i. e. the warriors against unbelievers: or the people of the bucket called غَرْبٌ; i. e. the Arabs: or the people of the west; which meaning is considered by 'Iyād and others the most probable, because, in the relation of the trad. by Ed-Dāraḳuṭnee, the word in question is الْمَغْرِبُ. (L, TA.)

غَرْبَةٌ: see غَرْبٌ.

جَامٌ غَرْبٌ Silver: or a [vessel such as is termed] جامٌ of silver; (S, K;) [i. e.] a [drinking-cup or bowl such as is termed] قَدَحٌ of silver. (L, TA.) A poet says,

• فَدَعَدَا سِرَّةَ الرَّكَاةِ كَمَا
• دَعَدَعَ سَاقِي الْأَعَاجِرِ الْغَرْبَا

cited in the S as being by El-Aashā; but it is said in the L, IB says, this verse is by Lebeed, not by El-Aashā, describing two torrents meeting together; meaning, And they filled the middle of the valley of Er-Rikā, also, but less correctly, called Er-Rikā, like as the cup-bearer of the اعاجير [or foreigners] fills the silver قَدَح with wine: the verse of El-Aashā in which [it is said that] غَرْبٌ occurs as meaning "silver" is,

• إِذَا أَتَيْتَ أَزْهَرَيْنِ السَّقَاةِ
• تَرَامُوا بِهِ غَرْبًا وَنَضَارًا

i. e. When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]: (L, TA:) غَرْبًا is here in the accus. case as a denotative of state, though signifying a substance: [and so نَضَارًا:] but it is said that غَرْبٌ and نَضَارٌ signify species of trees from which are made [drinking-cups or bowls such as are termed] أَقْدَاحٌ [pl. of قَدَحٌ]: and it is said in the T that نَضَارٌ signifies a species of trees from which are made yellow أَقْدَاح. (TA.) — [In explanation of the last of the applications of غَرْبٌ mentioned above, it is said that] it signifies also A species of trees (T, S, ISd, TA) from which are made white [drinking-cups or bowls of the kind termed] أَقْدَاح; (T, TA;) called in Pers. اِسْبِيدَار [or اِسْبِيدَار]: (S:) [generally held to mean the willow; like the Hebr. יַעֲרִיִּים; or particularly the species called salix Babylonica: a coll. gen. n.:] n. un. with ة. (ISd, TA.) [Avicenna (Ibn-Seenā), in book ii. p. 279, mentions a tree called غَرْب, but describes only the uses and supposed properties of its bark &c., particularizing its صَمِغ; whence it appears that he means the غَرْب, not the غَرْب.] — It also signifies A [vessel of the kind termed] قَدَح [per-

haps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَغْرَابٌ. (TA.) — And Gold. (K.) — And Wine. (S, K.) — And The water that drops from the buckets between the well and the watering-trough or tank, (S, K,) and which soon alters in odour: (S:) or any water that pours from the buckets from about the mouth of the well to the watering-trough or tank, and that soon alters in odour: or the water and mud that are around the well and the watering-trough or tank: (TA:) and (as some say, TA) the odour of water and mud: (K:) so called because it soon alters. (TA.) [Hence] one says, لَا تَغْرِبْ, [thus in the TA, so that it may be لَا تَغْرِبْ or لَا تَغْرِبْ or لَا تَغْرِبْ,] meaning Spill not thou the water between the well and the watering-trough or tank, so as to make mud. (TA.) — Also A certain disease in sheep or goats, (S, K,) like the سَعَف in the she-camel, in consequence of which the hair of the خَرْطُوم [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (S.) — And [A colour such as is termed] زَرْقٌ [q. v.] in the eye of a horse, (K, TA,) together with whiteness thereof. (TA.) — See also غَرْبٌ, latter half, in five places.

غَرْبٌ: see غَرْبٌ.

غَرْبَةٌ: see غَرْبٌ, former half, in three places.

غَرْبَةٌ (S, K) and غَرْبٌ (K) [as simple subst. The state, or condition, of a stranger or foreigner; but originally both are, app., inf. ns. of غَرْبٌ, like قُرْبَةٌ and قُرْبٌ of قَرَبٌ, signifying] the being far, or distant, from one's home, or native country; (K;) i. q. اِغْتَرَابٌ (S, K) and تَغْرِبٌ. (K.) = Also, the former, Pure, or unmixed, whiteness. (IAar, TA.) [See مُغْرَبٌ.]

غَرْبِيٌّ [Of, or relating to, the west, or place of sunset; western]: see غَارِبٌ. — [Also,] applied to trees (شَجَرٌ), Smitten, or affected, by the sun at the time of its setting. (K.) [Respecting the meaning of its fem. in the Kur xxiv. 35, see شَرْقِيٌّ.] = And A sort of dates: (K:) but accord. to AHn, the word is غَرْابِيٌّ [q. v.]. (TA.) — And The [sort of] نَبِيدٌ that is termed فَضِيحٌ [i. e. a beverage made from crushed unripe dates without being put upon the fire]: (K, TA:) or [a beverage] prepared only from fresh ripe dates; the drinker of which ceases not to possess self-restraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs: wherefore one of its drinkers says,

• إِنْ لَمْ يَكُنْ غَرْبِيٌّ كَرِيمًا
• فَتَحْنُ بِاللهِ وَبِالْزَيْجِ

[If your gharbee be not excellent, we (put our trust) in God and in the wind]. (AHn, TA.) — And A certain red صَبِغٌ [i. e. dye, or perhaps sauce, or fluid seasoning]. (K.)

غَرْبِيٌّ One of the most excellent kinds of grapes; (K;) a sort of grapes growing at Et-Tāif, in-

tensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجَبَة.] — Applied to an old man, *Intensely black* [app. in the hair]: or whose hair does not become white, or hoary: (TA:) or, so applied, *who blackens his white, or hoary, hair with dye*: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. غَرَابِيْب. (TA.) — أَسْوَدُ غَرَابِيْب means *Intensely black*: but if you say غَرَابِيْب سَوْدُ, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, غَرَابِيْب سَوْدُ [in the Kur xxxv. 25], relating to mountains, means *Streaks having black rocks*. (TA.)

غَرَابُ A certain black bird, (TA,) well known; (K, TA;) [the *corvus*, or *crow*;] of which there are several species; [namely, the raven, carrion-crow, rook, jachdam, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Moḥammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is غُرَبَانُ (S, Mṣb, K) and غُرْبُ (K) and (of pauc., S) أَغْرِبَة (S, Mṣb, K) and أَغْرِبُ; (Mṣb, K;) and pl. pl. غَرَابِيْن. (K.) When the Arabs characterize a land as fertile, they say, *لَا يَطِيرُ غَرَابٌ* [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also طَيْرُ]: and وَجَدَ ثَمَرَةَ الْغَرَابِ [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, *طَارَ غَرَابٌ فَلَانَ* [The crow of such a one flew away], meaning *the head of such a one became white, or hoary*. (A, TA. [See also a similar phrase below.]) Also, *فُلَانٌ أَبْصَرَ مِنْ غَرَابٍ* [Such a one is more sharp-sighted than a crow]: and أَحْذَرُ [more cautious]: and أَزْهَى [more proud]: and أَشَامُ [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase غَرَابٌ غَارِبٌ, the epithet is added to give intensiveness to the signification. (TA.) غَرَابُ الْبَيْتِ has been expl. in art. بَيْن. — الْغَرَابُ is the name of † One of the southern constellations, [i. e. *Corvus*,] consisting of seven stars [in the enumeration of Ptolemy], behind الْبَاطِيَة [which is Crater], to the south of الْأَعْرَلُ [i. e. *Spica Virginis*]. (Kzw.) — أَغْرِبَة الْعَرَبِ is an appellation of † The blacks [lit. crows] of the Arabs; the black Arabs: (K, TA:) likened to the birds called أَغْرِبَة, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The أَغْرِبَة in the Time of Ignorance were Antarah and Khufāf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Abou-'Omeyr Ibn-El-

Hobāb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishām Ibn-'Oḳbeh-Ibn-Abee-Mo'eyt; but this last was a Mukhadram: and those among the Islāmees, 'Abd-Allah Ibn-Khāzim and 'Omeyr Ibn-Abee-'Omeyr and Hemmām [in the CK Humām] Ibn-Muṭarrif and Munteshir Ibn-Wahb and Maṭar Ibn-Abee-Owfa and Taāb-baṭa-Sharrā and Esh-Shenfarā and Hājjiz; to the last of whom is given no appellation of the kind called "nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — رَجُلُ الْغَرَابِ signifies † A certain herb, called in the language of the Barbar اَطْرِيْلَال (K, TA,) and in the present day زُرُّ الْأُجَلَّةِ (MF,) resembling the شَيْت [q. v., variously written in different copies of the K,] in its stem and in its جَمَّة [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the مَقْدُونِس [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the بَرَصُ and the بَهَقُ, being drunk; and sometimes is added to it a quarter of a drachm of عَاقِرُ قَرْحَا (K, TA,) which is [commonly] known by the name of عود القرح [i. e. *عود القرح*, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskāl (Flora Egypt. Arab. p. cxix.), applied in El-Yemen to the *cacalia sonchifolia*, or to a species of *senecio*]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also رَجُلُ: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's Floræ Egypt. Illustr. no. 502:) in Boethor's Dict. Français-Arabe, both the names of رَجُلُ and اَطْرِيْلَال are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. رَجُلُ الْغَرَابِ) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, *صَرَّ عَلَيْهِ رَجُلُ الْغَرَابِ*, meaning † The affair was, or became, difficult, or strait, to him: (A, * K;) or his life, or subsistence, was, or became, so. (TA.) [And in like manner one says also أَصَرَّ, accord. to the TA: but this I think doubtful; believing that أَصَرَّ is a mistranscription for صَرَّ, meaning that one says also صَرَّ عَلَيْهِ رَجُلُ الْغَرَابِ i. e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, رَجُلُ; and a verse there cited as an ex.] — الْغُرَابَانِ signifies The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs: (K, TA:) or the heads, and highest parts, of the hips, or haunches: (TA:) or two thin bones, lower than what is called the فَرَاشَة [or, app., فَرَاش, q. v.]: (K, TA:) or, in a horse and in a camel, the two extremities of the haunches, namely, their two edges, on the left and right, that are

above the tail, at the junction of the head of the haunch, (Aṣ, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or the two extremities of the haunch that are behind the قَطَا [or fore part of the croup]: (IAṣ, TA:) pl. غُرَبَانُ: Dhu-r-Rummeh says, referring to camels,

تَقَوَّبَ عَنْ غُرَبَانِ أَوْرَاكِهَا الْخَطَرُ

meaning *The prominences of their haunches were excoriated from the lashing with the tails*, the phrase being inverted, for the meaning is known; (S in this art.;) or تَقَوَّبَ may be for قَوَّبَ [i. e. the saying means *the lashing with the tails excoriated the prominences of the haunches*]: (S in art. خطر:) or غُرَبَانُ signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAṣ, TA:) and [the sing.] غُرَابُ is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — غُرَابُ signifies also The whole of the back of the head. (K, TA.) You say, *شَابَ غُرَابُهُ* The hair of the whole of the back of his head became white, or hoary. (TA. [See a similar phrase above in this paragraph.]) — See also غُرْبُ, former half, in two places. — And A bunch of بَرِير [or fruit of the أَرَاك, q. v.]: (K:) or a black bunch thereof: pl. غُرَبَانُ: (TA:) or غُرَبَانُ signifies the ripe fruit of the أَرَاك. (S.) — And Hail, and snow, (K, TA,) and hoar-frost: from مُغْرَبُ signifying the "dawn;" because of their whiteness. (TA.)

غُرُوبُ pl. of غُرْبُ [q. v.]. — [Golius assigns to it the meaning of وَهَادُ, which he renders "*Depressiores terræ*;" as on the authority of J: but I do not find this in the S.]

غَرِيْبُ (S, Mṣb, K) and غُرْبُ (S, K) and غَرِيْبِي (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Mṣb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first غُرَبَاءُ; (S, TA;) and غُرْبُ [also] is a pl. of غَرِيْبُ, like as قُرْبُ is of قَرِيْبُ: (TA in art. زلف:) fem. أَذَاعَتْ [L, TA.] غُرَابُ, a phrase used by a poet, means *She distributed her thread among the strange women*: for most of the women who spin for hire are strangers. (L, TA.) And one says وَجْهٌ كَمِرَاةِ الْغَرِيْبَةِ [A face like the mirror of her who is a stranger]: because, the غَرِيْبَة being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And لَا أَضْرِبُكَ ضَرْبَ غَرِيْبَةِ الْإِبِلِ [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hājjāj threatening the subjects of his government; meaning, as a strange

camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قَدْخُ غَرِيبٌ means † [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — غَرِيبٌ signifies also Language that is strange; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, مُصَنَّفُ الْغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الْغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA.) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبُ. (Mz 13th نوع.) — [And hence it often signifies Improbable.] — Applied to a trad., it means Traced up uninterruptedly to the Apostle of God, but related by only one person, of the أَتْبَاعُ or of those termed التَّابِعِينَ or of those termed أَتْبَاعُ التَّابِعِينَ. (KT.) — [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. سَوْدَاءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غَرِيبَةٌ, fem. of غَرِيبٌ.]])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — [Hence, as a subst.,] الْغَرِيبَةُ signifies † The hand-mill: so called because the neighbours borrow it, (A, K, TA,) and thus it does not remain with its owners. (A, TA.)

غَرَائِبُ A sort of dates. (AHn, K, TA. [See also غَرِيبٌ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبٌ: see غَرِيبٌ.

غَارِبٌ [The western side of a mountain &c.]. You say, هَذَا غَارِبُ الْجَبَلِ and غَرِيبُهُ [This is the western side of the mountain], and [in the opposite sense] شَرْقِيَّةُ هَذَا شَارِقُ الْجَبَلِ. (TA in art. شرق.) — Also The كَاهِل [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Msb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Msb:) pl. غَوَارِبُ. (Msb, K.) — Hence the saying, (S, &c.), حَبْلُكَ عَلَى غَارِبِكَ [Thy rope is upon thy withers]; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning † I have left thy may free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Msb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoy-

ment to her. (As, S, TA.) — الْغَارِبَانِ signifies The fore and hind parts of the back [and of the hump]: and بَعِزُّ ذُو غَارِبَيْنِ A camel whereof the part between the غَارِبَانِ [or fore and hind parts] of the hump is cleft; which is mostly the case in the بَجَاتِي, whose sire is the فَالِج [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: فَمَا زَالَ يَقْتُلُ فِي الذَّرْوَةِ وَالْغَارِبِ i. e. † [And he ceased not to twist the fur of] the upper part and the fore part of the hump [until 'Aisheh gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غَارِب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — Also † The upper part of a wave: (Lth, TA:) غَوَارِبُ الْمَاءِ means † the higher parts of the waves of water; (S, K, TA;) likened to the غَوَارِبُ of camels: (S, TA:) or the higher parts of water. (TA.) — And † The highest part of anything. (Msb, TA.) — See also غَرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرْبٌ, first quarter, in four places. You say, لَقِيتُهُ مَغْرِبَ الشَّمْسِ (K, TA) and مَغْرِبَانَتَا (K, TA) and مَغْرِبَانَتَا (TA) and مَغْرِبَانَتَا (S, K) and مَغْرِبَانَتَا (S, K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] † مَغْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from † مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغَارِبُ, which is applied to the lurking-places of wild animals. (Az, TA.)

مُغْرَبٌ: see 4, latter half. — Also White; (S, K;) as an epithet applied to anything: or that of which every part is white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAar, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the † غَرَابٌ is of the utmost degree. (TA.) — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

مُغْرَبٌ and مُغْرِبٌ and مَغْرِبٌ and مَغْرَبٌ (A, K) and عَنَقَاءُ مُغْرِبٌ

العَنَقَاءُ الْمُغْرِبُ (K.) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight: or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عَنَقٌ.] — Calamity, or misfortune. (K.) طَارَتْ بِهِ عَنَقَاءُ مُغْرِبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عَنَقٌ.] — And The summit of an eminence of the kind called أَكْمَةٌ: (K:) or أَكْمَةُ الْعَنَقَاءِ signifies the summit of an أَكْمَةٌ on the highest part of a tall, or long, mountain: so says Aboo-Málik, who denies that it means a bird. (TA.) — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T الْعَنَقَاءُ الْمُغْرِبُ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لَحْيَةٌ نَاصِلٌ meaning “an intensely white beard.” (TA.)

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرْبٌ, first quarter: and see also مَغْرِبٌ, in two places.

مَغْرِبِيٌّ and مَغْرِبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt, or of North-Western Africa: as applied to a man, its pl. is مَغَارِبَةٌ.]

مُغْرَبٌ and شَاؤُ مُغْرَبٌ [A term, or limit, &c.,] distant, or remote. (S.) — And خَبَرٌ مُغْرَبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَاءَكَ مَغْرِبَةٌ خَبَرٌ Has any information, or news, come to you from a foreign, or strange, land or country? (Yaakooob, S, TA:) and هَلْ مِنْ مَغْرِبَةٍ خَبَرٌ (A'Obeyd, A, Msb, TA) and هَلْ مِنْ مَغْرِبَةٍ خَبَرٌ (A'Obeyd, Msb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Msb;) or any new information from a distant land or country? or, accord. to Th, مَغْرِبَةٌ خَبَرٌ means new, or recent, information. (TA.) [See an ex. voce جُنُبٌ: and see also مَغْرِبٌ.] — الْمَغْرِبِيُّونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مَغْرِبِينَ (Hr, Nh, TA,) is expl. [app. by Moḥammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — And مَغْرِبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشْرِقٌ.]

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرْبٌ, in two places.

مُسْتَعْرَبٌ: see 4, former half.

غربل

Q. 1. غَرْبَلَةٌ (S, MA, O, K,) inf. n. غَرْبَلَةٌ (TA,) *He sifted it*; (MA;) i. q. نَخْلَةٌ; (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — And [hence, app.,] *He dispersed it, or scattered it.* (Sh, TA.) — And *He cut it, or severed it*; syn. قَطَعَهُ: (S, O, and so in the CK:) or *he cut it in pieces*; syn. قَطَعَهُ. (So in several copies of the K and in the TA.) — And غَرِبَلُ القَوْمِ *He slew, and crushed* [lit. ground], the people, or company of men. (K.) Hence the saying, in a trad., إِذَا كُنْتُمْ فِي زَمَانٍ كَيْفَ يَكُونُ بَيْنَكُمْ إِذَا كُنْتُمْ فِي زَمَانٍ كَيْفَ يَكُونُ النَّاسُ فِيهِ (O, TA) i. e. [How will it be with you when ye shall be in a time when men shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mekhool Ed-Dimashkee, دَخَلْتُ الشَّامَ فَغَرِبَلْتُهَا غَرْبَلَةً [I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it]. (TA.) — And غَرِبَلُ الْقَتِيلِ *The slain man became swollen, or inflated, and raised his legs.* (TA.)

غَرْبَالٌ [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. غَرْبَائِلُ. (O.) — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) A tambourine: (O, K, TA:) whence the trad., أَغْلِنُوا التَّنَاقُصَ وَأَضْرِبُوا عَلَيْهِ بِالْغَرْبَالِ [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — And † One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension. (K, TA.)

غَرْبِيلٌ a word said to signify A sparrow: occurring in the saying, in a trad. of Ibn-Ez-Zubeyr, أَتَيْتُمُونِي فَاتَحَنِي أَفْوَاهِكُمْ كَأَنَّكُمْ الْغَرْبِيلُ [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.)

مُغْرَبَلٌ [Sifted. — And hence, app.,] Dispersed, or scattered. (TA.) — And The low, base, vile, or mean, (K, TA,) of men; as though he had come forth from the غَرْبَالِ [or sieve]. (TA.) — And Slain and swollen or inflated. (A'Obeyd, S, O, K.) — And مُغْرَبَلٌ مَلِكٌ *Dominion passing away.* (O, K.)

غرت

1. غَرَّتْ, aor. - , (S, A, O, K,) inf. n. غَرَّتْ (S, O,) *He hungered*: (S, A, O, K:) or, as some say, in the slightest degree: and some say, vehemently. (TA.) — And accord. to Abou-Amr Esh-Sheybānee, one says, غَرَّتُوا بِإِبِلٍ فَلَانَ, meaning *They took the camels of such a one wrongfully*: and a man says to another, وَيَلَكْ غَرَّتْ بِي وَتَرَكْتُ حَقَّكَ [app. meaning *Woe to thee: thou hast*

wronged me, and hast left, or neglected, thy right]. (O.)

2. غَرَّتْ (S, A, O,) inf. n. تَغْرِيتٌ (S, A, O, K,) *He made hungry; made to hunger.* (S, A, O, K.) You say, غَرَّتْ كِلَابَهُ *He made his dogs hungry.* (S, O.)

غُرَّتَانِ *Hungry*: [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قَوْمٌ غُرَّتَانِ [using the fem., i. e. a hungry people or party], (S, A, O, K,) and غُرَّتَانِي (S, O, K,) and also with kesr to the ث [i. e. غُرَاتُ] accord. to a copy of the S, (TA,) and غُرَاتُ: (S, A, O, K:) the fem. is غُرَّتِي (S, A, O, K;) pl. غُرَاتُ. (S, O, K.) And you say امْرَأَةٌ غُرَّتِي الْوِشَاحِ, meaning † *A woman slender in the waist*: (S, A, O, K:) because she does not fill her wِشَاح [q. v.] which is therefore as though it were hungry. (S, O.)

غرد

1. غَرَدَ: see the next paragraph, in three places.

2. غَرِدَ, inf. n. تَغْرِيدٌ, *It (a bird) sang, or warbled, or uttered its voice*; as also † غَرِدَ: (As, L:) it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled; (Lth, S, A, Mṣb;) and so † غَرِدَ, inf. n. غَرَدَ: (S, L, Mṣb;) and † تَغْرِيدٌ: (S:) or raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling; (L, K;) as also † غَرِدَ, aor. - ; and so † تَغْرِيدٌ, and † اِغْرِيدُ: (K:) and it (a pigeon) cooed: it (the [bird called] مَكَّةَ) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound; as also † تَغْرِيدٌ. (L.) غَرِدَ is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [لِ]. (L.)

4: see 2. — أَغْرَدَنِي, said of a turtle-dove, means *It gladdened me by its cooing.* (El-Hejeree, L.)

5: see 2, in three places.

10. اسْتَغْرَدَ الرِّوْضُ الذُّبَابَ *The meadows, or gardens, by their luxuriance (نَعْمَةً, as in the L and in some copies of the K, in other copies of the K نَعْمَةً, TA), excited the flies to buzz, or hum.* (L, K.)

Q. Q. 3. اِغْرَدْنَاهُ (K,) and اِغْرَدْنِي عَلَيْهِ (AZ, S, K,) inf. n. اِغْرَدْنَا (AZ, S,) *He overcame him*; (A'Obeyd, K;) *he set upon him, or assailed him, or overcame him, with reviling and beating and violence*; (AZ, A'Obeyd, S, K;) like اِغْلَنْتِي (AZ, A'Obeyd, S,) and اِسْرَدْنِي. (TA. [See the last of these verbs, in art. سرَد, and the verse there cited.]

غَرْدَ: see غَرْدَ. — Also A [booth of reeds, or canes, &c., such as is called] خَصٌّ. (Ibn-'Abbād, O, K.)

غَرْدَ: see غَرْدَ. — Also, (Ks, AHn, S, K,) and † غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَبْنٌ and تَبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and † غَرْدٌ (Fr, AHn, S, K,) and † غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَمْرٌ and تَمْرَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and † غَرْدٌ (K) and † غَرْدَةٌ (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and † غَرَادٌ (AA, K) and † غَرَادَةٌ (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and † مَغْرُودٌ (Fr, AHeyth, K,) with damm, (K,) of the measure مَفْعُولٌ, which is a measure very rare, (Fr, AHeyth, TA,) or this is † مَغْرُودٌ (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) A species of كَبَاةٌ [or truffles]: (Ks, AHn, S, K:) or small كَبَاةٌ: or bad كَبَاةٌ: (AHn, L:) pl. (of غَرْدٌ, S, or of غَرْدٌ, Fr, S) غَرْدَةٌ (Fr, S, K,) like as قَرْدَةٌ is of قَرْدٌ (S,) or جَبَاةٌ of جَبٌ (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جَبٌ)] and (of both of these, S) غَرَادٌ (S, K,) like as ذُنَابٌ is pl. of ذَنْبٌ, and كَلْبٌ of كَلَبٌ (S,) and (of مَغْرُودٌ [or مَغْرُودٌ], S) مَغَارِيدٌ. (S, K.)

غَرْدَ: see the next preceding paragraph.

غَرِدَ (Lth, As, S, L, Mṣb, K) and † غَرِدَ (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and † مَغْرِدٌ (L, K) and † غَرِيدٌ (L, TA,) or † غَرِيدٌ (TA,) and † غَرِيدٌ [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) *Singing, warbling, or uttering the voice*: (As, L:) or prolonging the voice, and the singing, and modulating it sweetly, or warbling: (Lth, S, L, Mṣb:) or raising the voice, and prolonging it, modulating it sweetly, or warbling. (L, K.) [See also 2.]

غَرْدَ: see غَرْدَ and غَرْدَةٌ and غَرْدَةٌ.

غَرَادَ: see غَرَادَ and غَرَادَةٌ.

غَرِيدَ: see غَرِيدَ and غَرِيدٌ.

غَرَادٌ an appellation applied by the people of El-'Irāk to A maker of [the booths called] أَحْصَاصُ [pl. of خَصٌّ, with which غَرْدٌ is syn.], and of [the fabrics of reeds, or canes, called] حَرَادِي [pl. of حَرْدِيَّةٌ or حَرْدِيَّةٌ]. (O.)

غَرِيدَ: see غَرِيدَ.

اِغْرُودَ and اِغْرُودَةٌ [i. e. اِغْرُودٌ and اِغْرُودَةٌ, in measure like اِغْرُودٌ and اِغْرُودَةٌ, A song or a singing [or a warbling, of a bird, &c.]: pl. اِغْرَائِدٌ. (Har p. 445.) One says طَائِرٌ مُسْتَمْلِحٌ الْاِغْرَائِدِ [A bird whose songs, or warblings, are esteemed sweet]. (A.)

مَغْرِدَ: see غَرْدَ.

مَغْرِيدَ act. part. n. of Q. Q. 3 [q. v.]. (S.)

غَرْدُ and مَغْرُودُ: see غَرْدُ.

أَرْضُ مَغْرُودًا Land abounding with [the species of truffles called] غَرْدُ: (K:) or having in it مَغَارِيدُ [pl. of مَغْرُودُ]. (O.)

رَوْضُ مُسْتَغْرِدٍ Luxuriant meadows or gardens [that excite the flies to buzz, or hum: see 10]. (TA.)

غَرَز

1. غَرَزَ, aor. زَ, (S, K,) inf. n. غَرِزُ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نَخَسَ.) — He inserted a needle into a thing; as also غَرَزَ: (TA:) he stuck, (TA,) or fixed, (Msb, TA,) a thing, (Msb,) or a stick, (TA,) into the ground; (Msb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ]; (TA;) with the same aor., (Msb,) and the same inf. n.; (Mgh, Msb;) as also غَارَزَ. (Msb.) — [Hence,] غَرَزَ رِجْلَهُ فِي الْغَرَزِ (S, K,) or فِي الرِّكَابِ, (A,) aor. and inf. n. as above, (S,) † He put his foot into the غَرَزَ, (S, K,) or stirrup; (A;) as also غَارَزَ [alone, from غَرَزَ meaning a kind of stirrup]. (A, K.) — [Hence also,] غَرَزَتْ الْجَرَادَةُ; and غَرَزَتْ بِذَنْبِهَا, (TA,) or غَرَزَتْ; and تَغْرِيزُ (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — And hence, † أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ [He stayed, or abode, in our land, and remained fixed, or] did not quit it. (A and TA in art. ذَنْبَ.) — غَرِزُ and غَرَزُ are also said of anything when one means It was tucked up (شَمِرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, وَقَدْ غَرَزَ صُفْرَ رَأْسِهِ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرِزُ, aor. زَ, (Sgh, K,) inf. n. غَرِزُ, (TK,) † He obeyed the Sultān after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرَزَ [or stirrup] and went with him. (TA.) — غَرَزَتْ, (S, A, K,) aor. زَ, (S,) inf. n. غَرِزُ, (A, K,) and غَرَزَ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.)

2: see 1, in four places. — غَرَزَ النَّاقَةَ He abstained from milking the she-camel: (A:) and غَرَزَ الْغَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غَرَزَتْ النَّاقَةُ, inf. n. تَغْرِيزُ, the she-camel was left unmilked: or her udder was dashed with cold water in order that her milk might cease: or she was left unmilked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غَرَزَ]) or تَغْرِيزُ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at

random. (AHn, TA.) It is said in a trad. of 'Atā, that he was asked respecting the تَغْرِيزُ of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes:" and I Ath says that the تَغْرِيزُ thereof may mean their increase, or off-spring, (تَنَاجٍ,) and fatness; from غَرَزَ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.)

4: see غَرَزَ. — اغْرَزَ الْوَادِي The valley produced the plant called غَرَزَ. (K, TA.)

8: see غَرَزَ. — اغْتَرَزَ السَّيْرُ † The journeying, or time of journeying, (السَّيْرُ, K, or السَّيْرُ, S,) drew near: (S, K:) or his journeying, or time of journeying, drew near: (TA:) from غَرَزَ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرُ; agreeably with what I find in a copy of the A, دَنَا مَسِيرُكَ, expl. by دَنَا مَسِيرُكَ. — It is said in a trad., that a man asked him [meaning, app., Moḥammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting it until الْجَمْرَةُ الثَّالِثَةُ, i. e., † He entered upon [the period of] the third جَمْرَة: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَة:] like as the foot of the rider enters into the غَرَزَ [or stirrup]. (TA.)

غَرَزَ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Msb:) IAar says that it is to the she-camel like the حِزَامٌ to the horse: but others say, that it is to the camel like the رِكَابٌ to the mule. (TA.) You say, اِلْزَمِ غَرَزَ فُلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] † keep thou to the commands and prohibitions of such a one. (K, TA.) And أَشَدُّ بِدَيْكَ بِغَرَزِهِ † Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اسْتَمْسِكْ بِغَرَزِهِ, meaning, † Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) — Also sing. of غَرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.)

غَرَزُ A species of panic grass (ثَمَامٌ), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أُنَابِيْبٌ) set one into another; and it is of the plants called حَبِضٌ: or, as some say, the [kind of rush called] أَسَلٌ: and spears are so called as being likened thereto: As says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخَرٌ; of the worst of pasture:

(K, TA:) AHn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرَزُ is found in her stomach separate from the water, not diffused; and it does not beget the cattle strength: the n. un. is with ḍ: it has been erroneously mentioned as being called غَرَزَ, with the unpointed ع. (TA.)

غَرَزَةٌ A single puncture; syn. حُرْزَةٌ. (TA in art. حُرَزَ.)

غُرْزَةٌ [i. q. حُرْزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying "sutura seu consutio vestis, quæ densioribus fit punctorum interstitiis:" the pl. is غُرَزٌ; not غُرْزُ, as in the Lex. of Golius.]

غَرِيزَةٌ Nature; or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Msb, K,) and قَرِيبَةٌ, (S,) and سَجِيَّةٌ, (TA,) and أَصْلٌ; (Lh, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَاِيزٌ. (TA.)

غَرِيزِيٌّ Natural, native, or innate.]

جَرَادَةُ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and مَا طَلَعَ [Hence the saying,] مُغَرَّزَةٌ. (K.) — [Hence the saying,] † Es-Simāk has never risen aurorally unless in conjunction with cold; meaning السَّمَاءُ الْأَعَزَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O.S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O.S.,] (A, TA,) when the cold commences. (TA.) — [Hence also the saying,] † He is ignorant, (Sgh, K,) and departs from that care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) — Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (A, S:) pl. غَرَزٌ (TA) [and غَوَارِزُ, for] you say also غَنَمٌ غَوَارِزٌ. (AZ, TA.) — [Hence,] عَيُونٌ غَوَارِزٌ † Eyes that shed no tears. (AZ, TA.) — [Hence also,] غَارِزٌ applied to a man, † [Parum seminis habens; and hence,] that seldom indulges in نِكَاحٌ pl. غَرَزٌ. (TA.)

تَغْرِيزٌ, sing. of تَغَارِيزٌ, (K,) which signifies Off-sets of palm-trees, &c., that have been transplanted. (Kt, S, K.)

مَغْرِزٌ The place of growth, [or of insertion,]

(أَصْل) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed أصل:] pl. مَغَارِزُ. (TA.) — [Hence,] The place in which the locust lays its eggs. (TA.) — [Hence also the saying,] أَطْلُبُ الْخَيْرَ فِي مَغَارِزِهِ [Seek thou good in the persons in whom it is naturally implanted]; as also فِي مَغَارِسِهِ. (A, TA.)

وَادٍ مُغْرَزٌ A valley in which is the plant called غَرْز. (K, TA.)

مَنْكَبٌ مُغْرَزٌ A shoulder-joint stuck close to the كَاهِل [or withers]. (TA.)

جَرَادَةٌ مُغْرَزَةٌ: see غَارِزٌ, first sentence.

غرس

1. غَرَسَ, aor. -, (S, A, Mgh, K,) inf. n. غَرْسٌ, (S, Mgh,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Mgh, K;) as also أَغْرَسَهُ, (Zj, A, K,) inf. n. إِغْرَاسٌ. (A.) — [Hence,] غَرَسْتُ فَلَانٌ عِنْدِي نِعْمَةً [Such a one established, or settled, in my possession, a benefaction, or boon. (TA.) And غَرَسَ الْمَعْرُوفُ] † He did good, or what was beneficent or kind. (IKt, TA.)

4: see the preceding paragraph.

مَغْرُوسٌ, i. q. غَرْسٌ, (S, Mgh, Mgh, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also غَرْسٌ, (A,) and غَرَّاسٌ: (Mgh, Mgh, K:) pl. [of pauc.] أَغْرَاسٌ and [of mult.] غَرَّاسٌ [and accord. to general analogy غُرُوسٌ: see عَشَقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and غَرَّاسٌ, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also غَرْبَسَةٌ: (TA:) or † this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K:*) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-l-Mujeeb and El-Hārith Ibn-Dukeyn:) and its pl. is غَرَّاسٌ (A, TA) and غَرَّاسٌ, which latter is extr. (TA.) — [Hence,] غَرَّاسٌ يَدُكَ and أَنَا غَرَّاسٌ يَدُكَ † [I am the creature of thy hand]: and نَحْنُ غَرَّاسٌ يَدُكَ † [We are the creatures of thy hand]; غَرْسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl., agreeably with a general rule]; and أَغْرَاسٌ being pl. of غَرْسٌ in the sense of مَغْرُوسٌ. (A.) And فَلَانٌ غَرَّاسٌ † [Such a one is the creature of his (another's) beneficence]. (TA.)

غَرْسٌ: see غَرْسٌ, in two places. — Also The membrane that encloses the child; syn. مَشِيمَةٌ:

(IAgr, S in art. شِيمٌ) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (Az, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. أَغْرَاسٌ. (K.)

غَرَّاسٌ The act of planting trees. (A.) — [Hence,] هَذَا مَسْقُطُ رَأْسِهِ وَمَكَانُ غَرَّاسِهِ † [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) — The time of planting: (S, K:) or this is termed زَمَنُ الْغَرَّاسِ. (Mgh.) — See also غَرْسٌ [of which it is a syn. and a pl.]. — Accord. to Kr, Abundance of the trees called غَرْفُط. (TA.)

غَرِبَسَةٌ: see غَرْسٌ, in two places. — غَرِبَسَةٌ is a proper name for The female slave [as being planted in a family]. (Sgh, K.)

مَغْرِبَسٌ A place of planting: pl. مَغَارِسُ. (TA.) — Hence, metaphorically, † A woman, or wife. (Har p. 502.) — [Hence also the saying,] أَطْلُبُ الْخَيْرَ فِي مَغَارِسِهِ † [Seek thou good in the persons in whom it is naturally implanted]; as also, فِي مَغَارِزِهِ. (A and TA in art. غَرْز.)

مَغْرُوسٌ: see غَرْسٌ.

غرض

1. غَرَضَ, aor. -, (S, K,) inf. n. غَرْضٌ, (S, A, K,) He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust. (S, A, K.) You say, غَرَضَ مِنْهُ He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it: (Mgh in art. غرض, and TA:) he was disgusted with it, or at it; he turned away from it with disgust: (Mgh:) and he feared him, or it. (Ibn-'Abbād, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرَضَ بِالْمَقَامِ, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: he was disgusted with it, or at it.] (S.) And إِذَا غَرَضَ الصَّبْرُ i. e. فَاتَهُ الْغَرَضُ فَتَهُ الْغَرَضُ [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) He yearned, or longed: (S, A, K:) or he yearned, or longed, vehemently, or intensely: (TA:) إِلَيْهِ for him, or it: (S:) or إِلَى لِقَائِهِ for meeting with him: the verb in this sense being made trans. by means of الِ because it imports the meaning of إِشْتَاقٌ and حَنٌّ [which are made trans. by the same means]: (A, TA:) [for]

accord. to Akh, غَرَضْتُ إِلَيْهِ signifies مِنْ غَرَضْتُ إِلَيْهِ [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and الِ]. (S.) Mbr reckons غَرَضَ, as meaning both “being disgusted” and “yearning” or “longing,” among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, IKt. (TA.) [Perhaps these derive the latter meaning from غَرَضَ signifying “a butt,” or “an object of aim,” &c.] — غَرَضَ عَنْهُ, (TA,) [in the TK غَرَضَهُ] inf. n. غَرْضٌ, (Ibn-'Abbād, K,) He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-'Abbād, * K, * TA.) — غَرَضَ, aor. -, inf. n. غَرْضٌ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) — غَرَضَ الشَّيْءُ, aor. -, (K,) inf. n. غَرْضٌ; (TA;) and غَرْضُهُ, (K,) inf. n. تَغْرِيزٌ; (TA;) He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (أَخَذَهُ, in some copies of the K جَذَّه, which is a mistake, TA) while it was so. (K.) — † He did the thing hastily, or hurriedly, before its time; syn. أَعَجَلَهُ عَنْ وَقْتِهِ. (Ibn-'Abbād, O, TS, K, *) — غَرَضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and غَرَضَهَا, (K;) † He weaned the lambs, or kids, before their time. (ISK, S, K.) — غَرَضْتُ بَقَائِمًا, (S, K,) aor. and inf. n. as above, (S,) † She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink. (ISK, S, K, *) — غَرَضْتُ لَهُ خَرِيضًا † I gave him to drink fresh milk. (TA.) — غَرَضْتُ لِلضَّيْفِ خَرِيضًا † I fed the guests with food that had not been kept through the night: so in the A: but in the K, لَبَنٌ † أَغْرَضَ † he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.) — غَرَضَهُ, aor. -, [inf. n. غَرْضٌ,] also signifies He filled it, namely, a vessel, (S, K,) and a skin, and a watering-trough; (TA;) and so † أَغْرَضَهُ. (K.) — And He stopped short of filling it completely. (S, K.) [See also 2.] Thus it has two contr. significations. (S, K.) A rájiz says,

لَقَدْ نَدَى أَعْنَاقَهُنَّ الْمَحْضُ
وَالدَّائِظُ حَتَّى مَا لَبَنٌ غَرْضُ

(S, TA,) i. e. Verily the محض and the دَائِظ [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold. (TA.) [But see غَرْضٌ below.] — Also, aor. -, inf. n. غَرْضٌ, He broke it (i. e. a thing) without separating it. (TA.) — غَرَضَ الْبَعِيرَ, (S,) or النَّاقَةَ, (K,) [aor. -, as appears from the word مَغْرُوسٌ, for otherwise, by rule, it would be مَغْرَضَ,] inf. n. غَرْضٌ, (K,) He bound the غَرْضُ upon the camel; (S;) as also

اغترضة (TA;) or *he bound the she-camel with the غُرْضَة* (K,) or *غُرْض* (TA;) as also *اغترضها* (K;) and in like manner, *غُرْض البعير بالغُرْض* (TA.)

2. *غُرْض*, inf. n. *تَغْرِض*, *He ate fresh flesh-meat*. (K.) — See also *غُرْض* in two places. — One says also, *غُرْض فِي سِقَائِكَ* *Fill not thy skin [completely; leave a portion unfilled in thy skin]*. (S.) — And *غُرْض لَا يَغْرُضُ* i. e. [Such a one is a sea] *that will not become exhausted*. (S, A, TA.) — And *غُرْض* signifies also *تَفَتُّه* (K, TA,) [meaning *He affected jesting, or joking, for it is*] said in the L to be from *الْفَتَاهَة* signifying *المزاح*. (TA.)

3. *غَارَضَ إِبِلَهُ* † *He brought his camels to the watering-place early in the morning; in the first part of the day*. (A, O, K.)

4. *اغْرَضَهُ* *He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust*. (S.) — See also 1, latter half, in two places. — *اغْرَضَ النَّاقَةَ*: see 1, last sentence. — *اغْرَضَ* *He (a man) hit, or attained, the غُرْض [i. e. the butt, or object of aim, &c.]*. (IKt.)

5. *تَغْرَضَ* (K, TA,) thus in the O, on the authority of Ibn-Abbād; but accord. to the Tekmileh, *انغرض* (TA;) said of a branch, *It broke without breaking in pieces*: (K, TA:) or, accord. to the L, the latter signifies *It bent and broke without becoming separated*. (TA.)

7: see what next precedes.

8. *اغْتَرَضَ*: (so in a copy of the A: [and if this be correct, the primary signification seems to be *It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid*: quasi-pass. of *غُرْض* in the first of the senses assigned to it as a trans. v. above:]) or *اغْتَرَضَ*: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from *اغْتَضَرَ*:]) † *He died in his fresh state*; (JK;) [i. e.] *he died a youth, or a young man*: [the latter reading seems to be the right, for it is said to be] similar to *اغْتَضَرَ* [evidently a mistranscription for *اغْتَضَرَ*]. (A, TA.) — *اغْتَرَضَ الشَّيْءَ* *He made the thing his غُرْض [i. e. butt, or object of aim, &c.]*. (TA.) — *اغْتَرَضَ البعير*: see 1, last sentence.

غُرْضَة and *غُرْضَة* The appertenance of a camel's saddle of the kind called *رَحْل* which is like the *حِزَام* of the kind called *سَرْج* (S, K) and the *بُطَان* of the *قَتَب* (S); i. e. girth, or fore girth, (*تَصْدِير*) thereof; (S;) the *حِزَام* of the *رَحْل*: (A:) pl. of the former, *أَغْرَاض* [a pl. of pauc.] (S, K) and *أَغْرَض* [also a pl. of pauc.] (IB) and *غُرُوض* [a pl. of mult.]: and of the latter, *غُرْض*, [or rather this is a coll. gen. n.] (S, K,) like as *بُسْر* is of *بُسْرَة* (S,) and *غُرْض* (S, K.) [Hence the saying of Moḥammad,] *غُرْض shall not be bound [upon camels by*

pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of El-Medeeneh], and the mosque [El-Aḥṣā] of Beytel-Maḥdis [or Jerusalem]. (TA.) — *غُرْض* also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) *The place of what thou hast left (مَوْضِعُ مَا تَرَكْتَهُ, not مَا [i. e. not مَاء] as written in the S [and K], TA,) and not put into it anything*: (S, K, TA:) and is said by some to be like the *أَمْت* [q. v.] in a skin. (TA.) — And *A state of folding*. (AHeyth, K.) And *A man's having folds (غُرُوض) in the body when he has been fat and then has become lean*. (Sgh, K.) And you say, *طَوَيْتُ الثَّوبَ عَلَى غُرُوضِهِ* *I folded the garment, or piece of cloth, according to its first, or original, foldings*. (Ibn-Abbād, Z, Sgh, K.)

غُرْض: see the next preceding paragraph.

غُرْض A butt, a mark, or an object of aim, at which one shoots, or throws; (S, O, Mṣb, K;) a thing that thou settest up (*مَا أَمْنَيْتَهُ*) to shoot or throw at: (IDrd:) pl. *أَغْرَاض*. (Mṣb, K.) It is said in a trad., *لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غُرْضًا* [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, *مَنْ هُوَ غُرْضُ النَّاسِ* [Men are the butts of destiny, or of death]: and *جَعَلْتَنِي غُرْضًا لِشَتْمِكَ* [Thou madest me, or hast made me, a butt for thy reviling]. (TA.) — And hence, † *An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose*: (Mṣb:) a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain: (B:) an object of want, and of desire: (TA:) the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or obtain, from a thing: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, *غُرْضُهُ كَذَا* † *His object of aim or endeavour or pursuit, &c., is such a thing*: (Mṣb:) or *his object of want, and of desire, is such a thing*. (TA.) And *فَعَلَ لَغُرْضٍ صَاحِبٍ* † *He did, or acted, for a just, or right, object of aim &c.* (Mṣb.) And *فِي مَتْنٍ* † *I understood, or have understood, thine object of aim &c., or thine intention*; syn. *قَصْدِكَ*. (S.) [See another ex. voce *غُرْض*, of which it is also the inf. n.]

غُرْض, when followed by *مِنْ*, *Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust*. (TA.) — Also, when followed by *إِلَى*, *Yearning, or longing*: (S, TA:) or *yearning, or longing, vehemently, or intensely*. (TA.)

غُرْضَة: see *غُرْض*.

غَرِيض A thing that is fresh, juicy, moist, or not flaccid: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — *Fresh, or juicy, dates*. (TA.) — *Rain-water*; as also *مَغْرُوض*: (S, K:) because of its freshness. (S, TA.) — *Water to*

which one comes early in the morning; in the first part of the day. (TA.) — See also *إَغْرِض*, in two places. — Also *Any new, or novel, song*. (IB, TA.) — And hence, *A singer*; because of his performing new, or novel, singing: (IB, TA:) or *a singer who performs well*, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.)

وَرَدَ الْهَاءَ غَارِضًا † *He came to the water early in the morning; in the first part of the day*. (S, K.) And *أَوْرَدَ إِبِلَهُ غَارِضًا* † *He brought his camels to the watering-place early in the morning; in the first part of the day*. (TA.) And *أَتَيْتُهُ غَارِضًا* *I came to him in the first part of the day*. (TA.)

إَغْرِض The spadix of a palm-tree; syn. *طَلْع*; (S, K;) which some call *إَغْرِضَة*; (TA;) as also *غَرِيض*: (S, K:) or the spadix of a palm-tree (*طَلْع*) when it bursts from its *كَافُور* [i. e. *spathe, or envelope*]: (IAar:) or *what is in the interior of the طَلْعَة* [or *spathe of a palm-tree*]: (Th:) or the thing [i. e. the *spathe*] from which the spadix of the palm-tree (*طَلْع*) bursts: (Ks, A:) to which a woman's garment is likened. (A, TA.) — † *Anything white and fresh or juicy or moist; as also* † *غَرِيض*: (S, K:) or *anything white like milk*. (Ks.) — † *Hail*: (Lth, Th:) as being likened to what is in the interior of the *طَلْعَة*. (Th.) — † *Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof*. (TA.)

مَغْرُوض The part of a camel which is like the *مَحْزَم* [or place of the girth] (S, O, K) of a *دَابَّة*, (S,) [i. e.] of a horse (O, K) and mule and ass; (O;) which is the sides of the belly, at the lower part of the ribs; for these are the places of the *غُرْض*, in the bellies of camels: (S:) and *مَغْرُوض* signifies [the same; i. e.] the place of the *غُرْضَة*, (IKh, TA,) or *غُرْض*; (TA;) and also the belly: (IKh, TA:) or the former signifies the head of the shoulder-blade, in which is the *مَشَاش* [or prominent part], beneath the cartilage: or the inner part of what is between the arm [and] the place where the *سَرَاسِف* [or cartilages of the ribs] end: (TA:) pl. *مَغَارِض*. (S, TA.)

مَغْرُوض: see the next preceding paragraph.

غَرِيض: see *مَغْرُوض*.

غرض

غُرُوض and *غُرُوض* [A cartilage:] any soft bone, (T, S, O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. *غُرَاضِيف* (O, K, TA) and *غُرَاضِيف*. (O, TA.) The *مَارِن* (O, K, TA) i. e. [the soft, or cartilaginous, part,] the firm part that is harder than flesh and softer than bone, (TA,) of the nose, (O, K, TA,) is thus called. (O.) And [Any one of] the heads of the

ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَة [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نُغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرُوفَان signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance [lit. of the hardness], of the bone. (TA.) And they (وَهُمَا [i. e. the غُرُوفَان]) are Two sinews, or the like, (عَصَبَتَان, [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — And الغُرُوفَان signifies [also] The two pieces of wood that are bound on the right and left between the واسط [or fore part] and the أُخْرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.)

غرف

1. غَرْفَ الْمَاءِ بِدَيْهِ, (Mṣb, K,) or غَرْفَ الْمَاءِ, (S, O, TA,) aor. - (S, O, Mṣb, K) and - (K,) inf. n. غَرْفٌ; (S, O, Mṣb;) and اغترفه, (Mṣb, K,) or اغترف منه, (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, غَرْفَ الشَّيْءِ, (JK.) — غَرْفَ الشَّيْءِ, (S, O, K,*) aor. - (TK,) inf. n. غَرْفٌ, (TA,) He cut, or cut off, the thing. (S, O, K,*) — And غَرْفَ نَاصِيَتِهِ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) — غَرْفَ الْجِلْدِ, (S, O, TA,) inf. n. غَرْفٌ, (TA,) He tanned the skin with [q. v.]. (S, O, TA.) — غَرْفَ الْبَحِيرِ, aor. - (O, TA,) inf. n. غَرْفٌ, (TA,) He put upon the head of the camel a rope, or cord, called غُرْفَة [q. v.]. (O, TA.) — See also 7. — غَرْفَتِ الْإِبِلُ, aor. - (S, O, K,) inf. n. غَرْفٌ, (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غَرْف [q. v.]. (S, O, K.)

5. تَغْرِفْنِي He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.)

7. انغرف It (a thing) became cut, or cut off. (S, O, K.) — And It bent, or became bent: (Yaaḳoob, TA:) and some say, it broke, or became broken: (TA:) [and غَرْفٌ, inf. n. غَرْفٌ, app. has both of these meanings; for] الغَرْفُ, accord. to IAqr, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — And He died. (TA.)

8: see 1, first sentence.

غَرْفٌ and غَرْفٌ (S, K,) the latter mentioned by Yaaḳoob, (S,) A species of trees, (شَجَرٌ,) with which one tans; (S, K;) when dry, [said to be] what are termed ثَمَارٌ: (TA: [but perhaps this statement applies particularly to غَرْفٌ, which see below: and see also ثَمَارٌ:] accord. to A'Obeyd,

called غَرْفٌ and غُلْفٌ [q. v.]: AHn says, the غَرْف is a species of trees from which bows are made; [see عَضَاءٌ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of Aṣ, that one tans with the leaves of the غَرْف, and not with its branches: El-Bāhilee says that غَرْفٌ signifies certain skins, not such as are termed قَرْطِيَّة, [i. e. not tanned with قَرْط, but] tanned, in Hejer, in the following manner: one takes for them sprigs (هَدَب) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غَرْف is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike: but Az says, the غَرْف with which skins are tanned is well known, of the trees of the desert (الْبَادِيَة), and, he says, I have seen it; and what I hold is this, that the skins termed غَرْفِيَّة are thus termed in relation to the species of trees called the غَرْف, not to what is laded out: Aṣ says that الغَرْف, with the ر, quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.)

غَرْفٌ, (O, K, TA,) accord. to AA, (O,) or IAqr, (T, TA,) i. q. ثَمَارٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAqr says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ثَمَارٌ while green: (K:) or one of the species of ثَمَارٌ, which resembles rushes (أَسَل) of which brooms are made, and with which water-bags of leather are covered to protect them from the sun so that the water becomes cool: (A'Obeyd, TA:) the n. un. is with ḍ. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَتَّ, and طَبَّاق, and نَشْمَر [thus (correctly) in the O, but in the K غَرْفٌ], and عَفَّار [in the CK غَفَّار], and عَمَر, and حَمِيل [or حَمِيل], and صَوْم, and حَبَج, and شَدَن, and حَمِيل, and هَيْشَر, and ضُرْم [thus in the O and in some copies of the K] or ضُرْم [thus in other copies of the K]: every one of these is called غَرْف. (O, K.) — See also غَرْفٌ, in two places. — Also The leaves of trees (K, TA) with which tanning is performed. (TA.)

غُرْفَة A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, Mgh, Mṣb, K.) — And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, TA.)

غُرْفَة The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, Mgh, O, Mṣb, K;) as much thereof as fills the hand; (JK;) and غُرْفَة signifies the same: (O, K;) before it is so taken it is not termed غُرْفَة: (S, K;) the pl. is غُرَفَات. (S, Mṣb, K.) — And [hence, app.,] Somewhat remaining, of milk.

(IAqr, TA in art. جَزَع.) — Also i. q. عُلْيَة; (S, O, Mṣb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرَفَات and غُرَفَات (S, O, Mṣb, K) which latter is held by some to be a pl. pl. (Mṣb) and غُرَفَات and غُرَفَات. (S, O, Mṣb, K.) — And الغُرْفَة signifies The Seventh Heaven: (S, O, K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَة occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عِرَّة عَرِشِهِ. (IB, TA.) — Also A lock (خَصْلَة) of hair. (O, K.) — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ) بِأَنْشُوطَة, (O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.)

غُرْفَة A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) — And A sandal: pl. غُرَفَات: (K:) of the dial. of Asad. (TA.) [See also غُرْفِيَّة.]

غُرْفِي applied to a سَقَاء [or skin for water or for milk], (S, O, K,) and غُرْفِيَّة applied to a مَزَادَة [or leathern water-bag], (S, O,) Tanned with the species of tree called غَرْف: (S, O, K:) Aboo-Kheyreh says that the [skins termed] غُرْفِيَّة are of El-Yemen and El-Bahreyn: and accord. to AHn, one says قُرْبَة غُرْفِيَّة and مَزَادَة غُرْفِيَّة; and the pl. غُرْفِيَّات occurs in a verse [in which the ر cannot be quiescent], cited by Aṣ. (TA.) — غُرْفِيَّة مَزَادَة signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.)

غُرْفِيَّة: see the next preceding paragraph.

غُرْفَات A certain large measure of capacity; (S, K;) like جُرَافَات; (S;) also called قَنْقَل [q. v.]. (S, K.) — And pl. of غُرْفَة in the first of the meanings assigned to it above. (S, Mṣb, K.)

غُرُوف A well (بُئْر) of which the water is taken [or laded out] with the hand. (O, L, K.) — And A large bucket (غُرْب) that takes up much water; (O, K;) as also غُرِيف; (K;) and غُرِيفَة is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.)

غُرِيف: see what next precedes. — Also i. q. قَصَبَات [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حَلَفَاء [q. v.]: and i. q. غِيَضَة [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غِيَضَة, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غِيَضَة, a mistranscription:]) and water [in such a collection of trees, &c., i. e.,] in an أُجْمَة; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

in a verse (S, O, TA) of El-Aqshā; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also غُرَيْفَةٌ (ISd, K:)

or a dense collection (أَجْمَةٌ) of papyrus-plants and of حُلَفَاءَ [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَال and سَلَم: (AHn, K, TA:) pl. غُرَف. (O.)

غُرَيْفٌ A species of trees, (Abou-Naṣr, S, O, K,) of a soft, or weak, kind, (Abou-Naṣr, O, K,) like the غُرَب: (Abou-Naṣr, O:) or the papyrus-plant. (AHn, O, K.)

غُرْفَةٌ: see غُرْفَةٌ, first sentence.

غُرْفَةٌ A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَاب of a sword; dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غُرْفَةٌ:] or an old and worn-out sandal. (Lh, K.) — See also غُرَيْف.

غَرَّافٌ A river, or channel of running water, having much water. (O, K.) — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَرَّاف [q. v.]. (TA.) — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K.)

غَارَفَةٌ, applied to a she-camel, Swift; pl. غَوَارِفُ: and one says also حَيْلٌ مَغَارِفُ [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَاتِبًا تَغْرِفُ الْجَرَى and فَارِسٌ مَغْرِفٌ [A swift horseman]. (O, K.) — الغَارَفَةُ which is forbidden by the Prophet is a word of the measure فَاعِلَةٌ in the sense of the measure عِيشَةٌ (O, K,) like رَاضِيَةٌ in the phrase رَاضِيَةٌ, (O,) and means What a woman cuts, and makes even, or uniform, fashioned in the manner of a طَرَّة [q. v., but for مُطَرَّرَةٌ, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّرَةٌ, and thus too has the O but without the teshdeed], upon the middle of her جَبِين [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرْف, like الرَّاعِيَّة (O, K, TA) and الرَّاعِيَّة and السَّاعِيَّة; (O, TA;) or, accord. to Az, it is a subst. similar to رَاعِيَّة and رَاعِيَّة; and the meaning is, the clipping of the front hair, fashioned in the manner of a طَرَّة (مُطَرَّرَةٌ), upon the جَبِين: or, accord. to El-Khattābee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

مَغْرِفٌ, and the pl. مَغَارِفُ: see the next preceding paragraph, first sentence.

مَغْرِفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (مَا يُغْرِفُ بِهِ, S,

O, Mṣb, K) [water &c., or] food: pl. مَغَارِفُ. (Mṣb.)

غرق

1. غَرَّقَ (S, Mgh, O, Mṣb, K,) aor. ٤, (Mgh, Mṣb,) inf. n. غَرَّقَ (S, Mgh, O, Mṣb,) He, or it, (a thing, Mṣb,) sank, syn. غَارَ (Mgh,) or رَسَبَ (TA,) in the water, or in the water: (S, Mgh, O, Mṣb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — [Hence,] غَرَّقَ فِي الْبِلَادِ, inf. n. as above, † He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land. (TA.) — غَرَّقَ (thus in the O,) or غَرَّقَ, like فَرَّجَ (thus accord. to the K,) He drank a [draught such as is termed] غُرْفَةٌ (O, K:) so says IAqr. (O.) And غَرَّقَتْ مِنَ اللَّبَنِ غُرْفَةً (TA,) I took a [draught such as is termed] كُثْبَةً of the milk: (O, K, TA:) so says Ibn-Abbād. (O, TA.) — And غَرَّقَ He was, or became, without want, or need. (IAqr, O, K.) — غَرَّقًا used in the sense of إِغْرَاقًا, see under 4.

2: see 4, first sentence. — Hence تَغْرِيقٌ became used to signify † Any killing: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or a female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَّقَتِ الْقَابِلَةُ الْوَلَدَ meaning † The midwife was ungentle with the child [at the birth] so that the [fluid called] سَابِيَاءَ entered its nose and killed it: or, accord. to the A, غَرَّقَتِ الْقَابِلَةُ الْوَلَدَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying of Dhu-r-Rummeh,

إِذَا غَرَّقَتْ أَرْبَاعَهَا ثِنْتِي بَكْرَةٍ

بَتِيْمَاءَ لَمْ تُضْبِحْ رَوْمًا سَلَوْنَهَا

i. e. When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the foetus becomes drowned in the fluid of the سَابِيَاءَ, and she casts it. (TA.) — غَرَّقَ, said of a bridle, [and of the scabbard of a sword, as also مُغَرَّقَ (see مُغَرَّقَ)] signifies † It was ornamented, or was ornamented in a general manner, with silver. (TA.) — See, again, 4. — غَرَّقَ الْبَيْضَةَ He removed the غَرَقْنِي [q. v.] of the egg. (TA.)

3. غَرَّقَنِي غَرَّقَنِي كَذَا † Such a thing was, or became, near to me; drew near to me; or approached me.

(TA.) And غَرَّقَتْهُ الْمَنِيَّةُ † [Death became near to him]. (TA.) — And غَارَكْتَ الْوَقْعَةَ † The onslaught was, or became, obligatory. (TA.)

4. إِغْرَاقٌ (S, O, Mṣb, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and تَغْرِيقٌ (S, Mṣb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, He drowned him: (see 1, first sentence:) generally expl. as meaning] he sank him, or it, (TA, [see again 1, first sentence,]) in the water, or in the water. (S, O, Mṣb, K, TA.) — [Hence,] غَرَّقَ أَعْمَالَهُ † He annulled his [good] works, by the commission of acts of disobedience. (TA.) — And غَرَّقَهُ النَّاسُ † The people multiplied against him and overcame him: and in like manner, أَغْرَقَتْهُ السَّبَاعُ † [The beasts of prey multiplied against him &c.]: so says IAqr. (TA.) — The saying of Lebeed, describing a horse,

يَغْرِقُ الثَّعْلَبَ فِي شِرْبِهِ

is said to mean † He outstrips the ثَعْلَبَ [i. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spear-shaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running. (O, TA.) — أَغْرَقَ كَأْسُ الْكَأْسِ means † He filled the كَأْسُ [or wine-cup]. (O, K, TA.) — See also 2, near the end. — أَغْرَقَ فِي الْقَوْسِ [السَّهْمُ being understood] † He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Mṣb) drew the bow to the full: (S, O, Mṣb, K:) accord. to ISh, الإغراق signifies the sending the arrow far by vehement drawing [of the bow]: accord. to Useyd El-Ghanawee, the drawing of the bow so that it brings the sinews that are round upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed الرِّصَافُ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرِبَ; and also, signifies the same, (TA:) غَرَّقَ, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غَرَّقَ النَّبْلَ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kur [lxxix. 1], وَالنَّازِعَاتِ غُرُقًا, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr, O, K, TA;) the meaning being By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O.) — Hence, i. e. from أَغْرَقَ السَّهْمَ [أَغْرَقَ فِي الْقَوْسِ], one says, غَرَّقَ فِي الْقَوْلِ (TA,) or فِي الشَّيْءِ (Mṣb,) † He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Mṣb, TA;) in the saying, (TA,) or in the thing. (Mṣb.) [See also 10.]

8. أَغْرَقَ الْخَيْلَ † He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (S, O, K, TA.) And أَغْرَقَ حَلْبَةً † He (a horse) outstripped, or outwent, the collection of horses started together for a wager

that were preceding. (AO, TA.) And [hence] one says, *خَاصَمَنِي فَأَغْتَرَقْتُ حَلْبَتَهُ*, meaning † [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — اغترق التَّصْدِيرُ (O, K, TA.) or البَطْنُ (O, TA.) † He (a camel), his belly being large, (O, K, TA.) and his sides being swollen, (O, TA.) took up the whole of the breast-girth, (O, K, TA.) or the belly-girth, (O, TA.) so that it was too strait for him; as also † استغرقه. (O, K, TA.) — And اغترق النَّفْسُ † He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, اغترقت النَّفْسُ, meaning استوعبت: but this is a mistake: the correct phrase is اغترق النَّفْسُ, the latter word مُحَرَّكَةٌ [and in the accus. case]; and the explanation, استوعبه في الرِّفْرِيفِ. (TA.) — And تَغْتَرَّقُ النَّظَرُ, said of a woman, † [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA.) and in like manner one says, † تَغْتَرَّقُ الطَّرْفُ [she engrosses the look]. (O, TA.) [See also what next follows.]

10. استغرق † He, or it, took, took in or comprehended or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. استوعب. (S, O, K, TA.) Hence the phrase of the grammarians, لَا تَلْتَغَرَّقُ الْجِنْسُ † [denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — استغرق في الضحك is like, (O, TA.) or syn. with, (K,) استغرب † [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.]

12. اغرورقت عيناه His eyes shed tears (S, O, K, TA.) as though they were drowned therein: (O, K, TA.) or اغرورقت عيناه بالدموع his eyes filled with tears but did not overflow. (ISk, Az, TA.)

Q. Q. 1. غرقأت, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. غرقأ.

غرق and غرق part. ns. of غرق, (S, O, Mgh, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, * Mgh;) and the third, [drowned; or] dead by sinking in water; (Kh, Mgh;) i. q. مغرق or مغرق; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Mgh;) [see an instance of its usage in the former sense voce تغمغم; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غرق is of those who are [reckoned as] شهداء [or martyrs: see شهد; (O, TA.) though it is said that غرق sig-

nifies sinking in water [like as does غارق]; and غريق, dead therein; or, accord. to Abou-Adnán غريق signifies overcome by the water but not having yet sunk; and غريق, having sunk [therein]:

(TA:) the pl. of غريق is غرقى. (Mgh, O, Mgh, K.) — It is said in a trad., يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دَعَاءَ الْغَرِيقِ [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — And مَاتَ غَرِيقًا فِي الْخَمْرِ, in another trad., means † He died going to the utmost point, or degree, in the drinking of wine. (TA.) — غرق أرض means Land in the utmost state of irrigation. (IF, A, O, K.) — غريق and غريق also signify † A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — And one says, إِنَّهُ لَغَرِيقُ الصَّوْتِ, meaning † Verily he is frightened so that his voice is stopped short. (Ibn-Abbād, O, K.)

غرقة A single draught (شربة [in the CK شربة]) of milk, &c.: (A'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. عرق:) pl. غرق. (A'Obeyd, S, O, K.)

غرقى: see art. غرقأ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Abou-Is-hāk [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no probable reason for this, either on the ground of analogy, or of derivation. (TA.)

غرقى: see غرق, in two places. — One says also, أَنَا غَرِيقِي أَبَدِيكَ, meaning † [I am the drowned in the flood] of thy favours. (TA.)

غرقاق A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.)

غارق: see غرق, first sentence.

غاريقون (Mgh, K,) or أغاريقون (K,) an ancient Greek word, [ἀγάρικον] (TA.) A certain medicine; a thing [or substance] resembling [see حلتيت]; male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (أصل,) of a certain plant: or a certain thing [or substance] which originates in worm-eaten trees; an antidote to poisons, (K, TA.) an attenuant of turbid humour, exhilarant, (K, * TA.) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.)

مغرق: see مغرق.

مغرق, [as though مغرق, but I think it more probable that it is correctly مغرق,] applied to a she-camel, That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such

as yields her milk copiously, nor [such as is termed] خالفة [q. v.]. (TA.)

مغرق, applied to a bridle, † Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also مغرق: (K:) and likewise applied to the scabbard of a sword. (TA.)

مغرق: see مغرق.

رمضان مغارق [The observance of Ramadān is obligatory]. (TA.)

غرقأ

Q. 1. غرقأت, said of an egg (بيضة), It came forth having upon it [only] its thin integument [or pellicle, called غرقين]. (K.) — And, said of a hen, [in the K in art. غرق (in which the hemzeh is said to be augmentative) غرقأت بيضها] She laid her eggs in the state described above. (K.) [But see what follows.]

غرقى The integument [or pellicle] (S, K) that is beneath the قِشْر [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its is augmentative, for it is from الغرق. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.)

غرقد

غرقد A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عَصَاهُ (L,) said by some to grow in the ground termed قَف: (O, L:) or the species of tree called عَوْسَج [or box-thorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with 3. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for غرقى. (TA.)

غرقل

Q. 1. غرقلت البيضة The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus غرقل signifies said of the بطيخ [i. e. melon, or water-melon]: (K:) or, said of the بطيخ, it became hard. (O.) — And غرقل He poured water upon his head at once; (IAar, O, K, TA;) inf. n. غرقلة. (TA.)

غرقل The white of an egg; as also غرقيل. (Az, TA.)

غرقليل: see what next precedes.

غرل

1. غرل, aor. 2, inf. n. غرل, He was uncircumcised. (Mgh.)

غرل A man flaccid, lax, or uncompact, in make. (S, O, K.) — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.)

غُرْنَة The **قُلْفَة** [or *prepuce*]. (S, O, Mgh, K.) Hence, in a trad. of Abou-Bekr when he was a boy, **رَكِبَ الْخَيْلَ عَلَى غُرْنَتِهِ**, meaning *He rode horses when he was small in age, before he was circumcised.* (TA.)

غُرَيْن and **غُرَيْن** signify the same; (AA, AZ, As, S, O, K;) [Silt, or alluvial deposit, left upon the ground by a torrent;] i. e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K,) much cracked, (K,) whether moist or dry: (AZ, S, O, K:) or fine earth or mould, which is seen to have dried upon the ground, (As, S, O, TA,) and become much cracked, (As, TA,) when a torrent has come and remained some time upon the ground, and then sunk in and disappeared: (As, S, O, TA:) or, accord. to AA, (S, O, TA,) what remains of, or from, water, (S, O,) or of earth, or mud, (TA,) in a watering-trough: (S, O, TA:) and a pool of water left by a torrent, in which remain [animalcules termed] **دَعَامِص** [pl. of **دَعْمُوص**, q. v.], and which one cannot drink. (AA, S, O, K, TA.) And The sediment remaining in the bottom of a flask, or bottle: (AA, S, O, K, TA:) and the sediment of a dye. (TA.) And (the former) **دُست**; syn. **غُبَار**. (O, K.) And The mucus of the nose of a solid-hoofed animal of any kind. (O, K.)

أُغْرِلَ, with which **أُرْغِلَ** is syn. in all of the following senses, (TA,) applied to a boy, (S, O,) i. q. **أَقْلَفَ** [i. e. *Uncircumcised*]: (S, O, Mgh, K:) fem. **غُرْلَاء**: and pl. **غُرْل**. (Mgh.) — And **عَيْشٌ أُرْغِلَ** *A life ample in its means, or circumstances.* (S, O, K.) And **عَامٌ أُرْغِلَ** *A fruitful, or plentiful, year.* (K.)

غرم

1. **غَرِمَ**, (JK, S, Mgh, K,) aor. **عَ**, (JK, K,) inf. n. **غَرَمَ** (JK, Mgh, TA) and **غَرَامَةً** (Mgh, TA) and **مَغْرَمَ**, (TA,) *He paid, or discharged*, (JK, S, Mgh, K,*) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Mgh, K,) and a responsibility, and the like thereof, *after it had become obligatory upon him*: (Mgh:) [or, accord. to an explanation of **الْغَرَامَةُ** in Har p. 36, *he gave property against his will*: or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, *he took upon himself to pay, or discharge, a bloodwit, &c.*: for, sometimes,] **غَرِمَ** and **مَغْرَمَ** and **غَرَامَةً** signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of **مَغْرَمَ** in lii. 40:) [or *the taking upon oneself a fine or the like*: for, sometimes,] **مَغْرَمَ** signifies **التَّزَامُ** **غَرِمَ**. (Bd in lii. 40. [See also 5, and 8.]) And you say, **غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنِّي**, *I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit*. (Mgh in art. **عَقْل**.) — And **غَرِمَ فِي تِجَارَتِهِ** *He lost, or suffered loss, in his traffic*; i. q. **خَسِرَ**; contr. of **رَبِحَ**. (Mgh.) — **غَرِمَ أَتَقَا** see **زَعَمَ** [from which it is app. formed by transposition].

2. **غَرِمَهُ** i. q. **اَغْرَمَهُ**, q. v. (S, Mgh, &c.) — [Hence, app.,] **غَرِمَ السَّحَابُ** + *The clouds rained*: [as though they were made to discharge a debt that they owed:] Abou-Dhu-eyb says, describing clouds,

وَهِيَ خَرَجُهُ وَاسْتَحِيلَ الرَّبَا
بُ مِنْهُ وَغَرِمَ مَاءٌ صَرِيحًا

+ [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it might be seen whether they moved, and they discharged clear water]. (TA.)

4. **أَغْرَمَهُ** and **غَرِمَهُ**, (S, Mgh, K,) inf. n. [of the former **إِغْرَامٌ** and] of the latter **تَغْرِيمٌ**, (TA,) both signify the same; (S, Mgh, K;) i. e. *I made him to pay, or discharge, [a bloodwit, and a responsibility, and the like, (see 1,)] after it had become obligatory upon him*: (Mgh, K:*) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the former more so) may be, *I made him to take upon himself to pay, or discharge, a bloodwit, &c.*: for, sometimes,] **غَرِمَهُ** and **اَغْرَمَهُ** signify *he made him to incur the taking upon himself that which was not obligatory upon him*: (Mgh:) [and sometimes the inf. ns.] **إِغْرَامٌ** and **تَغْرِيمٌ** signify the making to be fined; and, to be indebted: (PS:) **أَغْرَمَهُ** in the copies of the K is a mistake for **أَغْرَمَهُ** **إِيَّاهُ**. (TA.) — **إِغْرَامٌ** also signifies *The throwing [one] into destruction*. (KL.) — And *The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it]*. (KL.) You say, **أَغْرِمَ** *He became eagerly desirous of the thing; fond of it; or attached to it; syn. أُولِعَ بِهِ*. (S, Mgh, TA.)

5. **تَغَرَّمَ** [app. *He took upon himself an obligation, such as the payment of a fine, &c.*]. (Ham p. 707. [See also 1, and 8.])

8. **اِغْتَرَّمَ** *The making obligatory upon oneself what is termed غَرَامَةً*, which signifies *difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will*. (Har p. 36. [See also 1, and 5.])

غَرَمَ an inf. n. of **غَرِمَ** [q. v.]. (JK, Mgh, TA.) — And *A thing that must be paid, or discharged*; (K, TA;) and so **غَرَامَةً**, and **مَغْرَمَ**, (S, K, TA,) and **مَغْرَمَ**: (S, TA:) accord. to Er-Rághib, *a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment*: (TA:) *a debt*: (S, TA:) *a fine, or mulct*: (MA:) the pl. of **مَغْرَمَ** is **مَغَارِمُ**, agreeably with analogy; or this is pl. of **غَرَمَ**, anomalously, like as **مَحَاسِنُ** is of **حَسَنَ**. (TA.) [See exs. voce **غَلِقَ**: and see also **غَنِمَ**.]

غَرِمِي *A woman heavy, or sluggish*; syn. **ثَقِيلَةٌ**: (K:) or, accord. to IAgr, i. q. **مُغَاضِبَةٌ** [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is

also syn. with **أَمَّا**, as a word denoting an oath [or used in swearing]: one says **غَرِمِي وَجَدَّكَ** [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says **أَمَّا وَجَدَّكَ**: (AA, K, TA:) and **غَرِمِي** and **حَرِمِي** are dial. vars. thereof. (TA.)

غَرَامٌ *A thing from which one is unable to free himself*: [a thing] such as cleaves fast. (Bd and Jel in xxv. 66.) *Lasting evil*. (IAgr, S, K.) *Perdition*: (K:) in the Kur xxv. 66, (S, Ksh,) accord. to AO, (S,) it means *perdition*, (S, Ksh,) *persistent*, (Ksh,) and such as cleaves fast. (S, Ksh.) And *Punishment, or torment*: (S, K:) or, accord. to Zj, the most vehement punishment or torment: and accord. to Er-Rághib, *hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man*. (TA.) — Also *Eager desire* [**بَشَى** for a thing]; *fondness* [for it]; or *attachment* [to it]; syn. **وَلَوْعَ**: (S, K:) or *love that torments the heart*. (Har p. 36.) [See 4, last sentence.]

غَرِيمٌ *A debtor*: (S, Mgh, K:) one says, **خُذْ مِنْ غَرِيمِ السَّوءِ مَا سَنَحَ** [Take thou from the evil debtor what has become easy of attainment]: (S:) and **غَرِيمٌ** signifies the same as **غَرِيمٌ**; or one upon whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying **ذُو غَرَامٍ** [or **غَرَامَةٍ**] or **تَغْرِيمٍ**. (TA.) And (sometimes, S) it signifies *A creditor* also: (S, Mgh, K:) thus having two contr. meanings: (K:) Kutheiyir says,

قَضَى كُلُّ ذِي دَيْنٍ قَوْلِي غَرِيمَةً
وَعَزَّةٌ مَمْلُوءَةٌ مَعْنَى غَرِيمَتِهَا

[Every debtor has paid, and fully rendered to his creditor; but as to 'Azzeh, her creditor is put off, and wearied]. (S.) The pl. of **غَرِيمٌ** is **غَرَامَةٌ** (IAth, Mgh, TA) and **غَرَامٌ**, which is a strange [i. e. an anomalous] pl.; (IAth, TA;) or this is pl. of **غَرِيمٌ** as syn. with **غَرِيمٌ** [and thus is agreeable with analogy]; or it is pl. of **مَغْرَمَ** [signifying "burdened with debt"], formed by the rejection of the augmentative letter [of the sing.]. (TA.) — And hence, *An adversary in contention, dispute, or litigation; an antagonist; a litigant*: because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Mgh.)

غَرَامَةٌ: see **غَرَمَ**.

غَارِمٌ: see **غَرِيمٌ**, in two places.

مَغْرَمٌ; pl. **مَغَارِمُ**: see **غَرَمَ**, in two places.

مَغْرَمٌ *Shackled*, (K,) or *burdened*, (TA,) with debt; (K;) an epithet applied to a man from the **الْغُرْمُ**. (S.) See **غَرِيمٌ**. — And *A captive of love*; (K, TA;) i. e., of the love of women: (TA:) or one to whom love cleaves: (Ham p. 558:) or you say **رَجُلٌ مَغْرَمٌ بِالنِّسَاءِ** [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and **هُوَ مَغْرَمٌ بِالنِّسَاءِ** *He is one who clings to women, like as does the غَرِيمُ* [or

"creditor" to the debtor]. (Er-Rāghib, TA.) And **مُغْرَمٌ بِشَيْءٍ** *Eagerly desirous of a thing; fond of it; or attached to it; syn. مَوْلَعٌ بِهِ* (Mṣb, K, TA;) and **حَرِيصٌ عَلَيْهِ** (Har p. 585;) *not having patience to refrain from it.* (TA.) — See also **غُرم**.

غرم

غُرمُولُ The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the **غُرمِيل** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

غرنق

غَرْنَقَةٌ An amorous playing with the eyes. (Ibn-'Abbād, O, K.)

غَرْنَقٌ: see **غَرْنَقٌ**, last sentence.

غَرْنَقٌ is held by the author of the K to be wrongly mentioned by J in art. **غرق**, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned **غَرْنَقٌ** among quadriliteral-radical words: but there is a difference of opinion on this point; for AḤei asserts that the ن in **غَرْنَقٌ** and in all its dial. vars. is augmentative. (TA.) — See **غَرْنَقٌ**, in two places. — Also sing. of **غَرْنَقٌ**, which signifies † *Certain trees*: (Abou-Ziyād, O, K:) or, as also **غَرْنَقٌ**, sing. of **غَرْنَقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَج* [or box-thorn]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or **غَرْنَقٌ** signifies a tender and concealed plant; (K, TA;) or, accord. to one copy [of the K], a tender, spreading plant: mentioned by AḤn. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAsr, a forelock: so in the phrase **جَذَبَ غَرْنَقَهُ** [He pulled his forelock]: and **نُغْرُقٌ** signifies the "hair of the back of the neck." (O, TA.)

غَرْنَقٌ: see the next paragraph, in two places.

غَرْنَقٌ (S, K) and **غَرْنَقٌ** and **غَرْنَقٌ** (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, *ardea ciconia*; or, accord. to some, the black stork, *ardea nigra*:] or, accord. to IAMB, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the **كُرْكِي** [or Numidean crane, *ardea virgo*]: (As, O, K, TA:) or a certain bird resembling this: (ISK, O, K, TA:) pl. **غَرْنَقِي**. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), "Have ye considered El-Lât, and El-'Ozzâ, and Menâh, the other third?"] the Devil put into his mouth the saying **تِلْكَ الْغَرْنَقِي الْعَلَى** [Those are the most high غَرْنَقِي, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAsr says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA:*) or **غَرْنَقِي** may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — **غَرْنَقِي** (O, K, TA, and so in copies of the S) and **غَرْنَقِي** (IJ, TA, and so in some copies of the S in the place of the former) and **غَرْنَقِي** and **غَرْنَقِي** (S, O, K, TA) and **غَرْنَقِي** (K) and **غَرْنَقِي** and **غَرْنَقِي** (O, K) and **غَرْنَقِي** (S, K) signify † *A tender youth; (S;) or a white, or fair, and comely, or beautiful, youth; (O, K;) or a youth white, or fair, tender, having beautiful hair, and comely*: (TA:) pl. **غَرْنَقِي** and **غَرْنَقِي** (S, O, K) and **غَرْنَقِي** (S, K,) which last may be pl. of **غَرْنَقِي**, agreeably with analogy, (IAMB, TA,) or it may be a contraction of **غَرْنَقِي**, as such used by a poet. (TA.)

غَرْنَقِي and **غَرْنَقِي**: see the next preceding sentence.

غَرْنَقِي, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect, or without defect.* (K, TA.) And, applied to a woman, as also **غَرْنَقِي**, *Youthful and plump.* (K.) — See also **غَرْنَقِي**, last sentence. — **لَبَّةٌ غَرْنَقِيَّةٌ** and **غَرْنَقِيَّةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] sleek, such as the wind puts in motion. (Sh, O, K.) — See also **غَرْنَقِي**.

غَرْنَقِي: see **غَرْنَقِي**, last sentence.

لَبَّةٌ غَرْنَقِيَّةٌ: see **غَرْنَقِي**.

غرو

1. **غَرَوْتُ** (S, Mṣb,) first pers. **غَرَا الْجِلْدُ** (K,) aor. 2, (Mṣb, TA,) inf. n. **غَرُو**, (TA,) *He glued the skin; i. e., made it to adhere with glue.* (S, Mṣb, K.) And **غَرِيْتُ السَّهْمَ** signifies the same as **غَرَوْتُ** [i. e. *I glued the feathers upon the arrow*: see the two pass. part. ns.]. (TA.) [And accord. to present usage, **غَرَاهُ**, inf. n. **تَغْرِيهُ**, signifies *He glued it.*] — **غَرَا السَّمْنَ قَلْبَهُ** (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and covered it*: (K, TA:) mentioned by ISd. (TA.) — **غَرِي بِهِ** *It adhered to it [as glue or the like].* (Ksh and Bq in v. 17. [And used in this sense in the S and K as an explanation of **لَزَجَ بِهِ**].) — And [hence], aor. **يَغْرِى** (S, Mṣb, K,) inf. n. **غَرَا** (Abu-l-Khattâb, Mṣb, K, TA) and **غَرَاهُ** (K, TA,) like **كَسَاهُ**, but in the M like **سَحَابَ** [i. e. **غَرَاهُ**], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or claved, to it; or loved it; syn. لَوَّعَ بِهِ; (Mṣb, K, TA;) and **لَزِمَهُ**; (TA;) *without his**

being incited thereto by another; (Mṣb, TA;) and **غَرِي بِهِ** signifies the same, (Mṣb, K, TA,) as also **غَرِي بِهِ** (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) — See also 3. — And **غَرِي فَلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غَرِي** said of what is termed **رَعْدٌ** [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a **غَدِير**, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right,]) *It became cold, or cool, (M, TA,) or its water became cold, or cool.* (K.) — **غَرَوْتُ**, (inf. n. **غَرُو**, S, Mṣb,) also signifies *I wondered.* (S, Mṣb, TA.) [See **غَرُو**, below.]

2. **غَرَاهُ**: see 1, third sentence. — [The inf. n.] **تَغْرِيهُ** is *syn. with تَطْلِيهُ* [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with **غَرَاهُ** i. e. glue]. (K.) — **غَرَاهُ بِهِ**: see 4.

4. And **غَرِي بِهِ**: see 1, latter half.

3. **غَرَاهُ**, (S, K,) inf. n. **غَرَاهُ**, (S,) *He made no interruption between the two things*: (S, K:) mentioned by A'Obeid, from Khâlid Ibn-Kulthoom: and hence the saying of Kuthayyir,

• إِذَا قُلْتُ أَسْلُو فَاصْتُ الْعَيْنُ بِالْبِكَ •
• غَرَاهُ وَمَدَّتْهَا مَدَامِغُ حَقْل •

[When thou sayest, "I will be forgetful," or "unmindful," the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from **غَرِيْتُ بِالشَّيْءِ**. (S, TA.) — And **غَرَاهُ**, (K, TA,) inf. n. **مُغَارَاةٌ** and **غَرَاهُ**, (TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AHeyth, who disallowed **بِهِ** **غَرِي**, inf. n. **غَرَاهُ**. (TA.) [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]

4. **اغْرَاهُ بِهِ** *He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it*; (Mṣb, K;) syn. **وَلَّعَهُ**: (K:) one should not say **غَرَاهُ بِهِ**. (TA.) [But one says **بِهِ** **غَرِي**: see 1.] And **اغْرِي بِهِ**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أَغْرَيْتُ الْكَلْبَ بِالصَّيْدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **اغْرَاهُ بِهِمْ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **اغْرَى بَيْنَهُمُ الْعَدَاوَةَ** *He occasioned enmity between them*: (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them*: (K, TA:) a tropical phrase. (TA.) And **أَغْرَيْتُ بَيْنَهُمُ** [in which an objective complement is understood] (S, Mṣb) i. q. **أَفْسَدْتُ** [meaning † *I excited disorder, disturbance, dis-*

agreement, discord, dissension, strife, or quarrelling, or *I made, or did, mischief, between them, or among them*. (Msb.) = اغرى الشيء, said of God, *He made, or rendered, the thing goodly, or beautiful*. (IKtt, TA.)

6. غُرُ signifying *غُرُ* [app. *They two wrangle, quarrel, or contend, in anger*]. (JK. [See 3.])

غُرُ signifies *غُرُ* [meaning *There is no case of wonder*], (Msb, K, and Ham p. 603,) the enunciative of *غُرُ* being suppressed, as though the saying were *غُرُ في الدنيا* [there is no case of wonder in the present world] or *موجود* [existing]; (Ham;) as also *غُرُ* (K:) or *غُرُ* [meaning *it is not a case of wonder*]. (S.) One says, *غُرُ من كذا* i.e. *غُرُ* [meaning *There is no case of wonder arising from such a thing, or, using غُرُ as an inf. n., (see 1, last signification,) there is no wondering at such a thing*]. (Har p. 488.) And the saying

• وَلَا غُرُ أَنْ يَحْدُو الْفَتَى حَدْوَ وَالِدِهِ •

means *And it is not a case of wonder (غُرُ), i.e. there is no wondering (غُرُ), that the [young] man should follow the example of his father, doing the like of his deed*. (Har p. 86.)

غُرُ: see *غُرُ*, in two places. — Also *غُرُ* [q. v.] that descends [from the womb] with the child. (TA.) — And *غُرُ* of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual *غُرَانِ*: and pl. *أَغْرَاءُ*. (TA.) It is also applied to *The young camel when just born*: and, some say, it signifies *a youngling that is very sappy or soft or tender*: (TA:) and *anything brought forth (K, TA) until its flesh becomes firm, or hard*. (TA.) — And (K, TA) [hence], by way of comparison, (TA,) as also *غُرَاءُ*, + *Lean, meagre, or emaciated*, (K, TA,) in a great degree: (TA:) pl. *أَغْرَاءُ*. (K, TA.) Hence the trad., *لَا تَذْبَحُوا غُرَاءَ حَتَّى يَكْبُرَ* [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. *فَرَع*].) — Also *Goodliness, or beauty*. (S, K. [See *غُرِي*].)

غُرَاءُ [Excitement of disorder, disturbance, disagreement, &c.]; the subst. from *بَغَر* [q. v.]. (S.) — See also *غُرَا*, in two places.

غُرِي: see the next paragraph: — and see also *غُرُ*.

غُرَاءُ [A state of attachment, or fondness, &c.]; the subst. from *غُرِي* [q. v.] as meaning *أُلِيعَ* (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is *غُرِي*. (TA.)

غُرَا and *غُرَا* (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Msb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce *صَمَغ*, q. v.:] and it is said that the trees [app. that produce the mucilage termed *غُرَا*, otherwise I know not what can be meant thereby,] are [called] *غُرِي* [or *غُرَا*]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) — *غُرَا رَجُلٌ* means *A man who has not a beast [to carry him]*. (K.)

غُرِي Made to adhere; syn. *مُلَصَّقٌ*. (TA voce *غُرِي*) — [And hence, + *An adherent*. (See *غُرِي*.)] — Hence also, *Daubed, smeared, or rubbed over*; as will be shown in the course of this paragraph. (See also *مَغْرُ*.) — And *The goodly, or beautiful*, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the *goodly, or beautiful*, of others than mankind: and [particularly] a *goodly building*: (K, TA:) and hence, — *الغُرَيَانِ* Two well-known buildings, in *El-Koofeh*, (K, TA,) at *Eth-Thameeyeh*, where is the tomb of *Alee*, the Prince of the Faithful, asserted to have been built by one of the Kings of *El-Heerah*: (TA:) or two tall buildings, said to be the tombs of *Malik* and *Akeel*, the two cup-companions of *Jedheemeh El-Abrash*; thus called because *En-Noqman Ibn-El-Mundhir* used to smear them (*كَانَ يُغْرِبُهُمَا*) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known]. (S, TA.) — *الغُرِي* is also the name of *A certain idol* [or object of idolatrous worship, app. from what here follows, a mass of stone, like as *اللَّاتُ* is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — And *غُرِي* signifies also *A certain red dye*. (TA.)

الغُرَايُ [i. e. *Froth*]: (K, TA: [the *غُرَايُ* in the CK is a mistranscription:]) app. formed by transposition; for *رَغَاوِي* has been mentioned [in art. *رَغُو*] as syn. with *رَغْوَةٌ*: (TA:) pl. with fet-ḥ [i. e. *غُرَاوِي*]. (K, TA.)

أَغْرَاهُ بِهِ [q. v.], *He is made to become attached to it, or fond of it; &c.* (TA.)

مَغْرُ [pass. part. n. of *غُرَا*, q. v.; *Glued*, &c.]

— Hence, for *سَهْمٌ مَغْرُ*, lit. *A glued arrow*, meaning *an arrow having the feathers glued upon it, i. e. a feathered arrow*. (Meyd in explanation of what here follows.) It is said in a prov., *أَدْرِخْنِي وَلَوْ بِأَحَدِ الْمَغْرُوتَيْنِ*, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, *with an arrow or with a spear*: (S:) *El-Mufaddal* says, there were two brothers, of the people of *Hejer*, a people to whom the Arabs ascribe stupidity, and one of

those two rode an intractable she-camel, and the one that did not ride had with him a bow, and his name was *Huneyn*; so the one that was riding called to him, and said, *يَا هُنَيْنُ وَبَلَدُكَ*, [in which *انزلني* seems to be a mistranscription for *اندركني*,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the utter failing of stratagem. (Meyd.) One says also *قَوْسٌ مَغْرُوتٌ* [A glued bow] (S, Msb, K) and *مَغْرِيَّةٌ*. (S, K.)

قَوْسٌ مَغْرِيَّةٌ: see what next precedes.

غُرِي

1. *غُرِيَتُ السَّهْمِ*: see 1 in art. *غُرُ*.

قَوْسٌ مَغْرِيَّةٌ: see *مَغْرُ* (last sentence) in art. *غُرُ*.

غُرُ

1. *غُرُ*, aor. *غَرَر*, inf. n. *غَرَارَةٌ* (S, Mgh, Msb, K) and *غُرُ* (Mgh, L, Msb, K) and *غُرُ* (L, K,) or *غُرُ* is a simple subst., (S, L, TA,) *It* (a thing, S, K, or water, Mgh, Msb) *was, or became, much, abundant, or copious*. (S, Mgh, Msb, K.) — *غُرَتْ* She (a camel, S, Msb, or a beast, K) *had much milk; abounded in milk; became abundant in milk*; (S, Msb, K;) *غُرَتْ* *عَنِ الْكَلَالِ* from the herbage; (TA;) or *عَلَيْهِ* [by feeding] upon it; (K;) as also *أَغْرَتْ*: (IKtt:) and *it* (a well, and a spring,) *abounded in water: and it* (an eye) *abounded in tears*. (K.)

2. *تَغْرِيزٌ* signifies *The omitting a milking between two milkings, when the milk of the camel is backward*. (S, K, TA.) A similar meaning is mentioned in art. *غُرُ*: see 2 in that art. (TA.)

3. *مُغَارَرَةٌ*, inf. n. *غَارَرَهُ*, *He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave*. (IAar, TA: but only the inf. n. is mentioned.)

4: see 1. — *أَغْرَزَ اللَّهُ مَالَهُ* [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — *أَغْرَزَ الْمَغْرُوفُ* He made the beneficence to be abundant. (K.) — *أَغْرَزَ الْقَوْمُ* The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — And *The people became in the state of having much rain*. (IKtt.)

غُرُ [Abundance in milk: or abundance of milk: of camels &c.]: a subst. from *غُرَتْ* *النَّاقَةُ*: pl. *غُرُ*; like as *جُونٌ* is pl. of *جُونٌ*, and *حُسْرٌ* of *حُسْرٌ*. (S.) — Also *A vessel made of [the coarse grass called] حُلْفَاءُ and of palm-leaves*: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

غُرِي [as though fem. of *أَغْرَزَ*] is applied to a she-camel by *Honeyf-El-Hanátim* [as meaning

Surpassingly abundant in milk. (IAar in TA in art. *بهي*.)

[*غززان* mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk*, on the authority of the *K*, is a mistake; it is mentioned in the *K* only as the name of a place.]

غزير, and the fem. *غزيرة*, *Much; abundant; copious*: (*S*, *Msb*, *K*;) applied to water, (*Msb*;) and rain, (*K*;) and beneficence, (*S*;) and knowledge, (*TA*;) and anything. (*S*, *K*;) — A she-camel, (*S*, *Msb*, *K*;) and a sheep or goat or other beast, (*TA*;) *having much milk; abounding in milk*: (*S*, *Msb*, *K*;) a well, and a spring, (*K*;) and a subterranean channel for water, (*Msb*;) *abounding in water*: (*Msb*, *K*;) and an eye *abounding in tears*: (*K*;) pl. *غزائر*. (*S*, *Msb*.)

قَوْمٌ مَغْزُورٌ لَهُمْ, in the pass. form, *A people having abundance of milk; whose camels abound in milk*. (*K*.)

مَغْزُورَةٌ, (as written in the *L*, [and so agreeably with analogy, as meaning *A cause of abounding in milk*; similar to *مَبْخَلَةٌ* and *مَجْبَنَةٌ* &c.];) or *مَغْزُورَةٌ*, (accord. to the *K*;) *a thing [from the feeding of a beast] upon which the milk becomes abundant*. (*L*, *K*;) — And, (*K*, *TA*;) hence, (*TA*;) *A certain plant, the leaves of which are like those of the حَرْف [q. v.], (K, TA,) dust-coloured, and small, and which has a red blossom, like that of the pomegranate: (TA:) it pleases the cows (K, TA) much, (TA,) and they become abundant in milk [by feeding] upon it: (K, TA:) it is of the [season called] ربيع; and is mentioned by AHn, who says that all cattle pasture upon it. (TA.)*

مَغْزَارٌ [*Abounding much in milk; applied to a she-camel &c.*]. (The Lexicons passim.)

أَرْضٌ مَغْزُورَةٌ *Land upon which much rain has fallen*. (*K*.)

مَغْزَارٌ and *مُسْتَغْزِرٌ* *One who gives a thing in order that he may obtain in return more than he gives*. (*K*.) One of the *Tābi'ees* says *الْجَانِبُ الْمُسْتَغْزِرُ يَتَابُ مِنْ هِبَتِهِ* *The stranger who seeks to obtain more than he gives shall be rewarded for his gift: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.)*

مُسْتَغْزِرٌ: see *مَغْزَارٌ*, in two places.

غزل

1. *غَزَلَتِ الْقُطْنُ*, (*S*, *MA*, *O*, *K*;) and *الْكُتْنُ*, (*S*, *O*, *Msb*, *K*;) inf. n. *غَزَلَ*, (*S*, *MA*, *O*, *KL*;) *She spun the cotton, (MA, KL, PS,) and the flax, &c., (TA,) or the wool, and the like; (Msb;) and غَزَلَ signifies the same, (S, K.)* — *غَزَلَ*, (*S*, *O*, *K*, *TA*;) aor. -, (*K*, *TA*;) inf. n. *غَزَلَ*, (*S*, *O*, *TA*;) *He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَزَلَ [meaning as expl. below, i. e.*

the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — And *غَزَلَ* is also said of a dog, meaning *He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it, (S, O, K, TA,) and became diverted; (S, O, TA;) or, as IAar says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see *أَغْزَلَ*, below.)*

3. *مُغَازَلَةٌ*, (*S*, *MA*, *TA*;) inf. n. *مُغَازَلٌ*, (*S*, *O*, *K*, *TA*;) *He talked with her, (S, O, K, TA,) and acted in an amatory and enticing manner with her; (S, TA;) and in like manner one says of a woman with a man: (S:) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (MA.)* — [Hence,] one says, *أَطْيَبُ مِنْ أَنْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الرِّبَا* † [*More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of the الربا, (app. الربا, the name of a place, mentioned in the K in art. ريو, there written الربى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers. (K.)* And *هُوَ يُغَازِلُ رَغْدًا مِنَ الْعَيْشِ* † [app. meaning *He plays the wanton with ample-ness and easiness and pleasantness of the means of subsistence. (TA.)* — And *غَازَلَ الْأَرْبَعِينَ* † *He approached [the age of] forty [years]. (Th, K.)*

4. *اِغْزَلَ*, (*K*;) or *اِغْزَلَتْ*, (*S*, *O*;) *He, or she, turned round, or made to revolve, [or rather twirled,] the مَغْزَل [or spindle]: (S, O, K:) [or so اِغْزَلَتْ, or اِغْزَلَتْ, for] one says of the مَغْزَل [or spindle], اِغْزَلَتْ, i. e. it was turned round [or twirled]. (Fr, S.)* — *اِغْزَلَتْ* *She (a gazelle) had a young one. (S, O. [See غَزَالَ.]*

5. *تَغَزَلَ* *He affected, or attempted, as a self-imposed task, (تَكَلَّفَ) what is termed غَزَلَ [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.)* — And sometimes it means *He made mention, or spoke, [generally in verse,] of what is termed غَزَلَ. (TA.)* [See also *تَشَبَّهَ*, inf. n. *تَشَبَّهَ*; and *نَسَبَ*, inf. n. *نَسَبَ*.] One says, *تَغَزَلَ بِالْمَرْأَةِ* meaning *He mentioned the woman [in amatory language, as an object of love,] in his poetry. (TA in art. غنى.)*

6. *تَغَازَلُوا* [*They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another: see 3: (S, O:) from اِغْزَلَ [q. v.]. (TA.)*

8: see 1, first sentence.

غَزَلَ, applied to cotton, (*S*, *O*, *K*, *TA*;) and flax, &c., (*TA*;) or wool, and the like, (*Msb*;) i. q. *مَغْزُولٌ* [i. e. *Spun*]: (*S*, *O*, *Msb*, *K*, *TA*;) [or rather *spun thread, or yarn of any kind; for*] it is an inf. n. used as a subst.: (*Msb*;) of the masc. gender: pl. *غَزُولٌ*. (*TA*;) — And accord. to ISd, *The web of the spider. (TA.)* — And *غَزَلَ الْبَنَاتِ* is applied in Egypt to *The sort of food called إَطْرِيَّة*. (*TA* in art. *طرو*, q. v.)

غَزَلَ نِسَاءً *A follower and lover of women; as also غَزِيلٌ نِسَاءً*: (*JK*;) [or both may be rendered *one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or wantons, and holds amorous talk; with women:*] *غَزِيلٌ* is of the measure *فَعِيلٌ* in the sense of the measure *مُفَاعِلٌ*; like *حَدِيثٌ* and *كَلِمَةٌ*. (*TA*.)

غَزَلَ, as expl. by 'Abd-El-Muttalib El-Bagh-dadee, in his Exposition of the *نَقْدُ الشَّعْرِ* of Kudameh, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love; differing somewhat from تَشَبُّهٌ, which is a celebrating of the person and qualities of the beloved; and from نَسِيبٌ, which is a mentioning of the state, or condition, of the نَاسِب [himself], and of the object of the نَسِيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تَشَبُّهٌ, and being a mentioning of غَزَلَ: accord. to Kudameh, it signifies an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women: (TA:) or it is the subst. from 3 [as such signifying talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women]; (*S*, *K*;) as also *مَغْزُولٌ*: (*K*;) or play, sport, or diversion, with women: (*ISd*, *TA*;) or the talk of young men and [or with] young women: (*Msb*;) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نَسِيبٌ, *praise of what are apparent of the members of the object of love: or the mention of the days of union and of disunion: or the like thereof. (MF.)**

غَزَلَ [is, by rule, the part. n. of *غَزَلَ*, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman, or with women; &c.*: but it is said that it] signifies *صَاحِبُ غَزَلَ*; (*S*, *O*;) or *مُتَغَزِّلٌ بِالنِّسَاءِ*; (*K*, *TA*;) by which is here meant *making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غَزَلَ [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غَزَلَ, because this differs in meaning from تَغَزَّلَ, i. e. it signifies [properly] دُو غَزَلَ: (TA:) or it means displaying amorous gestures or behaviour, and foolish and*

given as an ex.; mentioning the day of the *مَغْزِيل*, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.]]

مَغْزِيلِي: see *مَغْزِيلِي*.

غزو

1. *غَزَاهُ*, [aor. - ,] inf. n. *غَزُو*, *He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ*; [the first of which is often used in the same senses as the second and third;] as also *اغْتَزَاهُ*; (K, TA;) this last mentioned by ISd as syn. with *قَصَدَهُ*. (TA.) One says, *مَا عَرَفْتُ مَا يَغْزِي مِنْ هَذَا الْكَلَامِ* i. e. [I knew, or, emphatically, I know,] *what is willed or desired (ما يَرَادُ) [from this speech].* (S.) And *غَزَوِي* *My aim, or intention, or meaning, is such a thing.* (K.) — [Hence, app.,] inf. n. *غَزَا الْعَدُوَّ*, [aor. - ,] inf. n. *غَزُو* (S, Mgh, Mṣb, K) and *غَزَوَانُ* (K, TA,) or, as some say, *غَزَوَانُ*, mentioned by Sb, (TA,) and *غَزَاوَةٌ* (K,) [but see what is said of this last at the close of this paragraph,] *He went forth, (Er-Rāghib, TA,) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rāghib, TA,) or to fight, (Mgh,) with the enemy; (Er-Rāghib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Mṣb.)* [And *غَزَا* alone, the objective complement being understood, often signifies the same; or *He engaged in a warring, or warring and plundering, expedition, or in such expeditions.*] — And *غَزَا إِلَيْهِ*, inf. n. as above, *He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ*. (TA.) — *غَزَاوَةٌ*, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is *غَزُو*, meaning *جَادَ غَزُوهُ* [i. e. *Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!*]; and to be similar to *قَضُو* meaning *جَادَ قَضَاهُ*, and *ضَرَبَتْ يَدَهُ* meaning *جَادَ ضَرْبَهَا*. (TA.)

2: see what next follows.

4. *اغْزَاهُ* *He fitted him out, equipped him, or furnished him, (S,) or he sent him, (Mgh, Mṣb,) or he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, Mgh, Mṣb, K,) in the country of the enemy; (Mṣb;) and غَزَاهُ signifies the same. (K.)* — *اغْزَتْ*, said of a woman, (Mgh, K,) *Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (Mgh;) or her husband went [or had gone] to fight with, and plunder, the enemy. (K.)* — And, said of a she-camel, *Her impregnation was, or became, difficult. (S, K.)* — And *اغْزَاهُ* *He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.)*

8. *اغْتَزَاهُ*: see 1, first sentence. — *اغْتَزَى بِلَانٍ*

He had such a one peculiarly to himself from among his companions: (K, TA:) like اغْتَزَى بِهِ. (TA.) A poet says,

قَدْ يَغْتَزِي الْبَحْرَانُ بِالسَّجَرِ

[Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause)]: *البحر here meaning إِيْعَاءُ الجَرَمِ. (TA.)*

غَزَاة: see the next paragraph, in three places.

غَزْوَةٌ The act of [الغزو i. e.] *repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also غَزَاة, and غَزَاة: (Mgh:) or the first signifies a single time [or act] of الغزو [i. e. a single warring, or warring and plundering, expedition]; (Th, Mṣb, TA;) as also غَزَاة: (Mṣb:) and غَزَاة is the subst. from غَزَوْتُ الْعَدُوَّ [as such meaning as expl. above, i. e. the act of الغزو]: (S, TA:) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of غَزْوَةٌ, Mṣb, [and of غَزَاة, for this is originally غَزْوَةٌ,]) is غَزَوَاتٌ, and (of غَزَاة, Mṣb) مَغَازٍ, (Mgh, Mṣb,) which latter pl. is applied to the غَزَوَاتُ of Moḥammad. (TA.)*

غَزْوَةٌ i. q. *طَلَبَةٌ* [app. as meaning *A mode, or manner, of seeking, &c.*]. (TA.)

أَبُو غَزَوَانٍ [or غَزَوَانُ?] *The cat: because it is ever making war upon the mouse. (يَغْزُو الْفَأْرَ أَبَدًا). (Har p. 663.)*

غَزَوِي, accord. to [many, app., of] the copies of the S; or *غَزَوِي*, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is *غَزَوِي*]; (TA;) *Of, or relating to, الغزو [or the making a warring, or warring and plundering, expedition]. (S, ISd, TA.)*

غَزِي: see *غَزِي*.

غَزَاة One who engages much, or often, in warring, or warring and plundering, expeditions; syn. *كَثِيرُ الْغَزْوِ. (TA.)*

غَزِي One going, or who goes, to fight with, and plunder, the enemy, (S, Mgh, Mṣb, K,) in the country of the latter; (Mṣb;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. *غَزَاة* (S, Mgh, Mṣb) and *غَزِي* (S, Mṣb, K, TA, in the CK *غَزِي*) and *غَزَاة* (S) and *غَزِي* (K,) [originally *غَزَوِي*], of the measure *غَزَاة*, (TA,) and *غَزِي* is pl. of [the pl.] *غَزَاة* (S, Mṣb,) or [rather] a quasi-pl. n.; (K;) and *غَزَاة* signifies a company, or body, of *غَزَاة*. (TA.)

غَزَاة: see what immediately precedes.

المَغْزِي and *الْمَغْزَاة* [app. *المَغْزِي* and *الْمَغْزَاة*]

the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like *الْمَرْجُل* from *الرَّجُل*,] *The offspring* [more properly *نَتَائِج*, which agrees with the context,] of the [season called] *صَيْف*, on the authority of IAAr, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.)

مَغْزَى The intended sense of a saying; the meaning thereof; syn. *مَقْصَدٌ* [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written *مَقْصِدٌ*.) — See also *مَغْزَاة*. — And see the paragraph next preceding this.

مَغْزِيَةٌ [act. part. n. of 4, q. v.]. — *مَغْزِيَةٌ* A woman whose husband is absent; (Mgh;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (S, TA.) See an ex. in a trad. mentioned voce *كَاسِرٌ*. — Also, *مَغْزِيَةٌ*, A she-camel that has exceeded the year [from the time when she was covered] without bringing forth; like *مِدْرَاجٌ*: (El-Umawee, S;) or a she-camel that has exceeded the year by a month, (K, TA,) or the like thereof, (TA,) in pregnancy: (K, TA:) so in the M. (TA.) And A she-ass that is late in bringing forth, but does then bring forth. (S.) *المَغْزِي مِنَ الْغَنَمِ* means *Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period. (TA.)* — And *مَغْزِي* signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.)

مَغْزَاة: see *غَزْوَةٌ*, in three places. — Also A place of *غَزُو* [meaning *making a warring, or warring and plundering, expedition*]: pl. *مَغَازٍ*. (TA.) — And *المَغَازِي* signifies also *The memorable deeds of the غَزَاة* [meaning those who engage in warring, or warring and plundering, expeditions, pl. of *غَزَاة*]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is *مَغْزَاة* or *مَغْزِي*. (TA.)

مَغْزِي [as pass. part. n. of *غَزَا*] was used as an epithet applied to a man: it is properly with *و* [i. e. *مَغْزُو*]; but there are many instances of the former kind. (TA.)

عشق

1. *عَشَقَ*, said of the night, aor. - , (S, O, K,) inf. n. *عُشُقَ* (O, K, TA) and *عَشَقَ* and *عُشِقَ* and *عُشِقَانٌ* (K,) *It became dark; (S, O;) as also عَشَقَ*, (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify *it became intensely dark. (K.)* Hence, in a trad., *عَشَقَ* *الْكَوْنُ عَلَى الظُّرَابِ* i. e. *The night poured down upon the small mountains and covered them with its darkness. (TA.)* — And, said of the moon, *It lost its light, and became black and dark. (TA.)* — And *عُشِقَتْ عَيْنُهُ* (S, O, K,) aor. - ; (O, K;) and *عُشِقَتْ*, aor. - ; (K;) inf. n. *عُشُقَ* (S, O,) or

غُسُوقُ (K,) or both, (TA,) and غَسَقَانُ (K, TA;) + *His eye became dark*: (S, O, K, TA:) or + *shed tears*: (K, TA:) or + *poured forth [tears]*: (TA:) or غَسَقَتِ الْعَيْنُ means + *the eye overflowed with water*. (AZ, TA.) — And غَسَقَ الْجُرُوعُ, inf. n. غَسَقَانُ (S, O, K) and غَسَقُ also, (TA,) *The wound had yellow water flowing from it*; (S, O, K;) and so غَسَقَ (K, by implication.) And غَسَقَتِ السَّمَاءُ (O, K, TA,) aor. -, inf. n. غَسَقُ and غَسَقَانُ (K, TA,) *The sky rained; or let fall a little rain, such as is termed رَشٌّ*: (O, K, TA:) and [the rain] *poured forth*; syn. انْصَبَتْ: (TA:) [and in this latter sense غَسَقُ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانُ is syn. with انْصَابٌ. (O, K, TA.) [Hence,] غَسَقُ اللَّبَنُ (K,) inf. n. غَسَقُ (TA) [and app. غَسَقَانُ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentence. — Also *He entered upon the غَسَقُ*, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤَدَّن, *He delayed, or deferred, the [call to prayer of] sunset to the غَسَقُ of the night*. (S, O, K.)

غَسَقُ The beginning of the darkness of night: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَقُ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَانُ, [see عَشَاءٌ, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) — Also *Refuse that is found among wheat, such as زَوَانُ [or darnel-grass, &c.], and the like*. (Fr, O, K.)

غَسَقٌ and غَسَقٌ (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) *The ichor, or watery matter*, (O, TA,) and *thick purulent matter*, (TA,) that will flow and drip (O, TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.)

غَسِقَاتٌ Intensely red; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Sakhr [?] El-Hudhalee. (TA.)

غَسَقٌ: see غَسَقٌ: — and see also the paragraph here following, near the end.

الغاسقُ signifies *The night*; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to

El-Hasan (S, O) El-Bagree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَقُ [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغاسقُ signifies [also] the cold (البَارِدُ) [like الغسقُ]: (TA:) or what is meant in the verse of the Kur-an cited above is the accident in the night: (Er-Raghib, TA:) or الغاسقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-an; (S, TA;) so the Prophet is related to have said to 'Aisheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, TA:) or what is meant in that verse is, الثُّرَيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], because diseases and pestilences are frequent at that period, (O, K, TA,) and become removed at the period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad.: (TA:) or the sun when it sets: or the day when it enters upon the night: or the serpent called الأَسَدُ when it smites, or turns over: or, accord. to Suh, Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذُكْرُ when it becomes erect; (K, TA;) a strange explanation: and غَسَقُ is like الغاسقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غَسَقٌ also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having no relation to darkness. (Sh, TA.)

غسل

1. غَسَلَهُ (S, MA, O, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَسَلَ (S, MA, Mgh, O, Mgh, K,) and غُسْلٌ is the subst., (S, Mgh,) or a subst. (Mgh, K, TA) from الإغْتِسَالُ (Mgh, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water* (بِالْمَاءِ): (MA:) غَسَلَ الشَّيْءُ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلَ الْجِلْدَ كَلَّةً [He washed the skin, all of it], and الْمَيِّتَ [the dead body]: and غَسَلَ has the like, but an intensive, meaning. (Mgh.) See also 10. — وَأَغْسِلْنِي بِمَاءِ الثَّلْجِ وَالْبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means + and cleanse Thou me from sins. (TA.) And one says, غَسَلَ اللَّهُ حَوْبَتَكَ i. e. + May God cleanse thee from thy sin. (TA.) — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الْجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا تَخَلَّصُوا وَمَا فَرَّغُوا [i. e., app., + they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of 'Aisheh)]. (TA.) — And one says of a horse, غَسِلَ, like غَسِي, meaning *He sweated; [or became suffused*

with sweat;] (Sh, O, K;) as also اغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — غَسَلَ الْمَرْأَةُ signifies + *He compressed the woman* (جَامِعًا); (Az, Mgh, O, TA;) like غَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and غَسَلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَأَغْتَسَلَ, as some relate it, or, as others relate it, مَنْ غَسَلَ وَاغْتَسَلَ; the latter of which is said to mean *Whoso compresses his wife [before his going to the mosque];* (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without tesheed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وَضُوءٌ fully, washing every member [of those that are to be washed] three times*, (Mgh, O,) and then washes himself for the [prayers of] Friday; (Mgh;) and accord. to I'Amb, it means *whoso washes himself after الجَمَاعَ and then washes himself for the [prayers of] Friday*: (O:) accord. to the K, اغْتَسَلَ signifies the exceeding the ordinary bounds in washing the members: (TA:) he who explains it as meaning the causing a woman to become under the obligation of performing a total ablution, بَأْنِ وَطْئَهَا, says what is improbable, and departs from the authorities respecting it. (Mgh.) — One says also, غَسَلَ الْفَحْلُ النَّاقَةَ, meaning + *The stallion covered the she-camel much*. (K, TA.) [See also 4.] — And غَسَلَ, aor. -, (K, TA,) inf. n. غَسَلَ (TA,) + *He beat, and caused to suffer pain*, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.)

2: see the preceding paragraph, in four places.

4. اغسل [said of a stallion, and intrans.] + *He covered much, or often*; syn. أَكْثَرَ الضَّرَبَ. (Fr, O, K.) [See also 1, last explanation but one.]

7. اغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed, or washed off*]. (O, TA.) [See غَسِيلٌ.]

8. اغتسل (S, O, Mgh, Mgh, K) *He washed [himself, i. e.] his whole person*, (Mgh,) بِالْمَاءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمُعَةِ [He washed himself for the prayers of Friday]. (I'Amb, O.) — And اغتسل بِالطِّيبِ *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping*, (تَضَمُّعٌ, Lh, TA,) or he sprinkled himself, (تَنْضِجٌ, K,) with perfume. (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., إِذَا اسْتَقْسَلَتْهُ الْعَيْنُ حَقٌّ فَإِذَا اسْتَقْسَلَتْهُ فَأَغْسِلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to

the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed *دَاخِلَةُ* [expl. in art. *دَخَلَ*]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.)

غُسْلٌ inf. n. of *غَسَلَ*: (S, MA, Mgh, O, Msh, K:) or, accord. to some, this and *غُسْلٌ* have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Msh:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph.

غُسْلٌ the subst. from *غَسَلَ* [i. e. a subst. signifying *A washing*]: (S, Msh:) or a subst. (IKoot, Mgh, Msh, K, TA) from *الِغْتِسَالِ* (IKoot, Mgh, Msh, TA,) and [as such] signifying *a complete washing [of oneself, i. e.] of the whole person*: (IKoot, T, Mgh, Msh, TA:) it is in consequence of *جَنَابَةٌ* [q. v.], and of childbirth, and for [the prayers of] Friday, and is the *washing* of the dead; but in other cases, the word *غُسْلٌ*, with fet-h, is used: (Ham p. 30:) and one says *غُسْلٌ* as well as *غُسْلٌ*, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass,

- تَحْتَ الْأَلَاءَةِ فِي نَوْعَيْنِ مِنْ غُسْلٍ
- بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارٍ

[Beneath the (tree called) *الْأَلَاءَةُ*, in two sorts of washing that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of *غُسْلٌ* is *أَغْسَالٌ*. (Msh.) See also *غُسْلٌ*. — And see *غُسُولٌ*.

غُسْلٌ *A preparation for washing the head, consisting of* *خَطْمِيٌّ* [or marsh-mallows] and other things (S, Mgh, O, Msh, K) of a similar kind, (Mgh, Msh, K,) [with water,] as [leaves of] the [species of lote-tree called] *سِدْرٌ*, (Msh,) and *طِينٌ*, (TA,) or *طِينَةُ الرَّأْسِ*, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and *أَشْنَانٌ* [or potash]: (TA:) [and app. any wash for the head:] and *غَسْلَةٌ* signifies the same: (Mgh, K:) and also

(this latter) *leaves of the myrtle: and perfume; syn. طِبٌّ: and what a woman puts into her hair on the occasion of combing and dressing it*: (K:) *غَسْلَةٌ مَطْرَاءٌ* being *myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair*: one should not say *غَسْلَةٌ*. (S, O.) IAr cites the following verse (S, O) of 'Abd-er-Rahmán Ibn-Dárah El-Ghatafánee, (O,)

- فَيَا لَيْلَ إِنَّ الْغِسْلَ مَا دُمْتُ أَيَّامًا
- عَلَى حَرَامٍ لَا يَمْسِنِي الْغِسْلُ

[And, O Leylâ, (*لَيْلٌ* being a contraction of *لَيْلِي*, but in the O it is *يَا جُمْلُ* O Jumli,) verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my *جَمَاع* of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — See also *غُسُولٌ*. — And see also *غَسْلَةٌ*.

غُسْلٌ + *A man who compresses his wife much*. (TA.) [See also *غَسْلَةٌ*.]

غُسْلٌ: see *غَسْلَةٌ*.

غُسْلٌ: see *غُسْلٌ*.

غَسْلَةٌ [A single act of washing: pl. *غَسَلَاتٌ*]. — [Hence,] one says, *بَنَوْا هَذِهِ الْمَدِينَةَ بِغَسَلَاتٍ* + [They built this city] by means of their earnings. (TA.)

غَسْلَةٌ: see *غُسُولٌ*: — and see also *غُسْلٌ*. — *غَسْلَةٌ* *عَلَى وَجْهِهِ* means *His face is beautiful, with no fat, or fatness, upon it*. (TA.) — *أَبُو غَسْلَةٍ* is an appellation of *The wolf*: (O, K:) and so *أَبُو غَسْلَةٍ*, with ع. (TA.)

غَسِيلٌ (S, Mgh, O, K) and *غُسْلٌ* and *غَسِيلٌ* (K,) and *مَغْسَلٌ* (O, K) and *غَسِيلٌ* (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], *That covers much*: (Fr, Mgh, O, K, TA:) or *that does so much without impregnating*: (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also *غَسِيلٌ*.]

الْغَسِيلُ: see *الْغَسَالَةُ*. — *الْغَسِيلُ* (in the Kur [lxix. 36], TA) *What is washed off of the flesh and the blood of the inmates of the fire [of Hell]*; (Akh, S, O;) [for] *what comes forth from any wound, or sore, when it is washed, is termed* *غَسِيلٌ*: (TA:) *what is washed off from the bodies of the unbelievers, in the fire*: (Msh:) or *what flows from the skins of the inmates of the fire*, (K, TA,) such as thick purulent matter &c.; thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujáhid, *a certain food of the inmates of the fire*; and El-Kelbee says that it is *what the fire has cooked, of their flesh, and has fallen off, and is eaten by them*: (TA:) and, (K,) accord. to

Ed-Dahhák, (O, TA,) *a species of trees in the fire*; (O, K, TA;) and so he says of *الصَّرِيعُ*: (O, TA:) and, (K,) accord. to Lth, (O, TA,) *what is intensely hot*: (O, K, TA:) the *ي* and *ن* are augmentative. (S, O, Msh.)

غُسُولٌ (S, O, K) and *غُسُولٌ* (O, K) and *غُسْلٌ* (Mgh, K) and *غُسْلٌ* and *غَسْلَةٌ* (IAth, K) *Water with which one washes himself*; (S, Mgh, O, K;) as also *مَغْسَلٌ*, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify *water little in quantity, with which one washes himself*: (TA:) and *خَطْمِيٌّ* [or marsh-mallows], (K, TA,) and *أَشْنَانٌ* [or potash (see also *غَسُولٌ*)], and the like thereof, and certain of the [plants termed] *حَمْضٌ*: (TA:) or *غُسُولٌ* signifies *a thing [or substance] with which the hand is washed, such as* *أَشْنَانٌ* &c.: (Har p. 86:) or, accord. to the M, *anything with which one washes a head or a garment and the like*. (TA.) [See also the pl. *غُسُولَاتٌ* voce *دَلُوكٌ*.]

غَسِيلٌ i. q. *مَغْسُولٌ* [i. e. *Washed*]; (S, O, Msh, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Msh, TA;) and the former is also applied as an epithet to a fem. n., as is also *غَسِيلَةٌ*; (S, O, K;) or this last is used after the manner of substs., like *نَطِيجَةٌ* and *ذَبِيحَةٌ*; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of *غَسِيلٌ* is *غَسَالِي* and *غَسَلَاتٌ*; (Lh, K, TA;) and the pl. of *غَسِيلَةٌ* [and app. of *غَسِيلٌ* used as a fem. epithet] is *غَسَالِي* or *غَسَالِي*. (K accord. to different copies.) Han-dhalah Ibn-er-Ráhib was called *غَسِيلُ الْمَلَائِكَةِ* [The washed of the angels], because he died a martyr on the day of Oḥod, and the angels washed him, (S, O, Msh,) accord. to the Prophet, who said that he saw them washing him. (O.) — See also *غَسْلَةٌ*. — [It is now used as meaning *Clothes, or the like, put together to be washed*.]

الْغَسَالَةُ (S, O, Msh,) or *غَسَالَةُ الشَّيْءِ*, (K,) *That with which one has washed the thing*: (S, O, Msh:) or *the water with which the thing is washed*. (K.) [Hence the latter often signifies *The infusion of the thing; i. e. the liquid in which the thing has been steeped, and which is impregnated with its virtues*.] — Also, the latter, *What is extracted from the thing by washing*. (K.) — And *الْغَسَالَةُ* also signifies *What is washed from the garment and the like*; and so *الْغَسَالُ*. (K.)

غُسُولٌ *A certain plant, growing in places that exude water and produce salt*: (O, K:) said by IDrd to be a species of trees. (O.)

غَسَالٌ [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also *غَسَالٌ*.]

غُسُولٌ: see *غُسُولٌ*.

غَسِيلٌ: see *غَسْلَةٌ*.

غَسَالٌ *A washer of the dead*. (Msh.) [See also *غَسَالٌ*.] — And *A species of trees*. (TA.)

أَشْتَانُ i. q. *Potash*: and the plant from which it is prepared; kali, or glasswort; or *mesembryanthemum nodiflorum* (Forskål, Flora Egypt. Arab. pp. lxvii. and 98), a species of glasswort]. (TA.) [See also *غُسُون*.]

مَغْسِلٌ (S, O, Mṣb, K) and مَغْسِلٌ [which is anomalous] (S, O, K) and مَغْسِلٌ (K) A place in which the dead are washed: (S, O, Mṣb, K:) pl. of the first (S, Mṣb) and second (S) مَغْسِلٌ: (S, Mṣb:) and one says also مَغْسِلُ الْمَوْتَى. (S, O, Mṣb.)*

مَغْسِلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also *غُسْلَةٌ*.

مَغْسُولٌ: see *غَسِيلٌ*. — Hence one says, *كَلَامُهُ مَغْسُولٌ*, meaning † His speech, or language, is devoid of nice, or subtle, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean † trimmed, or pruned. (TA.)

مَغْسِلٌ A place in which one washes himself: (O, Mṣb, TA:*) dim. مَغْسِيلٌ: and pl. مَغْسِيلٌ [which, if correct, is anomalous]. (TA.) — And it is said to signify also what is called in Pers. *حوض مَسِين* [or *حَوْض مَسِين* app. meaning A tank, or the like, of copper]. (Mgh.) — See also *مَغْسِلٌ*. — And see *غُسُون*.

مَغْسِلٌ: see the next preceding paragraph.

غمر

1. *غَمِرَ* It (the night) was, or became, dark; (Aṣ, S, K;) as also *اغمر*, (JK, K,) like *اغشى*. (JK.)

4: see what precedes.

غَمِرَ The darkness (S, ISd, TA) of night; (ISd, TA;) like *غَشَى*: (S, TA:) or blackness: (Kr, K:) and (K) accord. to En-Naḍr, (S,) the confusedness, or blinding, of the darkness: (JK, S, K:) and the first rising of the dawn. (JK.) — And *Dust*, or dust rising, or spreading, like smoke; syn. *هَبْوَةٌ* and *غَبْرَةٌ* (K) or *غَبْرَةٌ* [which sometimes signifies the same as *غَبْرَةٌ*]. (CK.)

اغسام: see *اغسام*.

Dark night. (TA.)

In the sky are portions of clouds. (K.)

غشى and غسو

1. *غَشَا اللَّيْلُ* (S, K,) aor. *يَغْشُو* (S,) inf. n. *غَشَوٌ*; (S, K;) accord. to some copies of the K *غَشَوٌ*; and *يَغْشَى*, aor. *يَغْشَى* (IJ, TA;) and *غَشَى*, aor. *يَغْشَى* (S, K, TA,) inf. n. *غَشَا*; of which last form, *غَشَى* is a dial. var.; (TA;) *The night was, or became, dark*; as also *اغشى*. (S, K.) [See also *عَسَا*.]

4: see what precedes. — *اغشى* also signifies *He (a man) entered upon the time of, or a little after, sunset*. (TA.) — And *الْغَيْشُ مِنَ اللَّيْلِ* Journey thou not in the first part of the night, until its darkness depart. (TA.) — And *اغشاه الليل* The night enveloped him in its darkness. (Sgh, K.)

غش

1. *غَشَّه* (S, A, Mṣb, K,) aor. *غَشَّ*, (S, Mṣb,) inf. n. *غَشٌّ*, (Mṣb, TA,) or *غَشَّ*, with *kesr*, (S,) or the latter is a simple subst., (Mṣb, K,) *He acted towards him, or advised or counselled him, dishonestly, or insincerely*: (A, Mṣb, K:) and *he dressed up to him an affair [in false colours]*: (Mṣb:) or *he acted towards him with dissimulation; pretended to him the contrary of what he conceived in his mind*: (A, K:) but this is a needless addition, for it is the same as the first explanation: (TA:) as also *غَشَّه* (K,) inf. n. *تَغْشِي*: (TA:) or this latter has an intensive signification: it is said to be derived from *غَشَّش*, signifying “a turbid drinking-place.” (TA.) It is said in the story of Umm-Zara, accord. to one relation, *لَا تَمْلَأُ بَيْتًا تَغْشِيًا*, said by some to be from *الغش*, and by others to be from [a usage of] *التَّغْشِيَّة* as signifying *التَّيْبِيَّةُ* [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَغْشِيًا], with the unpointed letter. (IAth.) [See art. *عش*.] — [Also *He made it to seem what it was not; falsified it; counterfeited it; adulterated it*: so as used often by post-classical authors; and so, probably, in classical times also: see its pass. part. n., below.] — *غَشَّ صَدْرُهُ*, aor. *غَشَّ*, [inf. n., probably, *غَشٌّ*, q. v.,] *His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite*. (TA.)

2: see the preceding paragraph, in two places.

4. *اغشاه*, inf. n. *اغشاش*, *He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind*. (TA.) — And *اغشاه عن حاجته* I prevented him from obtaining the object of his want; syn. *اعجلته*. (IKtt, K.)

8: see the next paragraph, in two places.

10. *استغشه* (S, K) and *اغشاه* (K, TA) *He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of* *استنصحه* (S, K) and *انتصحه* (K); or, [which means the same,] i. q. *عده غاشا*: (TA:) or *he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind*. (K.) A poet says,

* *أَيَا رَبِّ مَنْ تَغَشَّهَ لَكَ نَاصِحٌ*
* *وَمُسْتَنْصَحٌ بِالْغَيْبِ غَيْرُ أَمِينٍ*
[O man, many a one whom thou reckonest dis-

honest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA.)

غَشَّ (K, TA,) of the measure *فَعَلَ*, or it may be originally of the measure *فَعَّلَ*, (TA,) applied to a man, (K, TA,) i. q. *عَظِيمُ الشَّرِّ* [i. e. *Very greedy*]; not *عَظِيمُ الشَّرِّ*, as in some copies of the K; nor *عَظِيمُ الشَّرِّ*, as in other copies: a *râjiz* says,

* *لَيْسَ بِغَشٍّ هُمُهُ فِيمَا أَكَلَ*
[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

غَشَّ Dishonest, or insincere, conduct, or advice or counsel: (Mṣb, K:) and the embellishment of an affair [with false colours]: (Mṣb:) or dissimulation; pretence of the contrary of what one conceives in his mind. (K.) [See also 1.] — And *Rancour, malevolence, malice, or spite*. (K.) — [Also *Adulterating alloy in coin*. (See *خَمَلَانٌ*.) — And *Adulterated, or counterfeit, coin*. (See *زَغَلٌ*.)]

غَشَّش A turbid drinking-place: (Az, IAmḥ, Sgh, TA:) the *الْكُدْرُ الْمَشُوبُ* in the K is a mistake; the right explanation of *الغَشَّش* being *المَشْرَبُ الكُدْرُ*, which is that given by Az and IAmḥ and Sgh. (TA.)

غَشَّاش: see the next paragraph.

غَشَّاش, applied to a drinking (شَرْبٌ), *Little in quantity*, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, *يوم*; but I think that this is a mis-transcription for *نَوْمٌ*, i. e. sleep:]) or *hasty*: or *not wholesome*; (K, TA;) because the water is not clear. (TA.) — And *The beginning of the darkness: and the end thereof*. (K.) — *اغشاشا*, (T, S, K,) and *اغشاشا* (K,) *I met, or found, him, or it, in haste*; (T, S, K;) and so *على غشاش*: (T, TA:) or *at sunset*; (Lth, K;) but Az disallows this: (TA:) or *in the night*; (K;) which is nearly the same as what Lth says. (TA.)

غَشَّش Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb:] pl. *غَشَّشَةٌ* and [quasi-pl. n., like as *صَاحِبَةٌ* is of *صَاحِبٌ*], *غَشَّاشَةٌ*. (TA.)

شَىءٌ مَغْشُوشٌ [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, *طَعَامٌ فَلَانٌ مَغْشُوشٌ أَعْلَاهُ يَابِسٌ وَأَسْفَلُهُ مَرْمُوشٌ* [The wheat of such a one is made to seem what it is not: its upper part is dry, and its lower part is sprinkled]. (A.) And *مَلِكٌ مَغْشُوشٌ* Milk mixed with water. (Mgh, Mṣb.) And *فِضَّةٌ مَغْشُوشَةٌ* Silver mixed with copper or brass. (TA.)

غشمر

1. **غَشِمَرُ** signifies The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically: (S, K:) or the taking another's property wrongfully, &c., or by force: and the taking a course, in journeying [&c.], at random, without direction and without knowledge. (JK.) One says of a governor, **غَشِمَرُ الرِّعْيَةِ**, aor. -, [accord. to the TK, the aor. of the verb in the sense here following is -, but this I think a mistake,] inf. n. **غَشِمَرُ**, *He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could.* (TA.) And **غَشِمَرُ النَّاسِ** *He asked whom he could of the people.* (Z, TA.) And **غَشِمَرُ الْأُمُورِ** *He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination.* (Ham p. 37: by implication.) — And **غَشِمَهُ**, aor. -, *He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof: and* **غَشِمَرُ** [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is **غَشِمَرُ**,] signifies the act of so smearing. (K.) — And **غَشِمَرُ** † *He collected firewood by night, cutting whatever he could get, without consideration, (K, TA,) or, as in the A, without discrimination.* (TA.)

غَشِمَرُ: see the preceding paragraph. — Also **Blackness** [of night: app. a dial. var. of **غَشِمَرُ**; or, perhaps, a mistranscription]. (Ham p. 163.)

غَشُومُ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also **غَشَامُ** and **غَاشِمَرُ** [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (**يَدٌ**): and to a striking, or beating, (**ضَرْبٌ**) [app. as meaning *wrongful*,] as is also **غَشِمَشِمَرُ**. (TA.) [One says,] **الْحَرْبُ غَشُومٌ** [*War is wrongful*], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — Also A she-camel that will not be turned back from her course, or way. (R, TA.)

غَشِيمَرُ, meaning [Ignorant of affairs,] not knowing anything, is a word of the vulgar. (TA.)

غَشُومِيَّةٌ, meaning Ignorance of affairs, is a word of the vulgar, like that next preceding. (TA.)

غَشَامُ: }
غَاشِمَرُ: } see **غَشُومُ**.

غَشِمَشِمَرُ: see **غَشِمَرُ**. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriousness, or tyranny. (Ham p. 104.) — **نَاقَةٌ غَشِمَشِمَةٌ** A she-camel strong, resisting, or indomitable, in spirit. (IJ, TA.) And **غَشِمَشِمَرُ** is applied to a he-camel as meaning **هَائِجٌ** [i. e. *Excited by lust*]. (Meyd in explanation of the Bk. I.)

prov. here following.) **غَشِمَشِمَرُ يُغَشِّي الشَّجَرَ** — *This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, سَيْلٌ preceded by هَذَا or هُوَ being meant to be supplied, is a prov. applied to a man who cares not what wrong he does.* (Meyd.) — See also **غَشُومٌ**.

أَنَّهُ لَدُو غَشِمَشِمَةٍ and **غَشِمَشِمَةٍ** *Verily he is one who possesses boldness, or daringness, and penetrative energy.* (K.)

أَغَشِمَرُ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1.] **أَغَشِمَرُ مِنَ السَّيْلِ** [More wild in course than the torrent] is a proverb. (Meyd.) — IAAr cites a verse in which it is applied to a plant as meaning *Dry and old*; but accord. to one relation of that verse, the word is **أَغَشِمَرُ**. (TA.)

مَغَشِمَرُ One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also **غَشِمَشِمَرُ**: (S, K:) or, accord. to Aboo-Riyāsh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.)

غشى and غشو

1. **غَشِيَهُ**, aor. **يَغْشِي**, inf. n. **غَشَاوَةٌ**, *It covered, or concealed, him, or it; (TA;) as also* **تَغَشَاهُ**. (MA.) And one says, **غَشَانِي اللَّيْلُ**, i. e. **غَشِيَنِي** [*The night covered me, or concealed me: or the meaning may be that which next follows*]. (JK.) — **غَشِيَهُ**, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (**أَمْرٌ**), [and of heat, (S and K in art. **دَغَمَرُ**), and of cold, (K in that art.,) and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so **تَغَشَاهُ**, (K, TA;) both signifying *It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it.* (K, TA.) Hence, in the Kur [liii. 16], **إِذْ يَغْشِي السَّدْرَةَ مَا يَغْشَى** [*When there was coming upon the lote-tree so as to cover it, or over-spread it, what was so coming*]. (TA.) And in the same [xx. 81], **فَغَشِيَهُم مِّنَ اللَّيْلِ مَا يَفْئِسُ** [*And there came upon them so as to overwhelm them, of the sea, what so came upon them*]. (TA.) And in the same [viii. 11], **إِذْ يَغْشَاكَمُ الْغَاسُ**, i. e. *When it (drowsiness) was coming upon you, or overcoming you*; accord. to one reading; other readings being **يُغْشِيكُمْ** and **يُغْشِيكُمْ** [followed by **الْغَاسُ**]. (TA.) See also **غَاشِيَةٌ**, in three places. — [A somewhat similar signification of **غَشِيَهُ** will be found below.] — One says of the night, **يَغْشَى بِظُلُمَتِهِ كُلَّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ** [*It covers, or conceals, with its*

darkness, everything that is between the heaven and the earth]. (Jel in xcii. 1.) And [hence it is said that] **غَشِيَ اللَّيْلُ** means *The night was, or became, dark*; as also **أَغْشَى**. (Mgh, TA.) — [And **غَشِيَهُ**, and **غَشِيَ بَصَرَهُ** and **غَشَاهُ**, signify *It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight*.] — **غَشِيَهُ** also signifies **جَاءَهُ** (S) or **أَتَاهُ** (Mgh, Mgh, K) [which have two meanings, i. e. *He came to him, and he did it*; both, perhaps, here meant, for both are well-known meanings of **غَشِيَهُ**]; and, thus used, the aor. is as above, (TA,) and the inf. n. is **غَشِيَانٌ** (S, TA,) or **غَشِيَانٌ**, (so in one of my copies of the S,) or the subst. is **غَشِيَانٌ** (Mgh) with **kesr**, (Mgh, Mgh,) *syn. with* **إِتْيَانٌ**. (Mgh.) You say, **غَشِيَ فَلَانًا**, *He came to such a one*; *syn. with* **أَتَاهُ**; as also **غَشَاهُ**, aor. **يَغْشُوهُ**. (K.) — [Hence,] **غَشِيَهَا** (S, MA, Mgh, K,) inf. n. **غَشِيَانٌ** or **غَشِيَانٌ**, (accord. to different copies of the S,) or the latter and **غَشَى**, (MA,) or **غَشِيَانٌ** is the subst. in this case also, (Mgh,) and *syn. with* **إِتْيَانٌ**, metonymically used in the sense of **جَمَاعٌ**, (Mgh, Mgh,) † *He compressed her*; (S, MA, Mgh, K;) namely, a woman; (MA, K;) as also **تَغَشَاهَا**. (MA, Mgh, TA.) — And **غَشَى** **أَتَى إِلَيْهِ** *He did to him (إِلَيْهِ) a forbidden action.* (TA in art. **حَجَرٌ**.) [Hence,] **غَشِيَانُ الْمَحَارِمِ** [*The doing of forbidden things*]. (Mgh and Mgh and K in art. **رَهَقٌ**.) And **غَشَى الشَّيْءَ** *He occupied himself with the thing, engaged in it, or personally managed or conducted it*; *syn. with* **لَبَسَهُ** and **بَاسَرَهُ**. (JM.) [And **تَغَشَى** has a similar meaning; for it is said that] **الْغَشَى** and **التَّغَشَى** and they primarily signify **الْإِتْيَانُ** and **الْمَلَابَسَةُ**: and they took an extended range in using the former, so that one said, **تَغَشَاهُمْ بِالْعَدْلِ** [app. meaning *He ruled them with equity or with justice*]. (Ham p. 27.) [And one says, **يَغْشَى الْحُرُوبَ** (see Ham p. 27), meaning *He plunges into wars, or battles*: see **مَغَامِسٌ**, and its verb.] — One says also, **غَشِيَهُ بِالسَّوْطِ**, (K, in which it is said to be like **رَضِيَهُ**, and so accord. to some copies of the S, the phrase in these being **غَشِيَتْ الرَّجُلَ بِالسَّوْطِ**, or **غَشَاهُ بِهِ**, (accord. to other copies of the S, the verb in these being written **غَشِيَتْ**, and thus accord. to an explanation of **قَتَعَ رَأْسَهُ بِالسَّوْطِ** in art. **قَنَعَ** in the K,) *He struck him (i. e. a man, S) with the whip; he flogged him.* (S, K.) — **غَشَى عَلَيْهِ**, (S, MA, Mgh, Mgh, K,) inf. n. **غَشَى**, (S, Mgh, K,) or **غَشَى**, (MA,) or both, (Mgh,) and **غَشِيَانٌ**, (K, TA, and so in some copies of the S,) or **غَشِيَانٌ**, (so in other copies of the S,) and **غَشِيَةً**, (S, Mgh,) or this last is an inf. n. of un., (Mgh,) or it is the subst., (K,) *He swooned, i. e. became senseless*: (MA, PS:) or i. q. **الْغَشَى**, or **الْغَشَى**, or **أُغْمِيَ عَلَيْهِ** [q. v.]: (K, TA:) or **الْغَشَى**, or **الْغَشَى**, 285

is a state of inertness (تَعَطُّلٌ, Mgh, Mṣb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Mṣb,) on account of the weakness of the heart, (Mgh, Mṣb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخَفِّفُهُ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold reptation, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Mṣb,) or cold, or excessive hunger, (Mṣb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإغماء [for which see its proper art.]; (Mgh, Mṣb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Mṣb.)

2. غَشَيْتُ الشَّيْءَ, (S, Mṣb,) inf. n. تَغَشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Mṣb.) One says, غَشَى اللهُ عَلَى بَصَرِهِ, inf. n. as above; and اغشى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.) — [See a usage of the inf. n. voce غَشَاهُ — غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بالسَّوْطِ: see 1, latter half. — One says also, غَشَيْتُهُ سَيْفًا, or سَوْطًا, [in my original غَشَيْتُهُ, without any syll. sign, but app. as I have written, for I do not find any instance of غَشَى as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying غَشَوْتُهُ سَيْفًا, or غَمَمْتُهُ سَيْفًا. (TA.)

4. غَشَاهُ إِيَّاهُ and غَشَاهُ He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, *TK, and Bd* and Jel* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أَمْرٌ), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, *TA.) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.) in viii. 11. (TA.) — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — See also 2, in two places. — [Hence,] اغشى التَّنْبُلُ: see 1, former half.

5: see 10: — and see also 1, first and third sentences: — and again, near the middle, in three places.

10. استغشى ثَوْبَهُ, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بِثَوْبِهِ, (S, K,) and تَغَشَى بِهِ, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. رعى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يَسْمَعُ and يَرَى are put for يَسْمَعُ and يَرَى:] accord. to Er-Râghib,

استغشوا ثيابهم means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شَرَّ ذَيْلًا, and ألقى ثوبه. (TA.)

غَشَا The whiteness of the head [or face], of a horse and of other animals, denoted by the epithet أَغْشَى [q. v.]. (S.)

غَشُو The نَبَق [generally meaning the fruit of the lote-tree called سِدْر; but sometimes the tree thus called itself]: (K:) accord. to the M, [the n. un.] غَشُوَة signifies a سِدْرَة. (TA.)

غَشَاوَة and غَشُوَة and غَشُوَة: see غَشَاوَة.

غَشِيَة an inf. n. of the verb in the phrase غَشَى عَلَيْهِ, (S, Mgh,) or the subst. thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Mṣb.) See 1, last sentence. — غَشِيَة النُّوْتِ is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — And غَشِيَة حُمَّى signifies A touch, or slight attack, of fever. (TA.)

غَشِيَة: see غَشَاوَة.

غَشِيَان: see 1, near the middle, in three places.

غَشَاء A cover, or covering; syn. غَطَاء: (S, Mṣb:) or it differs from the غَطَاء in being of clothing or the like: (TA in art. غَطَو:) and غَشَاوَة [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أَغْشَاء and أَغْشِيَة; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَة,) like آدَامٌ as pl. of إِدَامٌ.] The غَشَاء of the heart is The cover, or covering, thereof; (K, TA;) the قَبِيصُ thereof, likewise mentioned in the K as being called the غَاشِيَة; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غَشَاوَة, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غَاشِيَة:] and so of the sword; (K, TA;) which is its غِلَاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertinances]: (TA:) and so of other things. (K.)

غَشَاوَة (S, ISd, K) and غَشَاوَة and غَشَاوَة (ISd, K) and غَشُوَة and غَشُوَة and غَشُوَة (S, K) and غَاشِيَة and غَاشِيَة and غَاشِيَة (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, غَشَاوَة عَلَى بَصَرِهِ &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and غَشَاوَة عَلَى قَلْبِهِ: (K:) thus the first of these words signifies, in relation to the eyes, in the Kur [ii. 6 and] xlv. 22: in relation to the heart, Az says that it is a [sort of] covering of rust (مِنْ

طَبَع [also termed رَيْن]). (TA.) See also غَشَاء, in two places.

غَاشِيَة and غَاشِيَة: see the next preceding paragraph.

غَاشِيَة: see غَاشِيَة and غَاشَاوَة. غَوَاشٍ is its pl.: (TA:) occurring in the Kur vii. 39, meaning أَغْشَاء (K, TA,) i. e. أَغْشَاء [or Coverings, a pl. of غَاشِيَة]. (TA.) — It is also [The covering, like غَاشِيَة, q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رَحْل (K,) it is The iron that is above the مَوْخَرَة [hinder part], (S, K, TA,) also called the دَامِغَة [q. v.]. (Az, TA.) — Also The skin with which the جَفَن [or scabbard] of a sword is covered, from the lower part of its شَارِب [q. v.] to its نَعْل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilts, consisting of [the skins called] أَسْفَان [pl. of سَفْن, q. v.]: (K: [for أَسْفَان, which is the reading in the M, some copies of the K have أَسْفَار:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its عَمْد [or scabbard], also. (Ham p. 22.) — الغَاشِيَة (in the Kur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تَغْشَى) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire [of Hell]; (K, TA;) because it will cover, or overspread, (تَغْشَى) the faces of the unbelievers. (TA.) [In like manner also,] غَاشِيَة مِنَ الْعَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — And غَاشِيَة signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جَوْف [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللَّهُ بِغَاشِيَةٍ, [May God smite him, or afflict him, with a غَاشِيَة]. (As, S.) — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visitors, and friends, that come to one time after time; (K, TA;) and that resort to one: (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.)

أَغْشَى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أَرْخَمُ: (S:) or whose face is covered by whiteness: (K:) or having a blaze covering his face, and wide: (M, TA:) fem. غَشَوَاء, applied to a goat. (S, K.)

مَغْشَى عَلَيْهِ Smooching; i. e. senseless; (MA, PS;) having the affection denoted by the phrase غَشَى عَلَيْهِ [q. v.]. (S, MA, Mgh, Mṣb, K.)

غص

1. غَصَصْتُ, (Mṣb, MF,) sec. pers. غَصَصْتُ, (S, Mṣb, K,) and غَصَصْتُ, (Mṣb, K,) the latter extr.,

(TA, [see 1 in art. غص],) aor. يَغْصُ (S, Mgh, K,) when the sec. pers. of the pret. is غَصَّصْتُ (Mgh,) and يَغْصُ (Mgh, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mgh,) inf. n. غَصَصَ (S, K,) or غَصَّ (Mgh,) or the former when the aor. is يَغْصُ, and the latter when the aor. is يَغْصُ (TA,) *His throat, or fauces, became choked, or obstructed*, (S, K, MF,) by food: (S, Mgh, MF:) [as also, app., † اغْتَصَّ:] accord. to some of those skilled in the science of lexicology, you say غَصَّ when it is by food, and شَرَّقَ when it is by beverage, [or by the spittle, and water, and the like, (see art. شَرَّقَ)] and شَجَى when it is by a bone, and جَرَّضَ when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, غَصَّ بِالْمَاءِ, meaning, *his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it.* (TA.) — [Hence,] غَصَّ بِرَيْقِهِ [lit., *His throat, or fauces, became choked by his spittle;*] meaning, † *he died.* (TA.) — Hence, also, غَصَّ بِالْغَيْظِ † [He was, or became, choked with wrath, or rage]. (Mgh.) — [And غَصَّ, alone, seems to signify † *He became grieved, or disquieted in mind;* like as does شَجَى (q. v.): and it seems to be indicated in the CK that † اغْتَصَّ signifies the same: see غَصَّة.] — [Hence also,] غَصَّتْ بِنَا غَصَّتْ بِنَا † *The land became straitened [as though it were choked] by us.* (TA.) And غَصَّ الْمَجْلِسُ † *[The sitting-place became straitened, or choked, or choked up, by its people];* as also † اغْتَصَّ. (TA.)

4. اغْصَهُ (S, Mgh, TA,) inf. n. اغْصَاصُ (TA,) *He (a man, S, Mgh) caused his throat, or fauces, to be choked, or obstructed, (S,) by food; (Mgh;) syn. أَشْجَاهُ [which has the above-mentioned meaning and also another to be found below]. (TA.) [And It (food &c.) choked him.] — Hence, اغْصَهُ بِالْغَيْظِ † [He (a man) caused him to become choked with wrath, or rage]. (Mgh.) — [Hence also,] اغْصَهُ بِرَيْقِهِ [lit., *He caused his throat, or fauces, to become choked by his spittle;*] meaning, † *He caused him to become grieved, or disquieted in mind; (A, TA;) [like أَشْجَاهُ: and it seems to be indicated in the CK that اغْصَهُ without any addition signifies the same: see غَصَّة.] — [Hence also,] اغْصَ عَلَيْنَا الْأَرْضَ † *He made strait to us the land.* (K, TA.)**

8: see 1, in three places.

غَصَّةٌ *A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof; (IDrd, A,* K;) a thing by which one has his throat, or fauces, choked, or obstructed; (TA;) food by which one has his throat, or fauces, choked, or obstructed; (Mgh;) i. q. شَجَى (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter*

only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words وَقَدْ اغْصَصْتَهُ فَاغْتَصَّ; *a thing by which one is choked* (شَجَى يَغْصُ بِهِ, Lth, JK, TA) *in the حَرَقْدَةُ [meaning the head of the windpipe], (Lth, TA,) or in the throat, or fauces: (JK:) pl. غَصَصُ (S, Mgh, K.)* It is said in the Kur [lxiii. 13], وَطَعَامًا ذَا غَصَّةٍ (TA) *And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces. (Bd, Jel.) — And hence, † Choking wrath or rage. (Mgh.) — [And † Grief, or disquietude of mind; a signification often occurring; and app. intended by the explanation شَجَى in the K. See what is said on this point above.] — Hence also, غَصَصُ الْمَوْتِ [The chokings, or strangulations, of death: the death-rattles: or † the agonies of death]. (TA.)*

غَصَانٌ: see what next follows.

غَاصٌ *A man having his throat, or fauces, choked, or obstructed, (S, Mgh,* K,) by food; (S, Mgh;) as also † غَصَانٌ. (S [in two copies of which it is written غَصَانٌ], K [in two copies of which it is written غَصَانٌ], Mgh [in my copy of which, as well as in the TA, it is without any final syll. sign].) — And [hence,] غَاصَ بِالْقَوْمِ † *An abode, or a place of alighting, filled [and as it were choked up] with the company of men; (S, A, K;) and in like manner a mosque; as also † مُغْتَصًى. (A.)**

مُغْتَصًى: see what next precedes.

غصب

1. غَصَبَهُ (S, A, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَصَبٌ; (S, Mgh, Mgh;) and † اغْتَصَبَهُ; (S, Mgh, K;) *He took it wrongfully, unjustly, or injuriously; (S, A, Mgh, K;) or by force; (Mgh, Mgh;) مِنْهُ and عَلَيْهِ [i. e. from him], both meaning the same. (S.)* الغَصْبُ repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously, or by violence. (L.)* But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness: therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying "without the permission of the owner" precludes the trust, or deposit; and the saying "without stealthiness" excludes theft. (KT.) — One says also, غَصَبْتُهُ مَالًا and غَصَبْتُ مِنْهُ مَالًا *I took property from him [wrongfully, &c., or] by force. (Mgh.) — And غَصَبَهَا (Mgh, TA) and اغْتَصَبَهَا (Mgh) † He violated her; forced her; had connection with her against her will; (TA;) or constuprated her by**

*force. (Mgh.) — And غَصَبَ فُلَانًا عَلَى الشَّيْءِ (K, TA) and † اغْتَصَبَهُ (TA) He compelled such a one by force to do the thing. (K, TA.) — And غَصَبَ الْجِلْدَ (K, TA,) inf. n. as above, (TA,) † *He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed عَطْنٌ, in the tan, and without إِغْمَالٌ [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs. (TA.)**

[3. غَاصِبُهُ إِيَّاهُ, accord. to Freytag, signifies *He took it from him by violence: but for this he has not named any authority.*]

8: see 1, in three places. — One says also, of a woman, اغْتَصَبَتْ نَفْسَهَا, meaning † *She was constuprated by force; (A, Mgh, Mgh;) as also اغْتَصَبَتْ عَلَى نَفْسِهَا. (Mgh.)*

مَغْصُوبٌ and † غَصَبٌ *A thing taken wrongfully, unjustly, injuriously, (S, Mgh,) or by force: (Mgh, Mgh;) the former originally an inf. n. (Mgh.)*

غَاصِبٌ *One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force: pl. غَصَابٌ. (Mgh.)*

مِنْهُ and مَغْصُوبٌ لَهُ — غَصَبٌ: see مَغْصُوبٌ *A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force. (Mgh.)*

غصن

1. غَصَنَهُ, aor. -, (K, TA,) inf. n. غَصْنٌ (TA,) *He drew it to him, or towards him; namely, a غَصْنٌ [or branch]: (K, TA:) from El-Kanānee. (TA.) — And He took it; namely, a thing: (K, TA:) or he cut it off: (S, K:) or it signifies also he cut it off, namely, a غَصْنٌ, and took it. (TA.) — And غَصَنَ فُلَانًا عَنْ حَاجَتِهِ (K, TA,) aor. - and -, (TA,) *He turned, or turned away, and withheld, such a one from the object of his want: (K, TA:) Az says that it was thus read to him by El-Mundhīree in the "Nawādir" of IAAr; but that, accord. to Sh, it is [غَصْنٌ, i. e.] with ضى; and this is correct: (TA:) the former is a mistake. (TA in art. غصن.)**

2: see the next paragraph.

4. اغْصَنَ الشَّجَرُ (A in art. فَرَسَ), inf. n. اغْصَانٌ, *The trees put forth branches. (KL.) — And اغْصَنَ, and † غَصْنٌ, said of a bunch of grapes (عَنْقُود), It was, or became, large (كَبُرَ), thus in some of the copies of the K, in other copies كَثُرَ, but the former is the right, (TA) in its berries: (K:) or somewhat large therein. (TA.)*

غَصْنٌ *A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick: (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] اغْصَانٌ and [of mult.] غَصَنَةٌ and غُصُونٌ. (S, K.)*

غَصْنَةٌ *[A branchlet; and a small twig or shoot;] a small غَصْنٌ. (K.)*

أَغْصَنَ A bull having a whiteness in his tail. (K.)

غض

1. **غَضَّ طَرَفَهُ** (S, A, Mṣb, K,) aor. **يَغْضُ** (Mṣb, TA,) [and **يَغْضُضُ** may be used, in the dial. of El-Hijáz, instead of its contracted form **يَغْضُ**] imp. **غَضِّ** (S, A,) in the dial. of Nejd, (S,) and **أَغْضُضُ**, in the dial. of El-Hijáz, (S,) inf. n. **غَضٌّ** (Mṣb, K) and **غَضَاضٌ**, with keṣr, (A, K,) and **غَضَاضٌ** and **غَضَاظَةٌ**, with fet-ḥ, (K,) *He lowered his eye, or eyes*; (S, A, Mṣb, K;) as also **غَضَّ طَرَفَهُ**; (Mṣb;) [the **من** being redundant, accord. to some; but see what is said on this point below:] and *he contracted his eye, or eyes*; syn. **كَسَّرَهُ**; [so as to wrinkle the lids;] or *he blinked*; i. e. *he contracted his eyelids, or drew them near together, and looked*: [this signification is very common:] and *he contracted (كَسَّرَ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]*: and sometimes it indicates a state of abasement. (TA.) Also **غَضَّ** alone, inf. n. **غَضَاظَةٌ**, *He contracted his eyelids*; like **أَغْضَى**: *he looked languishingly*. (TA.) It is said in the *Kur* [xxiv. 30], **قُلْ لِلْمُؤْمِنِينَ يَغْضُوا**, in which some of the grammarians hold **من** to be redundant; but the meaning is obvious, i. e. [Say thou to the believers] that they shall abridge their look, or view, from what is prohibited to them: (Sgh:) or that they shall restrain somewhat of their look, or view. (TA.) — [And hence,] † *He bore with forgiveness and silence what was disagreeable, or hateful, or evil*. (S, A, K.) — **غَضَّ صَوْتَهُ** (Mṣb,) or **صَوْتَهُ** (S, TA,) or both, (Mṣb,) in like manner signifies *He lowered his voice*. (S, Mṣb.) It is said in the *Kur* [xxxi. 18], **وَأَغْضُضْ مِنْ صَوْتِكَ**, (S, A,) i. e. *And lower thy voice*: or *diminish the loudness of thy voice*. (TA.) — **غَضَّ مِنْ لِجَامٍ قَرِيبٍ** *He lowered the rein of his horse, in order to lessen his sharpness of temper*. (A, TA.) — **غَضَّ مِنْهُ** (S, Mṣb, K,) aor. **يَغْضُ** (S, TA,) inf. n. **غَضٌّ** (Mṣb, TA) and **غَضَاظَةٌ** (Mṣb,) *He lowered and lessened his estimation, dignity, or rank*: (S, K, TA:) or *he detracted from his reputation*; or *attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like*: (Mṣb:) and, inf. n. **غَضَاظَةٌ**, *he disdained it, or scorned it*; as also **اغْتَضَّ** (Alee Ibn-Hamzeh, TA.) — Also **غَضَّه** (K,) aor. as above, inf. n. **غَضٌّ** (TA,) *He lessened it, diminished it, or made it defective or deficient*; (K, TA;) and so **غَضَّضَهُ** (K,) inf. n. **غَضَّضَةٌ**. (TA.) You say **غَضَّضْتُ السَّيَّءَ** *I lessened, diminished, or made defective or deficient, [the contents of] the skin*. (Mṣb.) And **غَضَّضْتُ الْهَاءَ** *I lessened, &c., the water*. (S.) And **غَضَّضْتُ لَا يَغْضُضُ** *Such a one is a sea, or great river, that will not be lessened, &c.*: (S:) or *that will not become exhausted*. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,]

مَا غَضَّضْتُكَ شَيْئًا *I have not abridged thee, deprived thee, or defrauded thee, of anything*. (TA.) And **لَا أَغْضُكَ دِرْهَمًا** *I will not abridge thee, deprive thee, or defraud thee, of a dirhem*. (TA.) You also say, **غَضَّ مِنَ الشَّعْرِ** *He shortened the hair*. (M in art. **قصر**.) And [in like manner] one says, **غَضَّ طَرَفَهُ**, i. q. **طَرَفَهُ رَأْسَهُ**. (K voce **طَرَفَ**, q. v.) — Also *He broke it* (i. e. a branch, or stick, or the like,) *but did not break it thoroughly*; (L, K, TA;) and so **غَضَّضَهُ**. (L, TA.) — And **غَضَّضْتُهُ** also signifies *I withheld, restrained, or prevented, it; whatever it were*. (S.) [Hence the phrase in the *Kur* xxiv. 30, accord. to an explanation given above.] You say **غَضَّ الْعَدْلَ**, or **الْمَلَامَةَ**, aor. as above, inf. n. **غَضٌّ**, *He withheld blame*. (Lth.) And you say to a rider, in asking him to stop a little where you are, **غَضَّ سَاعَةً**, (TA,) and **أَغْضُضْ لِي سَاعَةً**, (A, TA,) i. e. *Restrain for me thy beast, and stop, or pause, where I am, a while*. (A, TA.) — **غَضَّ**, [first pers. **غَضَّضْتُ**] aor. **يَغْضُ**; (Mṣb;) or the first pers. is **غَضَّضْتُ** and **غَضَّضْتُ**, (S, K,) and the aor. of each is **يَغْضُ**; (K;) or, accord. to the T, some say **غَضَّضْتُ**, aor. **تَغْضُ**, and some say **غَضَّضْتُ**, aor. **تَغْضُ**; (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. **غَضَاظَةٌ** (IAḡr, S, K) and **غَضَاظَةٌ**; (S, K;) or the former only, accord. to Alee Ibn-Hamzeh; but the saying **بُضَاظَةٌ** and **بُضَاظَةٌ**, to denote the quality of that which is termed **بَضٌّ**, strengthens what J says [in the S] with respect to **غَضَاظَةٌ**; (IB;) *It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid*: (S, Mṣb:) or *flourishing and fresh*; or *luxuriant*: (IAḡr:) or *beautiful and bright*: (K;) and **غَضَّضْتُ**, aor. **تَغْضُ** and **تَغْضُ**, inf. n. **غَضَاظَةٌ** and **غَضَاظَةٌ**, said of a woman, † *she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]*. (Lh, TA.)

2. **غَضَّضَ**: see 1, latter half. — Also, inf. n. **تَغْضُضُ**, *He ate what is termed غَضٌّ* (K, TA,) i. e. the **طَلْع** [or **spadix** of a palm-tree]: (TA:) or *he became thin-skinned, and plump, and soft, or tender*: (O, K;) or *he became affected with languor and abasement*; (K, TA;) or, as in the Tekmileh, *with softness, or tenderness*. (TA.)

7. **انْغَضَّ الطَّرْفُ** i. q. **انْغَمَضَ**: (S, TA:) [or the former more probably signifies *The eye, or eyes, became contracted*: and the latter, *the eye, or eyes, became closed*.]

8: see 1, near the middle.

R. Q. 1. **غَضَّضَهُ**, inf. n. **غَضَّضَةٌ**: see 1, near the middle, in three places. — **غَضَّضَ** [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — It likewise signifies *It* (for instance a sea, or a large river, TA) *became scanty, or little in quantity, and sank into the earth, or disappeared in the earth*; or *became scanty, or little in quantity*; or *decreased*: (K, TA:) or *went away*. (TA.)

In the TS, the inf. n. is expl. by **غَيْطٌ**, which is an abominable mistake for **غَيْضٌ**. (TA.) — And **غَضَّضَهُ** also signifies *A man's speaking indistinctly*. (TA.) — And The boiling of a cooking-pot. (IKṭṭ, TA.)

R. Q. 2. **تَغَضَّضَ** *It* (water, and a sea, or great river, S) *decreased, diminished, lessened, or became defective, or deficient*; (S, K;) as also **غَضَّضَهُ**, (TA,) inf. n. **غَضَّضَةٌ**. (Mṣb.) You say, **مَاتَ فُلَانٌ بِطَيْبَتِهِ لَمْ يَتَغَضَّضْ مِنْهَا شَيْءٌ** *Such a one died with his property abundant, (S,) or complete; nothing thereof having been given away by him*; a prov. relating to the death of the niggard. (A'Obeyd.) And 'Amr Ibn-El-'Ās said, alluding to the death of Ibn-'Owḡ, **خَرَجْتَ مِنَ الدُّنْيَا بِطَيْبَتِكَ وَلَمْ تَتَغَضَّضْ مِنْهَا شَيْئًا**, meaning *Thou hast died with thy religion unimpaired*: (A'Obeyd:) i. e. he had not been occupied with any office of authority or administration whereby his recompense might be diminished. (Az.) You say also **مَطَرٌ لَا يَتَغَضَّضُ** *Rain that will not cease*. (TA.)

غَضٌّ *Fresh; juicy; sappy; moist; not flaccid*; (S, Mṣb, K;) applied to a thing, (S, Mṣb,) whatever it be; (TA;) as also **غَضِيضٌ**. (S, K.) Hence the trad. **مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَاءَةَ أَبْنِ أُمِّ عَبْدِ** [*He who is rejoiced, or pleased, to read the *Kur-ān* freshly, like as it descended, let him read according to the reading of Ibn-Umm-'Abd*]. (TA.) — A calf recently born: pl. **غَضَاضٌ**. (K.) — Anything (S) *beautiful and bright*; (S, K;) as † youth, and the like: (S:) or **غَضٌّ** applied to youth, and **غَضَّةٌ** applied to a woman, † i. q. **بَضٌّ** and **بَضَّةٌ** [*thin-skinned, or fine-skinned, and plump; &c.*]: (A:) or the latter, applied to a woman, † *thin-skinned, or fine-skinned, so that the blood appears [through the skin]*: (Lh:) and **غَضِيضَةٌ** also is thus applied like **غَضَّةٌ**. (TA.) You say also, **بَضٌّ غَضٌّ**, and **بَاضٌ غَاضٌ** *A thing fresh, &c., and beautiful and bright*; [in a flourishing condition;] *not changed, or altered [for the worse]*. (TA.) And **نَبَتْ غَضٌّ** *A [fresh and flourishing and] tender plant*. (TA.) And **ظِلٌّ غَضٌّ** † *Shade which the sun has not reached*; like a plant which the sun has not reached. (TA.) — The **spadix** of a palm-tree; syn. **طَلْعٌ**; as also **غَضِيضٌ**: (IAḡr:) or both signify **طَلْعٌ**: (K:) or a tender **طَلْعٌ** when it appears: (TA:) or the latter, a **طَلْعٌ** when it appears: (Aḡ, S:) or the same, fruit when it first comes forth. (TA.)

غَضَّةٌ: see **غَضَاظَةٌ**. — Also *A sufficiency of the means of subsistence*; like **غَبَّةٌ**. (TA in art. **غب**.)

غَضِيضٌ, applied to an eye, or eyes, (**طَرَفٌ**) *Lowered*: (A, TA:) *contracted: having the lids contracted, or drawn near together, and so looking: contracted, and looking towards the ground*: (TA:) *languishing*: (K, TA:) and so **مَغْضُوضٌ**, in all these senses: (TA:) and the former, so

applied, [and app. the latter also,] *having the eyelids relaxed, or flaccid.* (TA.) You say, *غَضِبَ الطَّرْفُ* *A gazelle having languishing eyes.* (S.) And *إِنَّكَ لَنَفِيسُ الطَّرْفِ نَقِي الطَّرْفِ*, meaning [Verily] *thou art faithful, not treacherous; by the طَّرْفُ being meant وَعَاؤُهُ*. (TA.) — [Lowered and lessened in estimation, dignity, or rank: (see *غَضُ*)] defective or deficient [in good qualities]; (K;) and, in consequence thereof, (TA,) low, mean, or vile: (A, K:) pl. *أَغْضَاءُ* (K) and *أَغْضَا*. (TA.) — Lessened; diminished; made defective or deficient. (TA.) — See also *غَضُ*, in three places.

غَضَاة, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and *غَضِيَّة* and *مَغْضِيَّة* (IAar, K) and *غَضَّة*, (Ibn-'Abbād, K,) *A defect, an imperfection, a fault, a vice, or the like: and lowness, meanness, or vileness: (S, A, Mgh, K:) and the first, [or all,] languor, or want of power.* (TA.) You say, *لَيْسَ عَلَيْكَ فِي هَذَا الْأَمْرِ غَضَاةٌ*, *There is not, or will not be, charged against thee, in, or with respect to, this affair, lowness, &c.; or any defect, &c.; (S, TA;) or languor, or want of power.* (TA.) And *مَا أُرَدْتُ بِذَلِكَ غَضِيَّةً*, *I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one.* (IAar.)

غَضِيَّة: see *غَضَاة*, in two places.

غَاضٍ: see *غَضُ*.

مَغْضِيَّة: see *غَضَاة*, in two places.

مَغْضُوضٌ: see *غَضِيضٌ*.

غضب

1. *غَضِبَ عَلَيْهِ*, (S, Mṣb, K,) [aor. ٢,] inf. n. *غَضِبَ* (S, Mṣb, K*) and *مَغْضَبٌ*, (S, K,*) *He was angry with him; (MA, K, PS, &c.) and تَغَضَّبَ عَلَيْهِ* signifies the same. (Mṣb.) [See *الغَضَبُ* below.] And *غَضِبَ مِنْ لَا شَيْءٍ* i. e. [He was angry] *for nothing; meaning, for no cause.* (Mṣb.) [لا شَيْءٍ, in a case of this kind, is regarded as one word, and is therefore as above, not لَا شَيْءٍ: see p. 1626, third col.] — *غَضِبَ لَهُ* (meaning *He was angry with another person for his sake, or on his account*, TA) is said when the person [on whose account the anger is excited] is living: and *غَضِبَ بِهِ*, when he is dead: (S, A, Mṣb, K:) so says El-Umawee, and El-Aḥmar says the like. (S.) — [And you say, *غَضِبَ فِي اللَّهِ* *He was angry for the sake of God.*] — And *غَضِبَتِ الْفَرَسُ* *‡ The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

• *تَغَضَّبَ أَحْيَانًا عَلَى الْجَمَامِ*

• *كَغَضِبِ النَّارِ عَلَى الصَّرَامِ*

‡ [She champs, sometimes, upon the bit, like the

fierce burning of the fire upon the quickly-kindling fragments of firewood]. (A, TA.) [See also 5, last sentence.] — *غَضِبَ*, like *عَنِ* [pass. in form]; and *غَضِبَ*; (K, TA;) the former of which is the more usual; (TA;) *He had the disease termed غَضَابٌ* [q. v.]. (K, TA.) — And *غَضِبَتْ عَيْنُهُ*, with fet-ḥ and kesr [i. e., app., *غَضِبَتْ*; or “with fet-ḥ and kesr” may be a mistranscription for “with damm and kesr,” so that the verb may be *غَضِبَتْ*; *His eye had in it what are termed غَضَابٌ*. (TA.)

3. *غَضِبْتُهُ* *I made him angry, he also making me angry.* (K.) — And *I broke off from him, or quitted him, in anger, or enmity.* (S, K.) *وَدَهَبَ مُغَضَّبًا*, in the Kur [xxi. 87], means *He went away, breaking off from his people, or quitting them, in anger, or enmity.* (S.)

4. *أَغْضَبَهُ* *He angered him, or made him angry.* (S, * Mṣb, * K.)

5. *تَغَضَّبَ* *He became angered or angry: (S:) or he was angry somewhat after [having been so] somewhat.* (Ham p. 522.) See also 1, first sentence. — And *تَغَضَّبَتِ الْقِدْرُ* *‡ The cooking-pot boiled fiercely عَلَى اللَّحْمِ* [upon the flesh-meat]. (TA.)

غَضِبَ (S, K) Red (S) intense in redness: (S, K:) you say *أَحْمَرُ غَضِبٌ*: so says ISk: (S:) or *غَضِبٌ* signifies *أَحْمَرٌ غَلِيظٌ* (K) i. e. *red that is dense, or deep: (TK:) or أَحْمَرٌ* [i. e. red], applied to anything: and *غَلِيظٌ* [i. e. thick, &c.]. (TA.) — Also, and *غَضِبَةٌ*, *A hard rock (K, TA) set, or fixed, in a mountain, and differing therefrom: (TA:) or the latter signifies thus: or a hard, round, rock. (O.) — And الغَضَبُ* signifies *The lion: and the bull: as also [in the latter sense, or perhaps in both senses,] الغَضُوبُ*. (K.)

غَضِبٌ an inf. n. of *غَضِبَ* [q. v.]. (S, Mṣb, K.) *الغَضَبُ* is *The contr. of الرِّضَى*: (K, TA:) it is variously defined: some say that it is *a state of excitement of the blood of the heart for the purpose of revenge: some say that pain on account of anything reparable is غَضَبٌ*; and for anything irreparable, *أَسَفٌ*: some say that it [is a passion which] includes all that is evil; wherefore the Prophet, to a man who asked of him a precept, said, *لَا تَغْضَبْ*: and some say that *الغَضَبُ* is [a passion] accompanied by an eagerness to obtain revenge; and *الغَمُّ* is accompanied by despair of obtaining it: (TA: [see also غَيْظٌ:]) there is a *غَضَبٌ* that is commended, and a *غَضَبٌ* that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the *غَضَبُ* of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn-'Arafah, TA.)

غَضِبَانٌ: see *غَضِبٌ*.

غَضْبَةٌ *A single fit of غَضِبَ [or anger]. (O.) —*

See also *غَضِبَ*. — Also *An [eminence of the kind termed] أَكْبَةٌ*. (L, TA.) — And *A بَخْصَةٌ* (K, TA, in the CK *بَخْصَةٌ*), or *protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour, (TA,) or in the upper eyelid, produced by nature: (K, TA:) so in the M. (TA.) — And A thing resembling a دُرَّةٌ* (K, TA,) i. e. *a shield, (TA,) of the hide of the camel, (K, TA,) one part of which is folded over another. (TA.) — And A [garment of the kind called] جَبَّةٌ*, made of the hides of camels, and worn for fighting. (O.) — Also *The skin of a mountain-goat advanced in age. (K.) The skin of a fish. (K.) The skin of the head. (K.) And The skin of the part between the horns of a bull. (K.) — And A patch of the small-pox: so in the saying, أَصْبَحَ جِلْدُهُ غَضْبَةً وَاحِدَةً مِنَ الْجَدَرِي* [His skin became one patch of the small-pox]: (O:) like *غَضْنَةٌ*. (S in art. غَضَنَ.)

غَضْبَانٌ: see *غَضْبَةٌ*.

غَضِبِي fem. of *غَضِبَانٌ* [q. v.]: (S, Mṣb, K:) and pl. thereof. (S.) [See also *غَضُوبٌ*.] — It is also said by J, (K, TA,) and [before him] by Ez-Zejjājee, and also [after him] by ISd, (TA,) to be a name for *A hundred camels*, and not to have between, nor the article ال: but this is a mistake for *غَضِبَا*. (K, TA.)

القُوَّةُ الغَضْبِيَّةُ [The irascible faculty]. (KT, in explanation of التَّبَوُّرُ.)

غَضِبَانٌ (S, Mṣb, K) [and, in the dial. of Benoo-Asad, as is implied by the fem. in that dial. mentioned in what follows, *غَضْبَانٌ*,] and *غَضِبٌ* and *غَضُوبٌ* [which is both masc. and fem.] and *غَضِبٌ* (K) and *غَضِبَةٌ* (S, K) and *غَضِبَةٌ* and *غَضِبَةٌ* (K,) or the last, accord. to MF, is *غَضِبَةٌ*, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply *Angry*, like *غَضِبٌ*; but accord. to SM,] all these epithets signify *quickly, or soon, angry* [as *غَضِبَةٌ* is said in the S to signify, on the authority of As: (TA:) the fem. of the first word is *غَضِبِي*, (S, Mṣb, K,) and (in the dial. of Benoo-Asad, S) *غَضِبَانَةٌ* (S, K,) which is seldom used; (K;) and *غَضُوبٌ* is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Mṣb) *غَضَابٌ* (Mṣb, K) and (like-wise of the first) *غَضِبِي* (S) and *غَضَابِي* (S, K) and *غَضَابِي*. (Mṣb, K.)

غَضِبٌ: see the next preceding paragraph.

غَضْبَانٌ: see *غَضِبَةٌ* and *غَضِبَةٌ* and *غَضِبَةٌ*.

مَوْتَةٌ غَضَابٌ (قَدَى) *in the eye: (K, TA:) or, as in one copy of the K, [and in the O,] in the eyes. (TA.) — And A certain disease; (K, TA;) or so the latter word; (O;) an eruption in the skin; but not small-pox: (TA:) or (so accord. to the TA, but in the CK “and”) small-pox. (K, TA.)*

غَضُوبٌ: see *غَضِبَانٌ*. — Also *Stern, or austere,*

in look, or countenance; applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — And A malignant serpent. (O, K.) — See also غَضِبَ.

غَضَابِي A man (TA) perturbed (كَدِرَ) in social intercourse and in comportment. (K. [For الْغَضَابَةُ وَالْمُخَالَفَةُ]) in some copies of the K, I read وَالْمُخَالَفَةُ, as in other copies.]

الْأَغْضَبُ The part between the penis and the thigh. (K.)

الْمَغْضُوبُ عَلَيْهِ [An object of anger]. By الْمَغْضُوبُ عَلَيْهِ in the Kūr [ch. i. last verse], are meant The Jews. (O, TA.) — الْمَغْضُوبُ also signifies Having [the disease called غَضَاب, i. e.] the small-pox. (O, TA.)

غَضِرٌ

1. غَضِرٌ, aor. َ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضِرٌ.]) — And غَضِرٌ, aor. َ, inf. n. غَضِرٌ, He (a man) became rich, wealthy, or abounding in property. (Mṣb.) You say, غَضِرَ بِالْهَالِ, (K, TA,) and in like manner, بِالْأَهْلِ وَالْأَهْلِ, aor. َ, inf. n. غَضِرٌ and غَضَارَةٌ; (TA;) as also غَضِرٌ, like غَنِىَ; (IKt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غَضِرَهُ اللَّهُ, (S, Mṣb, K,) aor. َ, (Mṣb, TA,) inf. n. غَضِرٌ, (Mṣb, K,) God made him to be rich, wealthy, or abounding in property: (Mṣb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غَضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غَضِرَ عَنْهُ, aor. َ, (S, O, K, TA,) inf. n. غَضِرٌ [and مَغْضِرٌ] likewise, accord. to a verse of Ibn-Aḥmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is مَغْضِرٌ, app., if correct, a n. of place; as also غَضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so مَغْضِرٌ. (O, K.) One says, مَا غَضِرْتُ عَنْ صَوْبِي I did not deviate from my course. (TA.) — غَضِرَ عَلَيْهِ, (K, TA,) aor. َ, inf. n. غَضِرٌ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — And مَا غَضِرَ عَنْ شَيْءٍ He did not hold back, or refrain, from reviling me. (TA.) — And غَضِرَهُ, (S, K, TA,) aor. َ, inf. n. غَضِرٌ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ غَضِرَ الشَّيْءُ [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غَضِرَ الشَّيْءُ He cut off the thing, (K, TA,) غَضِرَ لَهُ مِنْ مَالِهِ, (TA.) You say, غَضِرَ لَهُ [for him]. (TA.)

He cut off a portion for him from his property. (K.) — And غَضِرَ الْجِلْدُ He tanned well the skin. (TA.)

2. حَمَلَ قَبْلَ غَضِرٍ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

5: see the first paragraph.

8. اُغْتَضِرَ He died being a youth, or young man, in a sound state: (K, TA:) like اُخْتَضِرَ. (TA.) [See also 8 in art. غَرَضُ.]

Q. Q. 1. غَضُورٌ He (a man, TA) was angry. (O, K.)

مَا نَامَ لَغَضِرٍ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عَصِرَ]. (TA.)

عَيْشٌ غَضِرٌ: see غَضِيرٌ. — One says also غَضِرٌ غَضِرٌ An easy and a plentiful life: (K, TA:) غَضِرٌ being here an imitative sequent to غَضِرٌ. (TA.) — And غَضِرُ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةُ النَّاصِيَةِ applied to a beast (دَابَّة), (O, Mṣb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, Mṣb, K.) — See also غَضِرَاءُ, in two places.

غَضِرَةٌ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غَضِرَةً وَيَرْبِضُ حَجْرَةً [He eats ghadrah, and lies down aside]. (TA. [See also حَجْرَةٌ.])

غَضِرَاءُ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْضُ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Mṣb,) good, or fertile, (طَيِّبَةٌ, K,) green, or of a dark or an ashy dust-colour: (S, Mṣb, K:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غَضِيرَةٌ or غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L: (TA:) or, accord. to IAqr, غَضِرٌ [in the TA غَضِرَاءُ, which is a mis-transcription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فَلَانٌ بَثْرَةً فِي غَضِرَاءٍ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كَدَّان. (TA.)

غَضَارٌ Clay that is cohesive, and أَخْضَرُ [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so غَضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sh, O, K, TA) made of غَضَارَةٌ, (Sh, O,) green, or of a dark or an ashy dust-colour, (أَخْضَرُ, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, TA.)

غَضُورٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it

[app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dust-coloured, that grow large: n. un. with 3. (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثَمَار [or panic grass], (TA,) or of the species of أَسَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA,*) and that it does not dissolve in their stomachs: (O:) n. un. with 3. (AHn, O.)

غَضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also غَضِرٌ, and غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA:) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. غَضِيرٌ [syn. with أَخْضَرُ i. e. green]. (K.) — See also غَضِرَاءُ.

غَضَارَةٌ an inf. n., of غَضِرٌ and of غَضِرٌ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life; amplexness of the conveniences of life, or of the means of subsistence; plenty; (K, TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and غَضِرَاءُ signifies the same. (S.) One says, إِنَّمَا لَيْ غَضَارَةٌ Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to Aq, one should not say اِبَادَ اللَّهُ غَضِرَاءَهُمْ, but اِبَادَ اللَّهُ خَضِرَاءَهُمْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Aḥmad Ibn-'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also خَضِرَاءُ, voce أَخْضَرُ.]) One says also, إِنَّهُ لَيْ غَضِرَاءٌ عَيْشٌ and إِنَّهُ لَيْ غَضِرَاءٌ عَيْشٌ i. e. Verily he is in a plentiful condition of life. (TA.) And إِنَّهُ لَيْ غَضِرَاءٌ مِنْ خَيْرٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الْغَضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but Aq disapproved this: (O:) [or] the قَطَاة is called الْغَضَارَةُ; and the pl. is الْغَضَارِيُّ. (Mṣb.) — See also غَضَارٌ. — Of غَضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قُضْعَةٌ: [app. from the Pers. غَدَارَةُ:] pl. غَضَائِرُ. (Mgh.)

جَرَادٌ غَضَارِيٌّ A species of locust; also called the جَرَادٌ: a word of uncertain derivation. (Mṣb.) — Also pl. of غَضِرَاءُ mentioned near the end of the next preceding paragraph. (Mṣb.)

الْغَضُورُ The lion. (Sgh, K.)

غَاضِرٌ: see غَضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (AHn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.)

مَغْضَرٌ and مَغْضِرٌ: see the first paragraph.

مَغْضِرٌ: see the following paragraph.

مَغْضُورٌ A man enjoying a pleasant life: (S:) *blest; fortunate; abounding in good, or advantage, or utility*: (Msb, K:) or in a state of ease, comfort, and affluence; or of plenty, or prosperity; (O, K, TA;) and of happiness: (TA:) as also مَغْضِيرٌ (K, TA:) pl. of the former مَغْضِيرٌ, as well as مَغْضُورُونَ. (TA.)

غَضِرُ

غَضِرُ is syn. with غَرَضُوفُ (S and K &c. in art. غَرَضُوفُ, q. v.), in [all of] its meanings: (K:) pl. غَضَارِيفُ. (O and TA in art. غَرَضُوفُ.)

غَضَفَ

1. غَضَفَهُ (S, O, K,) aor. -, (K,) inf. n. غَضَفٌ, (TA,) *He broke it*, namely, a branch, or stick, or the like, (S, O, K, TA,) and a thing, (TA,) but not thoroughly. (S, O, TA.) [See also 2.] — And غَضَفَ أُذُنَهُ (S, O, K,) aor. and inf. n. as above, (S, O,) *He (a dog) relaxed his ear, and folded, or creased, it*: (S, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضْفَانٌ, *he (a dog) twisted his ear*: and in like manner one says of the wind, [غَضَفَتْهَا] i. e. it twisted it. (TA.) And غَضَفَ الْوِسَادَةَ *He folded the pillow [so as to make creases in it]*. (Ham p. 785. [But perhaps this is correctly غَضَفَ: comp. its quasi-pass., 5.]) — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتْ الْجَرَى أَخْذًا [as though meaning *They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows*]: (O, K, TA:) غَضَفَ [for الْجَرَى مِنَ] said of a horse &c., means *he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الْجَرَى) without reckoning*: (L, TA:) Umeiyeh Ibn-Abee-'Aidh El-Hudhalee says,

يَغْضُ وَيَغْضُنُ مِنْ رَبِّي

(O, TA) meaning *He (the ass) withholds somewhat of his running, (يَكْفُ بَعْضَ جَرِيهِ) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذْنَ) without reckoning*: (Skr: see Kosegarten's "Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضَفٌ signifies the act of taking and lading out [with the hand] (أَخَذَ) and (غَرَفَ); and on one occasion he says, the taking easily; [adding,] one says, غَضَفَ فَلَانٌ [Such a one took, or laded out with his hand, from soft food]. (TA.) — غَضَفَ الْعَيْشَ, inf. n. غَضُوفٌ, *The life was soft, or easy, and plentiful*. (TA.) — غَضَفَ [aor. -, inf. n. غَضَفٌ] *He (a dog, S) was, or became, relaxed, or flabby,*

in the ear. (S, K, TA.) And غَضَفَتِ الْأُذُنُ, inf. n. غَضَفٌ, is said to mean *The ear was, or became, long and relaxed or flabby*: or it advanced upon the face: or it retired towards the head: or its extremities folded upon the inner part thereof: or, in a dog, it turned towards the back of the neck: or it became folded, or creased, naturally. (TA.) [See also غَضَفَ, below: and see 7.] — غَضَفَ اللَّيْلُ: see 4.

2. غَضَفَهُ, inf. n. تَغْضِيفٌ, *He broke it*. (TA.) [See also 1, first signification.] — تَغْضِيفٌ signifies also *The making [a thing] to hang down*. (O, K.) — See also 1, third signification.

4. اغْضَفَ اللَّيْلُ *The night became dark and black*: (S, O, K;) as also غَضَفَ, inf. n. غَضَفٌ. (S.) — اغْضَفَتِ السَّمَاءُ *The sky became clouded, and prepared to rain*. (O, K, TA.) — اغْضَفَتِ النَّخْلُ *The palm-trees had many branches, and bad fruit*: (K, TA:) or became laden, or heavily laden, with fruit; or abounded therewith. (O, K, TA.) — And اغْضَفَ الْعَطَنُ *The usual abiding-place of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof*. (K.)

5. تَغَضَّفَ *It broke, or became broken*; as also انْغَضَفَ. (TA.) — And تَغَضَّفَ signifies *The being, or becoming, creased, or wrinkled*: (O, K, TA;) like تَغَيَّرَ. (TA.) And تَغَضَّفَ *He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَشَنَّى, and تَكَسَّرَ*, (S, O, K,) upon him, or it. (S, O.) And تَغَضَّفَتِ الْحَيَّةُ *The serpent twisted, or coiled, itself*. (O, K.) — تَغَضَّفَتِ الْبَيْتُ *The sides of the well fell in ruins, or became demolished*: (S, O, K:) *the well collapsed, or broke down, عَلَى* upon such one, who had descended into it; (O;) as also انْغَضَفَتْ. (O, K.) — تَغَضَّفَ عَلَيْنَا اللَّيْلُ *The night covered us*. (O, K.) — تَغَضَّفَتِ الدُّنْيَا *The world became abundant to us in its good things; and favourable to us*. (O, K.)

7: see 5, in two places. — انْغَضَفَتْ أُذُنُهُ *His ear became folded, or creased, not naturally*. (TA.) [See also 1, near the end.] — انْغَضَفَ الضَّبَابُ *The ضباب [or thin clouds, like smoke,] overlay one another*. (TA.) — انْغَضَفُوا فِي الْغُبَارِ *They entered into the dust, or raised and spreading dust*. (S, O, K.)

غَضَفَ: see غَضَفَ.

غَضَفَ [written by Golius غَضَفَ]: see غَضَفَهُ.

غَضَفَ [inf. n. of غَضَفَ (q. v.): and, as a simple subst.,] *Laxness, or flabbiness, in the ear*: (S, O, K:) or, as in the T, a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness: (TA:) Abou-Amr Esh-Sheybānee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies a twisting, in the ear, backwards: accord. to ISh, it is, in the lion, a laxness, or pendulousness, of the upper eye-

lids, upon the eyes; arising from anger and pride: (O:) and he says that, accord. to some, it is, in the lion, abundance of the fur, and a folding, or creasing, of the skin. (TA.) And one says, [app. in relation to the lion,] فِي أَشْفَارِهِ غَضَفٌ and غَضَفٌ [app. In the edges of his upper eyelids is a laxness, or pendulousness]; both meaning the same. (TA.) — Also Softness, or easiness, and plentifulness, of life: (S:) like غَطَفَ. (O in art. غَطَفَ.) — And A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لحم [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَف [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَف, and prickles, and [leaves such as are termed] خُوص, of the hardest sort, whereof are made large [receptacles of the kind called] جَلَال [pl. of جَلَّة], that serve for sacks, goods being carried in them by land and by sea; (O, L, TA;) it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوص are made mats like carpets, (L, TA,) called سِجَام, pl. of سِجَّة [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) — See also the next paragraph, in two places.

غَضَفَ A certain bird: or a قَطَاة [or sand-grouse]: (IDrd, O, K:) or the قَطَاة termed جُونِيَّة: pl. غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that غَضَفٌ [thus in the TA, but in my and other copies of the S غَضَفٌ, for which Golius appears to have found غَضَفٌ] signifies الْقَطَاةُ الْجُونِيَّةُ; but IB says that it is correctly الْقَطَاةُ الْجُونِيَّةُ. (TA.) [See جُونِيَّة: and particularly what is said at the end of the paragraph thus headed.] — Also An [eminence of the kind called] أَكْمَةٌ. (O, K, TA.) [For أَكْمَةٌ, in this case, the TK has most strangely substituted أَكْمَةٌ, meaning أَكْمَةٌ, for it explains it as signifying "blind from the birth;" and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.]

غَاضَفَ: see أَغْضَفَ, in two places. — Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (S, O, K.)

أَغْضَفَ, applied to a dog, Relaxed, or flabby, in the ear; pl. غَضَفٌ; (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبَ (O, TA;) and the fem. غَضَفًا is applied [to a bitch, and] to an ear: (TA:) or a dog having the upper part of his ear folded, or creased, backwards; and غَاضَفَ when it is forwards. (IAar, O, K.) And hence [the pl.] غَضَفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for Dogs of the chase. (TA.) — Applied to a lion, Having the ear folded, or creased; (Hr, O, K;) denoting a quality that renders him more abominable: (Hr, O:) or relaxed, or pendulous, in the ears: (O, K:) or

whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., غَضْفًا, A she-goat whose extremities of her ears descend low, by reason of their length. (TA.) — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And غَضْفٌ is like مُغَضِّفٌ. (TA.) — And الْإِغْضَفُ is one of the names of *The lion*. (TA.) — سَهْمٌ أَغْضَفٌ An arrow of which the feathers are thick; (S, O, K;) contr. of أَضْعَفٌ. (S, O.) — لَيْلٌ أَغْضَفٌ A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) — عَيْشٌ أَغْضَفٌ A soft, or an easy, and plentiful, life; as also غَاضِفٌ: (S, O, K;) like سَنَةٌ غَضْفًا. (S and O in art. غَطَفَ.) And سَنَةٌ غَضْفًا A fruitful, or plentiful, year. (TA.)

مُغَضِّفٌ: see أَغْضَفٌ, latter half. — Applied to palm-trees (نَخْلٌ), Having many branches, and bad fruit; (O, TA;) thus without ة; (O;) and also with ة. (TA. [See also its verb.]) — And ثَمَرَةٌ مُغَضِّفَةٌ A fruit that has become flaccid, but not completely ripe: (O:) or nearly, but not yet, ripe: (Sh, TA:) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.)

غضفر

Q. 1. غَضْفَرٌ He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.)

غَضْفَرٌ: see the next paragraph; the former, غَضَافِرٌ: in two places.

غَضْفَرٌ Big, thick, or rude, in body or person; (S, K;) as also غَضْفَرٌ, which is the original form; the ن in the former being augmentative: (Az, TA:) or simply, big, thick, or rude; applied to a man: (Lth, TA:) or rude, or coarse, [in disposition or in make,] and big, or thick; (TA;) as also غَضْفَرٌ and غَضْفَرٌ; (K;) applied to a man: (TA:) or big, or thick, (AA, TA,) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also غَضْفَرَةٌ, meaning, A big, or thick, fleshy, ear. (AO, L.) — [Hence,] الْغَضْفَرُ The lion; (Lth, S, K;) as also الْغَضَافِرُ. (TS, K.)

غَضْفَرٌ: see the next preceding paragraph.

غضن

1. غَضَنَ (S, K,) aor. - and ُ, (K,) inf. n. غَضْنٌ, (S,) He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K.) One says, مَا غَضَنَكَ عَنَّا What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the "Nawádir" of IAr, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) — غَضَنْتُ بَوْلِدَهَا, and غَضَنْتُ, and

She (a camel) cast her young one, or foetus, in an imperfect state, (K, TA,) before the hair had grown upon it and its make had become [perfectly] apparent. (TA. [See also حَدَجَتْ.]) [This is what is meant in the S where, after the mention of a signification of تَغْضِيزٌ which will be found below, it is said that this word signifies also الرِّجَاعُ (an inf. n. of رَجَعْتُ, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غَضَنْتُ, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to رَجَعْتُ; i. e., she falsely indicated her being pregnant, by raising her tail, &c.] — See also 5, in four places: — and see 4.

2. غَضَنْتُهُ, inf. n. تَغْضِيزٌ, I wrinkled, shrivelled, or puckered, it; syn. of the inf. n. تَشْنِيجٌ. (S.)

One says, دَخَلْتُ عَلَيْهِ فَغَضَّنَ لِي مِنْ جَبْهَتِهِ [I went in to him and he wrinkled to me a portion of his forehead]. (TA.) — See also 5: — and see 1, in two places: — and 4.

3. مَكَاسَرَةُ الْعَيْنَيْنِ الْغَضَانَةُ signifies contracting of the eyes so as to wrinkle the lids, (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, غَاظَنَ الْمَرْأَةَ, meaning غَاظَهَا بِمَكَاسَرَةٍ الْعَيْنَيْنِ [i. e. He talked, or acted, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids]. (A, TA.)

4. اغضت السماء The sky rained continually; (S, TA;) as also غَضَتْ [perhaps غَضَّتْ, but more probably, I think, غَضَّتْ]. (TA.) And اغضت السحابة [The cloud rained continually]. (S and TA in explanation of رِيَمَتْ.) — And اغضن عليه الحمى The fever continued upon him persistently. (IAAr, TA.) — اغضن عليه الليل The night became dark upon him. (TA.)

5. It was, or became, wrinkled, shrivelled, or puckered; syn. تَشْنِيجٌ; (S, MA, TA;) as also قُبُولٌ غَضُونٌ [and app. غَضُونٌ, like قُبُولٌ as an inf. n. of قَبِلَ, though this requires consideration, as will be shown by what follows], said of the face as having this signification, or as signifying it was, or became, wrinkled and speckled; (MA;) [and so, perhaps, غَضْنٌ, for] التَّغْضِيزُ [if not a mistranscription for التَّغْضِيزُ], as also غَضُونٌ, is syn. with التَّشْنِيجُ; and one says تَكَشَّرَ رَجُلٌ ذُو غَضُونٍ فِي جَبْهَتِهِ [i. e. a man having a wrinkling in his forehead; but غَضُونٌ may be here used as pl. of غَضْنٌ, and thus meaning wrinkles]: and غَضْنٌ signifies a bending (تَلَوٌ and تَشْنٌ) of a branch or twig or the like. (TA.) One says also, تَغَضَّضَتِ الدَّرْعُ عَلَى لَبْسِهَا The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.)

غَضْنٌ and غَضْنٌ A wrinkle, crease, fold, ply, plait, or pucker, (S, Mgh, Mgh, K,) of the skin,

(S, Mgh, Mgh,) and of anything, (Mgh,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c.: (S:) pl. غَضُونٌ, (S, Mgh, Mgh, K,) occurring in a verse cited in art. شَابَ. (TA.) — [Hence,] one says, كَانَ ذَلِكَ فِي غَضُونٍ كَذَا [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like أَتَانَا كَذَا. (TA in art. ثَنَى.) — غَضُونُ الْأُذُنِ means The places of folding of the ears; syn. مَثَانِبُهَا. (K, TA: in the CK [erroneously] مَنَابِتُهَا.) — Also (i. e. غَضْنٌ and غَضْنٌ, TA) Difficulty, distress, or trouble; and fatigue, or weariness. (K, TA.) The Arabs say to a man, in threatening him, لَا طَيْلَنَ غَضْنَكَ or غَضْنَكَ i. e. [I will assuredly make] thy difficulty &c. [to be long]. (AZ, Az, TA.)

غَضْنٌ an inf. n. of غَضِنَ. (MA. [See 5, in two places.]) — See also غَضْنٌ, in three places. — غَضْنُ الْعَيْنِ signifies The exterior, or apparent, جِلْدَةٌ [app. meaning tunic, i. e. the sclerotic tunic,] of the eye. (S, TA.)

غَضْنَةٌ [A patch of the smallpox]. One says of a person whose skin has become covered, or wholly covered, (أَلْبَسَ) with the smallpox, أَصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً [His skin has become one patch of the smallpox]: and some say غَضْبَةٌ. (S.)

غَضَانٌ the subst. from the verb in the phrase غَضَنْتُ بَوْلِدَهَا [i. e. a subst. signifying The act denoted by that phrase, q. v.]. (K.)

غَضِينٌ A she-camel's young one, or foetus, cast in an imperfect state, before the hair has grown upon it and its make has become [perfectly] apparent. (TA.)

أَغْضَنَ Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or from pride. (K.)

غضى and غضو

1. يَغْضَى, aor. يَغْضُو; and غَضَى, aor. غَضَا; see 4; the former, in three places. — غَضَا (K, TA,) aor. يَغْضُو, thus in the M, (TA,) inf. n. غَضُو, (K, * TK,) He, i. e. a man, [and app. it, i. e. a thing,] was, or became, such as is termed غَاضٍ [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing: but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also غَضُو below.] — غَضِيَّتُ الْإِبِلِ, inf. n. غَضَا, The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called غَضَا. (M, K, TA.) — And غَضِيَّتِ الْأَرْضُ The land abounded with the trees called غَضَا. (IKtt, TA.)

4. اغضى (K,) inf. n. اِغْضَا, (S,) He contracted his eyelids; drew them near together; (S, K;) like غَضَى; (TA in art. غَضَى;) [and] so اغضى اغضى; said of a man: (Mgh:) or he closed his

eyelids upon his iris; so in the M; as also **غَصَا**, a dial. var. of **اغصى**, likewise mentioned by ISd; and **غَصَى**, aor. **يَغْصِي**, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — Hence it is used in relation to forbearance: so that one says, **أَغْصَى عَلَى الْقَذَى** He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint: (Msb, TA:) or **اغصى عَلَى** he bore annoyance patiently. (M, TA.) And **اغصى عَنْهُ** He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also **اغْبَضَ عَنْهُ**. (TA in art. **غَبَضَ**.) And [sometimes] **الْإغْصَاءُ** means The abstaining from proceeding to extremities. (Mgh in art. **جَوَزَ**.) — Hence also, **اغصى عَلَى الشَّيْءِ** He was silent respecting the thing; and so **غَصَا**, aor. **يَغْصُو**. (K, TA.) — And **اغصى عَنْهُ طَرْفَهُ** means He closed, or turned away, from him, or it, his eye, or eyes; syn. **سَدَّهُ** [in the CK **سَدَّهُ**], or **صَدَّهُ**. (K, TA:) so in the M. (TA.) — **اغصى اللَّيْلُ** The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also **غَصَا**, aor. **يَغْصُو**. (K, TA. [See also **غَصُو**].)

6. **تَغاضى** He contracted, or put together, his eyelids, that he might not see an evil, or unseemly, thing. (Har p. 473. [See also 4.]) — And [hence,] **تَغاضى عَنْهُ** i. q. **تَغَافَلَ** [i. e. He was, or he feigned himself, unmindful, &c., of him, or it]: (K, TA:) like **تَغَابَى**: mentioned by Az. (TA. [See, again, 4.])

غَصَا, said by Th to be written [thus] with **ا**; but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally **ي**, not **و**;] A species of trees, (S, Msb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Msb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] **هَدَب** [q. v.], like that called **أَرْطَى**; (TA;) and its fire is of long continuance: (Har p. 60:) [see also **رَمَتْ**: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, "of the genus *Euphorbia*, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:"] the sing. [or rather n. un.] is **غَصَاة**: (K:) and AHn says that sometimes **غَصَات** is a pl. [of the n. un.]. (TA.) — Hence, **ذُبُّ غَصَا** [A wolf of trees, or shrubs, called **غَصَا**]; (S, K;) or, as in the handwriting of Aboo-Zekereya **الغَصَا**; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this

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means the wolf of the covert of trees: for **غَصَا** signifies also A covert of trees: (TA:) and a **غَيْضَة** [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — **أَهْلُ الْغَصَا** is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] **غَصَا** there. (TA.)

بَعِيرٌ غَصِي A camel having a complaint of his belly from eating of the trees called **غَصَا**: and **إِبِلٌ غَصِيَة** and **غَصَايَا** [camels having such a complaint]; (S, K;) like **رَمَاتِي** and **رَمَاتِي**. (S.)

غَضِيَا: see **غَضِيَا**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَنْدِيَة**, (TA,) A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] **غَصَا** [i. e. the trees thus called]: AA has mentioned it with the article **ال**, saying that **الغَضِيَا** signifies a hundred. (TA.)

أَرْضٌ غَضِيَا A land (**أَرْضٌ**) abounding with the trees called **غَصَا**. (S, K.) — And, as also **غَضِيَا**, A place in which is a collection of the trees called **غَصَا**; (K, TA;) a place where they grow. (TA.) — And the former, Rugged land or ground. (TA.)

غُصُو Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is **غَصَا**: see 4, last sentence.]) — And The eating of the trees called **غَصَا**. (IKtt, TA. [App. in this sense an inf. n. of which the verb is **غَصَا**].) — And A state of muchness, abundance, copiousness, fulness, or completeness, of a thing. (K. [See also 1, second sentence.])

عَنِ الْفَحْشَاءِ or **رَجُلٌ غَضِيٌّ عَنِ الْخَنَا** [A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from **غَصَا**; or it may be from **أَغْصَى**, similar to **وَجِيعٌ** and **أَلِيمٌ**; but the former derivation is the better. (TA.)

غُصُوِيٌّ a rel. n. from **الغَصَا** [the trees thus called], and applied to a camel [app. as meaning That is fond of, or wont to feed upon, the trees called **غَصَا**]. (S.)

غَضِيَانَةٌ A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.)

غَاظٌ Dark; applied to night (**لَيْلٌ**); as also **مُغْظٍ**, but this latter is rare: (S, Msb:) and so **غَاظِيَة**, (S, K,) applied to a night (**لَيْلَة**): (S:) or, thus applied, accord. to Az, intensely dark. (TA.) — And **غَاظِيَة** signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (**نَارٌ**): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And **Great**; applied to a fire (**نَارٌ**): a signification said by Az to be taken from the fire of the tree called **غَصَا**, which is of the best of firewood. (TA.) — **بَعِيرٌ غَاظٌ** A camel that eats the trees

called **غَصَا**: and **إِبِلٌ غَاظِيَة** and **غَوَاضٍ** [camels that eat those trees]. (S, K.) — **شَيْءٌ غَاظٌ** A thing that is much in quantity, abundant, copious, full, or complete. (K.) — And **رَجُلٌ غَاظٌ** A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.)

مُغْظٍ: see the next preceding paragraph.

غَط

1. **غَطَّهُ فِي الْمَاءِ**, aor. **غَطَّ**, (S, Msb, K,) and **غَطَّ**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Msb,) He immersed, immersed, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) he made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and **غَتَّ** signifies the same. (TA in art. **غَتَّ**.) — And **غَطَّهُ**, inf. n. **غَطٌّ**, He pressed, or squeezed, him, or it, (**عَصَرَهُ**), vehemently; and i. q. **كَبَسَهُ** [q. v.]. (TA.) [And **غَتَّ**, q. v., has a similar meaning.] — **غَطَّ**, aor. **غَطَّ**, inf. n. **غَطِّيطٌ**, said of a he-camel, (S, Msb, K,) He brayed; syn. **هَدَرَ**: (K:) or he brayed, (**هَدَرَ**, AZ, S,) or made a sound, (**صَوَّتَ**, Msb,) in the **شَقِيقَة** [or bursa faucium]: when not in the **شَقِيقَة**, it is termed **هَدِيرٌ**: you say of the she-camel, **تَهْدِرُ**; not **تَغَطُّ**; (AZ, S, Msb;) because she has no **شَقِيقَة**: (AZ, S:) or, as some say, he brayed, but not in the **شَقِيقَة**. (L.) — **غَطَّ**, aor. as above, (Msb, K,) and inf. n. as above (S, Msb, K*) and **غَطَّ**, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) He emitted a sound; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or snored, or snorted: (S, TA:) or sent back his breath up to his fauces so that it was heard by persons around him: (Msb:) or emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]. (TA.) — **غَطَّتِ الْبُرْمَة** The stone cooking-pot boiled audibly. (TA.) — See also **غَتَّ**, near the end of the paragraph.

3. **غَاظَ حُوتًا** He vied, or contended, with a fish in plunging, or diving. (JK in art. **قَبَسَ**.)

6. **تَغَاظَ الْقَوْمُ** The people, or company of men, vied, or contended, one with another, in plunging, or diving, (**تَمَاقَلُوا**), in the water. (S.) And **الْصِّبْيَانِ يَتَغَاظُونَ فِي الْبَحْرِ** The children vie, or contend, one with another, in plunging, or diving, (**يَتَمَاقَسُونَ**), in the sea or great river. (A in art. **قَبَسَ**.)

7. **انْغَطَّ فِي الْمَاءِ** He (a man, TA) became immersed, immersed, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Msb, TA.)

R. Q. 1. **غَطَّطَ الْبَحْرُ** [inf. n. **غَطَّطَة**] The

waves of the sea became high (عَلَّتْ), so in some copies of the K, or estuated (عَلَّتْ); so in other copies of the K, and in the L; (TA;) as also تَغَطَّفَتْ. (O, K, TA.) — And غَطَفَتِ الْقِدْرُ [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — And غَطَفَتْ عَلَيْهِ, said of sleep, It overcame him. (L, K, TA.)

R. Q. 2. تَغَطَّفَتْ: see the next preceding paragraph. — Also It (a thing) became separated, or dispersed. (Sgh, K, TA.)

غَطَا The [bird called the] قَطَا [i.e. the sand-grouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the قَطَا, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with ة: (S, K:) it is said that the قَطَا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صَبَب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes, are the غَطَا: AHát says that in the أَخْدَعَانِ [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَا are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مَكَا: accord. to Skr, it is a bird resembling the قَطَا. (TA.) — See also the paragraph here following.

غَطَا The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, K:) or the commingling of the darkness of the last part of the night with the light of the first part of the day: (TA:) and (K) the سَحَر [or period a little before daybreak; as also غَطَا. (Th, K, TA.)

غَطَفَتْ a word imitative of The cry of the [bird called the] قَطَا: (S, K:) — and of The sound of the [vehemently-boiling] cooking-pot. (TA.)

قِدْرٌ مُغَطِّفَةٌ A cooking-pot vehemently boiling. (S.)

غَطَرَفَ

Q. 1. غَطَرَفَ He (i. e. God) made persons to be [غَطَرَفَ i. e. chiefs, &c., (pl. of غَطَرَفَ) or] noble. (Ham p. 793.) — [And He treated violently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph.

Q. 2. تَغَطَّرَفَ He sought chiefdom, or lordship; [&c.] from غَطَرَفَ meaning سَيِّد. (O.) — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., غَطَرَفَ, for] غَطَرَفَةٌ and تَغَطَّرَفَ and تَغَطَّرَفَ signify تَكَبَّرَ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O.)

غَطَرَفَ [app. an inf. n. of غَطَرَفَ, q. v.: and,

used as a simple subst., signifying Self-magnification, or pride: (see Q. 2:) or] pride, haughtiness, or self-conceit: and play, or sport; or such as is vain, or unprofitable. (Ibn-'Abbád, O, K.)

غَطَرَفَ: see غَطَرَفَ, in two places.

غَطَرَفَ } see the following paragraph.
غَطَرَفَ }

غَطَرَفَ The hawk, or falcon; syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the young one thereof: (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (بَازٍ,) that has been taken from its nest; as also غَطَرَفَ. (TA.) — And A سَيِّد [i. e. chief, or lord, &c.]: (S:) or a سَيِّد that is high-born, or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprâ:) and liberal, bountiful, generous, noble, and youthful: (ISk, O, K:) or a goodly, or comely, youth or young man: (TA:) and غَطَرَفَ signifies the same: (ISk, O, K:) pl. غَطَرَفَةٌ (O, K, TA) and غَطَرَفَ and غَطَرَفَ. (TA.) Also Goodly, or beautiful; and so غَطَرَفَ and غَطَرَفَ: (Ibn-'Abbád, O, K:) or the last of these signifies a youth, or young man, such as is غَطَرَفَ [i. e. excellent, or elegant, in mind, manners, and address, or speech, and in person, &c.]. (AA, O, K.) — Also The common fly; syn. ذَبَابٌ. (Ibn-'Abbád, O, K.) — And غَطَرَفَ A wide neck: (O, TA:) as also غَطَرَفَ. (TA.)

غَطَسَ

1. غَطَسَ (S, A, K,) aor. -, (S, TA,) inf. n. غَطْسٌ; (S;) or غَطَسَ (Msb,) inf. n. تَغَطَّسَ; (TA;) or both; (A, TA;) He immersed, immersed, dipped, plunged, or sunk, him or it, in water. (S, A, Msb, K, TA.) — [Hence,] غَطَسَنِي + فِي بَحْرٍ أُنْعِمَ [He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَسَ, aor. -, (Msb, K,) inf. n. غَطْسٌ, (Msb,) He, or it, became immersed, immersed, dipped, plunged, or sunk, in water; or he immersed, or immersed himself, plunged, or dived, in water. (Msb, K.) — غَطَسَ فِي الْإِنَاءِ He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) — غَطَسَتْ بِهِ الْجَمْرُ Death took him away: (Sgh, K:) a dial. var. of غَطَسَتْ [q. v.]. (TA.)

2: see the preceding paragraph, in two places.

6. تَغَاطَسَا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَا (A) and تَغَاَمَسَا. (TA.) And تَغَاطَسُوا They vied, or contended, one with another, in plunging, or diving, in water; syn. تَغَاطَا. (TA.) — تَغَاطَسَ He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so; (Sgh, K;) and تَغَاطَسَ is a dial. var. of the same: both are from Abou-Sa'eed Ed-Dareer. (TA.) You

say, تَغَاطَسَ عَنْهُ He feigned himself negligent of it, &c.; (Abou-Sa'eed, TA in art. غَطَشَ;) and [app. in like manner] تَغَاطَسَهُ. (IAar, TA in art. عَمَشَ.)

غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.)

غَاطِشٌ نَيْلٌ Dark night; as also غَاطِشٌ. (IDrd.)

مَغْطِشٌ A place in which one plunges, or dives. (TA.)

مَغْطِشٌ and its variations, here mentioned in the S and L and K, see in art. مَغْطِشٌ.

غَطَشَ

1. غَطَشَ, aor. -, (A, K,) inf. n. غَطْشٌ, (TK,) [or perhaps غَطَشَ, q. v.,] It (the night) became dark; (A, K;) as also غَطَشَ: (S, K:) or غَطَشَ is syn. with سَدَفَ; and hence غَطَشَ اللَّيْلُ [app. meaning the night became dark, or black]. (As, A, TA.) [See غَطَشَ, below.] — غَطَشَ (S, TA,) [aor. -,] inf. n. غَطْشٌ, (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.) And غَطَشَ الْبَصَرُ [The eye, or sight, became weak, and affected with a shedding of tears at most times]; and so غَطَشَ, like احْمَارَ [in measure]: (TA:) and غَطَشَ عَيْنُهُ His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.)

4. اغْطَشَ: see 1, in two places. — اغْطَشُوا They entered into, or upon, the darkness [of night]. (TA.) — اغْطَشَ اللَّهُ اللَّيْلَ God made the night dark. (Fr, S, A, K.)

5: see 1, last sentence.

6. تَغَاطَشَ عَنْهُ He feigned himself negligent, or heedless, of it; (Abou-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تَغَاطَشَ; (Abou-Sa'eed;) and [app. in like manner] تَغَاطَشَهُ: (IAar, TA in art. عَمَشَ:) or he feigned himself blind to it; either in the eyes or intellectually; syn. تَعَامَى. (TA.) You say also, مَرَرْتُ بِهِ فَتَغَاطَشَ [I passed by him and he feigned himself heedless, or blind]. (A.)

11: see 1, last sentence.

غَطَشَ i. q. سَدَفَ [app. meaning The darkness, or blackness, of night]: (As, A, TA:) Abou-Turáb, (L,) or AZ, (TA,) makes it to be after the غَشَ: (L, TA:) and غَطَّاشٌ also signifies the darkness and confusedness of night. (TA.) — Also Weakness of sight, with a shedding of tears at most times: (K:) or an affection resembling this. (S, TA.)

غَطَشَ: see غَطَشَ, in two places.

فَلَاةٌ غَطَشِي (As, A'Obeyd, Kr, S, A,) or غَطَشَا (O, K,) if from غَطَشَ اللَّيْلَ, originally [and properly] like عَمِيَاءَ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطَشَانٌ occurred, as meaning "dark," it would

be a fem., written [غَطْشَى] with ي, (O, TA,) or both forms, without and with medd, (TA,) *A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (Aq, A'Obeyd, A, TA;) where one cannot find the right way. (Aq, A'Obeyd, S, K, TA.)* You say, رَكَبْنَا فَلَاةَ غَطْشَى وَنَحْنُ كَرَمَالِيَا عَطْشَى [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

عَطْشَى: see غَطْشَى.

غَطْشَى: see what next follows.

غَطْشَى Dark; applied to night; as also غَطْشَى and غَطْشَى: [fem. غَطْشَاءَ: see غَطْشَى:] and غَطْشَى, an inf. n. [of غَطْشَى] used as an epithet, signifies the same, applied to sight. (TA.) — Also A man having the affection of the eyes termed غَطْشَى; (S, TA;) as also غَطْشَى: (TA:) fem. of the former غَطْشَاءَ. (S, TA.)

تَغَطَّيْشَى: see the next preceding paragraph.

مَتَغَطَّيْشَى Feigning blindness to a thing. (S.) [See 6.]

غطف

أَمْلَاطُ Ampleness of the means, or circumstances, of life: (S, O, K:) like غَضَفٌ. (O.) — And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطْفٌ: (TA:) or abundance of the hair of the eyebrow: (K:) said by Ish to be syn. with وَطْفٌ: (TA:) but by IDrd said to be the contr. of وَطْفٌ, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غَضَفٌ.]

[غطفان, in a note to "Abulf. Ann." i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطْطَا.]

مَصِيدَةٌ A [or snare, trap, gin, or net]: a dial. var. of عَاطُوفٌ [q. v.]. (TA.)

أَمْلَاطُ A life (عَيْشٌ) ample in its means, or circumstances: like أَمْلَاطُ. (S, O.) — And syn. with أَمْلَاطُ in relation to the edges of the eyelids [Having what is termed غَطْفٌ as meaning وَطْفٌ]. (TA.)

غلط

1. يَوْمَنَا هَذَا غَطَلَتِ السَّمَاءُ (JK, O, K) and أَغْطَلَتِ, (JK, O, K,) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجَنٌ [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but containing no rain,] has overspread. (O, K.)

— And غَطَلَتِ اللَّيْلُ, aor. -, (K, TA,) inf. n. غَطْلٌ, (TA,) The darkness of the night became confused. (K, TA.)

4: see the preceding paragraph.

Q. Q. 1. غَطْلٌ, (O, K, TA,) with the ط before the ي, (K, TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his veal. (O, TA.) — And غَطْلٌ, (O, TA,) thus correctly in the following senses, accord. to the K غَطْلٌ, but this is a mistake, (TA,) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَطْلٌ. (TA.) — And غَطْلٌ الْقَوْمُ فِي الْحَدِيثِ The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطْلٌ, which is said in the TA to be a mistake.]

Q. Q. 4. اِغْطَالَ It became heaped up, or it mounted, one part upon another: (A'Obeyd, O, K, TA:) and so اِغْطَالَ, mentioned by IK†: (TA:) the former verb occurs in a verse of Ḥassán Ibn-Thábit, said of the sea. (O, TA.) — And, said of the heat, It rose, or became raised. (R, TA.)

غَطْلٌ is pl. of غَطْلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ḥam p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AḤn, TA;) and a collection of [the common tamarisks, called] طَرْفَاءَ; (K, TA;) as AḤn says on one occasion. (TA.) — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ḥam p. 213 [q. v.].) — And غَطْلٌ حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا الشَّحَى signifies كَهَيْتَهَا مِنْ مَغْرِبِهَا وَقَتِ الظُّلُمِ (JK, O, and so in copies of the K,) or بَعْدَ الظُّلُمِ, (accord. to the text of the K in the TA,) or وَقَتِ الْعَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عصر (q. v.): الظُّلُمِ is probably an old mistranscription.] — Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَطْلَةٌ, last explanation.] — And The cat: (K, TA:) as also غَطْلٌ: on the authority of Kr. (TA.)

غَطْلَةٌ: see غَطْلٌ. — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAq, TA.) — And Darkness; as also غَطْلٌ; (K;) or the latter

signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.] And The intricate and confused blackness of night: (S, O, K:) or غَطْلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيَاطِلٌ. (TA.) — Also A confusion, or mixture, of cries or shouts or noises; (S, O, K;) and so غَطْلٌ: (IDrd, O, K:) غَطْلَاتٌ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — And The overpowering influence of drowsiness: (O, K:) [or so غَطْلٌ نَعَاسٍ: pl. غَيَاطِلٌ: one says, رَبَّيْتَهُ غَيَاطِلُ النَّعَاسِ meaning i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — And The means of happiness of the present world or state of existence: (K:) or غَيَاطِلُ الدُّنْيَا means those means of happiness: (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies الْمَالُ الْمُطْعَى [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds الْمَطْعَى to be an epithet applied to the cow as signifying "having a youngling," which is termed طَغِيًا or طَغِيًا, (like الْبَعِجَلُ signifying "having a calf," which is termed عَجَلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands, and would explain, الْمَالُ الْمُطْعَى as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَطْلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغَا, aor. يَطْغُو, signifying أَشْرَفَ فِي الظُّلُمِ, as it seems to be at first sight; but from طَغَتْ said of the بَقَرَةٌ وَخْشِيَّةٌ, signifying صَاحَتْ, the like of which is also said of the ثَوْر. (TA.) — غَطْلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيَاطِلٌ: (S, O:) accord. to AO, the بَقَرَةٌ وَخْشِيَّةٌ [or bovine antelope]: (S, O:) Th says that it signifies the بَقَرَةٌ [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَطْلٌ, last explanation but one.]

غَطْلٌ: see غَطْلَةٌ, first quarter, in two places.

رَوْضَةٌ q. غَوَاطِلَةٌ [generally meaning A meadow]. (IAq, O, K.)

شَجَرٌ مُغْطَلٌ Dense, or tangled, trees. (JK.

[See also غَطِيل.] And غُصُونٌ مُغَطَّلَةٌ Soft, or tender, branches, (O, TA,) having dense leaves. (TA.)

غَطِرَ

غَطِرَ A great sea, (S, K, TA,) abundant in water; (S, TA;) and غَطِيرٌ (K, TA,) like قُرْشَبٌ (TA,) [in the CK غَطِيرٌ] signifies the same; as also غَطِيرٌ (K, TA:) one says بَحْرٌ غَطِيرٌ (S.) — And + A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says رَجُلٌ غَطِيرٌ (S.) — And A numerous company, or collective body: (K, TA:) one says جَمْعٌ غَطِيرٌ (S, TA.) And غَطِيرٌ, like قُرْشَبٌ, A large number. (TA.) [See also غَطَامٌ, in art. غَطِطَ.]

غَطِيرٌ: see the preceding paragraph, in two places.

غَطِيرٌ: see the first paragraph.

غَطِيرٌ Thick milk. (K, TA.)

غَطِطَ

Q. 1. غَطِطَ [an inf. n. of which the verb is غَطِطَ] The dashing together of the waves of the sea; as also تَغَطِطَ: (K:) you say, تَغَطِطَ عَلَيْهِ الْوَجُّ The waves dashed together upon him so as to cover him. (TA.) — And The sea's being great in the waves, and abundant in the water; as also غَطِطَ: each an inf. n. (IDrd, K, TA: but omitted in the CK.) — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, غَطِطَتِ الْقِدْرُ meaning The cooking-pot boiled vehemently; as also تَغَطِطَتِ: (TA:) and تَغَطِطَ signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — And The sounding of a torrent in a valley. (K.)

Q. 2. تَغَطِطَ, and its inf. n.: see the preceding paragraph, in four places. — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.)

غَطِطَ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.)

غَطِطَ (S, K) and غَطِطَ (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and the latter word, also, the sound of water. (IDrd, TA.) — And بَحْرٌ غَطَامٌ and غَطُومٌ and غَطِطَ A sea great in the waves, and abundant in the water. (K.) غَطَامٌ is applied in a verse of Ru-beh to a number of men [app.

as meaning + Multitudinous]. (TA voce غَطِيرٌ, by which it is followed.)

غَطُومٌ: see the next preceding paragraph.

غَطِطَ: see غَطَامٌ, in three places.

[Accord. to J, the م in the words of this article is augmentative.]

غَطَى and غَطُو

1. غَطَا الشَّيْءَ (K, TA,) first pers. غَطَوْتُ, aor. 2, (Msb,) inf. n. غَطُو; (TA;) and غَطَى الشَّيْءَ (K, TA,) first pers. غَطَيْتُ, aor. 2, (S, Msb,) inf. n. غَطَى; (S, TA;) and غَطَى عَلَيْهِ (K;) and غَطَاهُ (S, K,) inf. n. تَغَطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and غَطَاهُ; (Msb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) غَطَى عَلَيْهِ الْبِشْمَلَةُ, a phrase used by Lh, is thought by ISd to mean He covered [or enveloped] him with the [garment called] بِشْمَلَةٌ, i. e. غَطَاهُ بِهِ. (TA in art. شَمَلٌ.) — غَطَى اللَّيْلُ فَلَانًا means The night clad [or covered] such a one with its darkness; as also غَطَى. (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلُ (S, K,) aor. 2; (S, TA;) as also غَطَا, aor. 2, (S, Msb, K,) inf. n. غَطُو and غَطُو; (K, TA;) signifies The night was, or became, dark; (S, K, TA;) [and Freytag states that غَطَى is used in this sense in the Deewán of Jereer; like اغضى;] or covered, or concealed, everything with its darkness: (Msb:) or, as some say, rose, and covered, and clad, everything. (TA.) — اللَّهُمَّ أَغْطِ عَلَى قَلْبِي is a saying of the Arabs, meaning أَغْشِ [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — And one says, غَطَاهُ الشَّبَابُ, inf. n. غَطَى and غَطَى, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning أَجْسَدُ [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also غَطَاهُ. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابُ (S, K, TA, [in the CK, erroneously, الشَّابُ]) aor. 2, inf. n. غَطَى (S, K) and غَطَى, thus in the S and accord. to ISd and IKt and Sgh, but accord. to the K غَطَى (TA,) meaning امْتَلَأَ [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, K, TA.) — And غَطَتِ الشَّجَرَةُ The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غَطَى;) like أَغْطَتِ. (K, TA.) — And غَطَا (S, K, TA,) and غَطَى (TA,) The water rose, or rose high, (S, K, TA,) and became

abundant. (TA.) And غَطَا عَلَى الشَّيْءِ is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غَطِيَانُ الْبَحْرِ signifies The overflowing of the sea, or great river. (TA.) — And غَطَتِ النَّاقَةُ (K, TA,) inf. n. غَطَى (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — And غَطَاهُ فَعَلْ بِهِ مَا غَطَاهُ [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for غَطَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA.) [See also a similar explanation of غَطَاهُ in the first paragraph of art. شَرَى.]

2: see the preceding paragraph, in four places.

4: see 1, in three places. — اغْطَى الْكَرْمُ The grape-vine had the sap running in it, (K, TA,) and increased. (TA.)

5. تَغَطَى بِهِ (S, MA) He was, or became, covered with it; [or he covered himself with it;] namely, his garment [&c.]; (MA;) [and so اغْطَى; for] اغْطَى signifies the same as تَغَطَى. (K.)

8: see what next precedes.

إِنَّهُ لَذُو غَطَوَانٍ Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.)

غَطَا A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Msb, K:) or a thing by which, or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered; so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as a قَبْقُوعٌ [meaning cover, or lid,] and the like thereof; like as the غَشَاءُ is of clothing and the like thereof: (TA:) or the cover, or lid, of a cooking-pot or the like: (MA:) pl. أَغْطِيَةٌ: (Msb, TA:) it is [said to be] from the phrase غَطَى اللَّيْلُ. (Msb.) — And it is metaphorically applied to denote Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حَدِيدٌ]. (TA.)

غَطَايَةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غِلَاةُ [q. v.] and the like: (K, TA:) [it is said that] the ي therein is substituted for و. (TA.)

غَاطَ [act. part. n. of 1, Covering, or concealing, &c. — And hence,] لَيْلٌ غَاطٌ Dark night: or night rising, and covering, and clothing, everything. (TA.) — And شَجَرَةٌ غَاطِيَةٌ A tree having long branches, spreading over the ground, so that

it covers what is around it. (TA.) — And مَا غَطِيَتْ Abundant water. (TA.)

غَاطِيَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. عَجَب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.): or a grape-vine having many نَوَامٍ, i. e. branches. (T and TA in art. نَمَى.)

مَغْطَى A thing covered, or concealed, &c. (TA.) — [Hence] one says, هُوَ مَغْطَى الْقِنَاعِ, meaning † He is obscure in respect of reputation. (TA.)

مَغْطَاة i. q. مَغْبَاة [meaning A pitfall covered over with earth]. (TA in art. غَبَى, q. v.)

غف

5. غَفَّهَ He took the غَفَّة [i. e. what was sufficient for his subsistence] thereof. (TA.) — See also what next follows.

8. اغْتَفَتِ الْفَرْسُ, (S,) or الدَّابَّةُ, (O, K,) inf. n. اغْتِفَاتٍ, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] رَبِيع; (S, O, K;) as also † تغفَّت: (TA:) or [in the K “and”] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغْتَفَتِ الْبَالُ, (S,) or اغْتَفَّ, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And اغْتِفَاتٍ signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. غَث.] — اغْتَفَفْتُهُ I gave him somewhat, little in quantity. (O, K.)

غَفَّ Such as has become dry of the leaves of غُفَّ [or juicy herbage (in the CK رُطْب)]: (O, K:) as also قَفَّ. (TA.)

غَفَّة A sufficiency of the means of subsistence: (S, O, K:) like غَفَّة and غَبَّة. (O in art. غَث.) See an ex. in a verse cited voce طَبَعَ. — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — And A portion remaining of the contents of a vessel and of an udder. (TA.) — And The mouse; because it is sufficient food for the cat. (IDrd,* O,* K.)

غَفِيْفَةٌ Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.)

جَاءَ عَلَى غَفَانِهِ He came at the time thereof: (O, K:) so says Ibn-'Abbād: (O:) or (K) it is correctly عَفَانِهِ, with the unpointed ع, (O, K,) originally أَفَانِهِ. (O.)

غفر

1. غَفَرَهُ, aor. -, (K,) inf. n. غَفَّرَ, (S, Mgh, Mṣb,)

He covered, veiled, concealed, or hid, it; (S, Mgh, Mṣb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Mṣb.) — [Hence]

غَفَرَ الشَّيْبَ بِالْخَضَابِ He covered, or concealed, the white, or hoary, hair with dye; (K;) as also † غَفَرَهُ. (TA.) — And غَفَرَ النَّعَاقَ, (S, K,) فِي الْوَعَاءِ, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also † غَفَرَهُ. (K.) — [Hence also] غَفَرَ لَهُ ذَنْبَهُ, (S, Mṣb,* K,) aor. -, (K,) inf. n. مَغْفِرَةٌ, (S, K,) or this is a simple subst., (Mṣb,) and غَفَرَانُ and غَفْرٌ (S, Mṣb, K) and غُفُورٌ (Lh, K) and غَفِيرٌ and غَفِيرَةٌ, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Mṣb, K;) as also † غَفَرَ لَهُ مَا صَنَعَ or غَفَرَ لَهُ غَفْرَانُ and مَغْفِرَةٌ, on the part of God, signify the preserving a man from being touched by punishment: and sometimes غَفَرَ لَهُ signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أَسْأَلُكَ الْغَفِيرَةَ وَالنَّاقَةَ الْغَزِيرَةَ وَالْعِزَّ فِي الْعَشِيرَةِ فَإِنِّي أَسْأَلُكَ عَلَيْكَ بِسِيرَةٍ [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with غَفِيرَةٌ.] — In the following saying of Zuheyr, the verb is used tropically:

أَضَاعَتْ فَلَمَّ تَغْفَرُ لَهَا غَفْلَاتَهَا

meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — غَفَرَ الْأَمْرَ بِغَفْرَتِهِ, (S,* K,) and † بِغَفِيرَتِهِ, (K,) aor. -, (S,) [lit. He covered the affair with its cover,] means † he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And † اغْتَفَرَهُ perhaps signifies the same: see مَرْتَابٌ, in art. رَاب.] — غَفِرَ, aor. -, (S, K,) inf. n. غَفْرٌ, (S,) It (a garment, or piece of cloth,) became villous; as also † اغْفِرَارٌ, (S, K,) inf. n. غَفْرَارٌ. (S.) — غَفَرَ, (S, K,) aor. -, inf. n. غَفْرٌ, (S,) It (a wound) became recrudescient; or reverted to a bad, or corrupt, state; (S, K;) as also غَفِرَ, [of which see another meaning in what follows,] aor. -, inf. n. غَفْرٌ. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غَفَرَ signifies likewise He (a sick person) relapsed into disease, after convalescence; as also غَفِرَ: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — غَفِرَ said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — غَفَرَ الْجَلْبُ السُّوقَ, (K, TA,) aor. -, inf. n. غَفْرٌ, (TA,) means

رَخَصَ [more correctly رَخَصَ] i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.)

2. غَفَرَهُ He said غَفَرَ اللَّهُ لَهُ [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.)

4. اغْفَرَتْ: see 1, in two places. — اغْفَرَتْ It (land) produced somewhat of غَفْر, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA.)* — And It (land) produced its مَغَافِيرَ [pl. of مَغْفُورٌ, q. v.]. (IAth, O, L, TA.) And اغْفَرَتْ It (the [species of tree, or shrub, called] رَمَثٌ, S, and the عُرْقُطُ, [&c.,] TA) exuded, or produced, its مَغَافِيرَ. (S, TA.) — Also, i. e. اغْفَرَتْ, [from غَفْرٌ, q. v.,] She (a mountain-goat) had a young one, or young ones. (O, TA.) — And اغْفَرَتْ النَّخْلُ The palm-tree had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeeneh term الْغَفَا [or الْغَفَى]. (O, TA.)

5. تَغَفَّرَ and تَغَفَّرَ He gathered what is called مَغْفُورٌ and مَغْفُورٌ [see the latter of these two words]. (S, K.) He who says مَغْفُورٌ says تَغَفَّرَ, and he who says مَغْفُورٌ says تَغَفَّرَ, We went forth to gather مَغْفُورٌ, or مَغْفُورٌ, from its trees. (S.)

6. تَغَفَّرَا They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.)

8: see the first paragraph, in two places.

10. اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ, (Mṣb,) and اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ, (S,) and اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ, (K,) He begged of God forgiveness, or pardon; (Mṣb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.)

11: see the first paragraph.

Q. Q. 2. تَغَفَّرَ: see 5, in two places.

غَفْرٌ: see غَفْرٌ, in two places. — See also غَفْرٌ. — Also The belly. (K.) — And A certain thing like the [sack called] جَوَالِقُ. (K.) — And الْغَفْرُ is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not φ and κ, as supposed by Freytag, who refers to Ideler's “Untersuch.” pp. 169 and 288, but) ι and κ and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.)

غَفْرٌ The young of the mountain-goat; (S, K;) as also غَفْرٌ; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] أَغْفَارٌ and [of mult.] غَفَرَةٌ (S, K) and غُفُورٌ (Kr, K:) the female is termed غَفْرَةٌ: and it is said that غَفْرٌ is an appellation of one and of a pl. number: the

(حَلَقَ, or حَلَقَ, as in different copies of the K,) which an armed man, (K,) or a man, accord. to some lexicons, (TA,) wears in the manner of a قِنَاع; as also مَغْفَرَة and غَفَارَة (K:) accord. to ISh, the مَغْفَر is a piece of mail (حَلَقَ) which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the قَلَنْسُوَة, except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this مَغْفَر hangs down upon the shoulders: sometimes, also, the مَغْفَر is [a covering for the head] made of دِيْبَاج [i. e. silk brocade], and of [the cloth called] خَزْ [q. v.], beneath the helmet: accord. to "the Book of the Coat of Mail and the Helmet," by AO, مَغْفَر and غَفَارَة are names applied to a portion of mail [forming a head-covering], which is also called تَسْبِغَة [q. v.]; and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with دِيْبَاج or خَزْ or [the kind of silk stuff called] بَزْبُون; and they stuff it with something (حَشَوْهَا بِمَا كَانَ); and sometimes they make above it a قَوْس [or tapering top] of silver &c.: (TA:) the term مَغْفَر is also applied to the helmet itself. (Mgh.) — See also مَغْفُور, in three places.

مَغْفَرَة: see مَغْفَر, in two places.

مَغْفَار: see the next paragraph, in two places.

مَغْفُور (AA, T, S, K, &c.) and مَغْفَر (Ks, T, S, K) and مَغْفَرَة and مَغْفَارَة and مَغْفِير (K) i. q. مَغْنُور; (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رُمْت, and sometimes of the عَشْر and the عَرُط and the ثَمَار and the سَلَر and the طَلَح &c.; (S;) the gum of the رُمْت and عَرُط; (T;) the gum that is found upon the رُمْت, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رُمْت, resembling دَبْس in its colour; (ISh, in explanation of the pl. مَغْفِير;) a gum that flows, or exudes, from the عَرُط, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِف, exuded by the عَرُط, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, مَغْفَار is applied to the gum of the إِجَاصَة: and some say that مَغْفَر is applied to gum of a round shape; مَغْفُور to that which is in shape like a finger; and ذُوب to that which flows upon the ground: and مَغْفَر is also applied to a twig of a gum-tree, from which [for بِهِ (with which), in the TA, I read مِنْهُ] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مَغْفُور and مَغْفَار and مَغْفِير] مَغْفِير, (T, S, K,) and [of مَغْفَر and مَغْفَرَة] مَغْفِير: (K:) it is also said that مَغْفِير is applied to a kind of sweet honey, like رُب, except that it is white. (TA.) [Hence the saying,]

هَذَا الْجَنَى لَا أَنْ يَكْدَّ الْمَغْفَرُ

[This is gathering, not the scraping off مَغْفَر]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.]

مَغْفِير: see the next preceding paragraph.

أَرْضُ مَغْفُورَة Land containing [trees producing] مَغْفِير. (IDrd, K.) [See مَغْفُور.]

غفص

3. مُغَافَصَة (S, A, Mgh, K,) inf. n. مُغَافِصَة and غَافِص (TA,) He came upon him suddenly, or unexpectedly; (A, Mgh, K;) he took him at unawares, (S, Mgh, K,) and did an evil action to him. (TA.) — Hence the saying, (Mgh,) أَخَذْتُهُ مُغَافِصَة (A, Mgh, TA) I took it (a thing, Mgh) striving to overcome. (Mgh, TA.)

غَافِصَة A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, K, T:) pl. غَوَافِص. (A.) You say, وَقَالَ اللَّهُ غَوَافِصَ الدَّهْرِ [May God preserve thee from the sudden, or unexpected, calamities of time, or fortune]. (A.)

غفل

1. غَفَلَ عَنْهُ (S, O, Mgh, K,) aor. -, (S, O, Mgh,) inf. n. غَفُول (S, O, Mgh, K) and غَفْلَة (S, O, Mgh,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غَفْلَان, said in the K to be a simple subst.; and MF says that غَفَلَ, aor. -, of which غَفَلَ, mentioned in the K as a subst. syn. with غَفْلَة, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (Mgh;) namely, a thing: (S, O, Mgh;) or he neglected it; and was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it: (K:) and sometimes it is used as meaning he neglected it [intentionally], leaving it, and turning away: (Mgh;) and غَفَلَ signifies the same as غَفَلَ عَنْهُ: or غَفَلَ signifies صَارَ غَافِلًا [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and غَفَلَ غَفْلَة signify وَصَلَ الْفِعْلَ إِلَى and غَفَلَ غَفْلَة, which latter phrase is the more usual, mean "he made the verb transitive": (K:) or غَفَلَ غَفْلَة signifies he neglected it (i. e. a thing) though remembering it. ('Eyn, Sb, S, O, Mgh.) It is said in a trad., مَنِ اتَّبَعَ الصَّيْدَ غَفَلَ, i. e. He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful [&c. of other things]. (TA.)

2. غَفَلَ, inf. n. تَغْفِيل, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Mgh.) — See also 4. — التَّغْفِيل signifies [also] The sufficing one's companion [in respect of an affair] when he who is the object thereof is unmindful, unoccupied [in mind, or actually,] by anything. (ISk, K, TA.) [You say, غَفَلَ صَاحِبَهُ meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] — And غَفَلَ (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, (Mgh, O, K,) namely, a thing. (Mgh, O.)

3. غَافَلَ [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce سَاهَاه, q. v., in art. سبو.)

4. اغْفَل: see 1, in three places. — [Hence,] one says, مَا اغْفَلَهُ عَنْكَ شَيْءٌ [app. lit. signifying How unmindful of thee is he as to anything! and therefore virtually] meaning dismiss doubt [from thee respecting him as to anything]. (TA. [See further explanations of it voce شَيْء.]) — And اغْفَلَهُ He made him to be unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, O, TA;) namely, a thing. (S.) [Or] اغْفَلَهُ signifies He, or it, smote him, or lighted on him, he (the latter) being غَافِل [i. e. unmindful, &c.]: or he made him to be غَافِل: or he called him, or named him, غَافِل: and in like manner غَفَلَ, inf. n. تَغْفِيل (TA:) or تَغْفِيل signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — And اغْفَلَهُ signifies also He asked him [for, or respecting, a thing] in the time of his occupation, not waiting for the time of his freedom therefrom. (TA.) — And اغْفَلَ الدَّابَّةَ He left the beast unbranded; did not brand it. (S, O.)

5. تَغْفَلَ as intrans.: see 6, in two places. — تَغْفَلَ He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Mgh;) as also تَغَافَلَ (S, O,) and استَغْفَلَ (TA:) تَغَافَلَ [as trans.] in this sense [without a prep.] is a mistake. (Mgh.)

6. تَغَافَلَ He feigned himself unmindful, forgetful, neglectful, heedless, or inadvertent; not being so really. (Mgh.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also تَغْفَلَ (K:) or the former has this meaning: but تَغْفَلَ signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تَغَافَلَ عَنْهُ: see 5. It means [also] He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.)

10. استَغْفَلَ: see 5.

غَفْل Land without cultivation: (K:) or without any way-mark: (Mgh:) or without any way-mark and without cultivation: (S, O:) or not rained upon: (Ks, S, O:) or unknown; in which is no known trace, or vestige: and, accord. to the

M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. أَغْفَالٌ (S, TA.) *syn. with مَوَاتٌ* [q. v.]: (S:) and Lh mentions the phrase *أَرْضُ أَغْفَالٍ*, as though they made every portion thereof to be what is termed *غُفْلٌ*: and *بِلَادُ أَغْفَالٍ*, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — And A gaming-arrow (*قِدْحٌ*) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says *قِدَاحُ غُفْلٍ*, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] *الْبَصْرُ*; the next, *الْمُضَعَفُ*; the next, *الْبَيْحُ*; and the next, *السَّيْفُ*. (TA.) — And A beast (*دَابَّةٌ*) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and *غُفْلٌ* is a dial. var. thereof, or is used by poetic license: the pl. is *أَغْفَالٌ*. (TA.) The pl. (*أَغْفَالٌ*) is also applied to Camels, or cattle, (*نَعِيرٌ*), that yield no milk. (TA.) — And A *مُضَفَّ* [or copy of the *Kur-án*] bare of the [signs called] *عَوَاشِرُ* [pl. of *عَاشِرَةٌ* q. v.] and the like of these. (TA.) — And A book, or writing, [that is anonymous] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. *أَغْفَالٌ*. (TA.) — Also A man inexperienced in affairs. (S, O, Mṣb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — And The fur (lit. furs, or soft portions of hair, *أَوْبَارُ*, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.)

غُفْلٌ: see *غَفْلَةٌ*. — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; *syn. كَثِيرٌ رَفِيعٌ*: (O, K:) [or the latter word is correctly *رَفِيعٌ*, (so in the TK,) i. e. ample, and pleasant or good, as applied to the means of subsistence:] and a state of *ampleness* of the means of subsistence: (O, K:) thus in the saying, *هُوَ فِي غُفْلٍ مِنْ عَيْشِهِ* [He is in a state of ampleness in respect of his means of subsistence; app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.)

غُفْلٌ: see *غُفْلٌ*, latter half.

غَفْلَةٌ the subst. from *غَفَلَ* (ISd, K,) or it is an inf. n. (S, O, Mṣb, TA) and also a simple subst., (TA,) or the subst. is *غَفْلَةٌ*, with fet-ḥ to the ف,

to distinguish it from the inf. n.; (Mṣb;) as also *غُفْلٌ* (ISd, K,) or this may be the inf. n. of *غَفَلَ*, mentioned above as a dial. var. outweighed in authority; (TA;) and *غُفْلَانٌ* (K,) or this may be an inf. n. like *كُفْرَانٌ*, and it may be a simple subst.; (TA;) *Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence*; (Mṣb, K;) [the state in which is] absence of a thing from the mind of a man; and *unmindfulness, or forgetfulness*: and sometimes, *intentional neglect*: (Mṣb:) or *غَفْلَةٌ* signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakā, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Harāllee, TA:) or, accord. to Er-Raghib, *negligence occurring from littleness of consideration and of vigilance*: or, as some say, the following the soul in that which it desires. (TA.) [*فِي غَفْلَةٍ* In a state of unmindfulness &c., and *عَنْ غَفْلَةٍ* in consequence of unmindfulness &c., may often be rendered at unawares.]

غَفْلَةٌ: see the next preceding paragraph.

غُفْلَانٌ, or *غُفْلَانٌ*: see *غَائِلٌ*.

غُفْلَانٌ: see *غَفْلَةٌ*.

غُفُولٌ A she-camel that does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.)

غَائِلٌ [and *غُفْلَانٌ*, or *غُفْلَانٌ*, *Unmindful, forgetful, neglectful, heedless, or inadvertent*: and the former, sometimes, *intentionally neglecting*: pl. of the former *غُفُولٌ* and *غُفْلٌ*. (K.)

مُغْفِلٌ Possessing camels not branded. (TA.)

مَغْفَلَةٌ The *عَنْفَقَةُ* [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjājee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., *عَلَيْكَ بِالْمَغْفَلَةِ* [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed *وَضُوءٌ*. (TA.)

مُغْفَلٌ [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Mṣb, K.)

غنى and غفو

1. *غَفَا*, and *غَفَى*: see 4. — *غَفَا* (K, TA,) inf. n. *غَفُو* (TA,) also signifies *It (a thing, TA) floated upon the water*. (K, TA.) — *غَفَى الطَّعَامُ*, aor. -, (K, TA,) inf. n. *غَفَى* (TA,) *He cleared the wheat of what is termed غَفَى*, i. e. a thing such as [the noxious weed called] *زُرَّانٌ* [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also *اغْفَى*. (K, TA.)

4. *اغْفَى* (S, Mṣb, K, &c.) inf. n. *اغْفَاةٌ*; (S, Mṣb;) and *غَفَا* (K,) first pers. *غَفَوْتُ* (S, Mṣb,) inf. n. *غَفُو* and *غَفُو* (K;) the latter verb said by

ISd to occur in the trad., (TA,) but disallowed by ISk (S, Mṣb, TA) and by others, (Mṣb,) and said by Az to be rare; (Mṣb, TA;) *He slept*: (S, K:) or *he slept a light sleep*: (Mṣb, TA:) or *he was, or became, drowsy, or heavy with sleepiness*; as also *غَفَى*, aor. -, inf. n. *غَفِيَةٌ*. (K.) — And *اغْفَى* *He (a man, TA) slept upon what is termed غَفَى*, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAqr by Az, and by Sgh as from AA. (TA.) — And *اغْفَى الطَّعَامُ* *The wheat was abundant in its نُخَالَةٍ*, accord. to the copies of the K, but more properly its *نُفَايَةٍ* [i. e. refuse]. (TA.) — See also 1. — *اغْفَى الشَّجَرُ* *The trees hung down their branches*. (IKtt, TA.)

7. *انْغَفَى* *It (a thing, TA) became broken*. (K, TA.)

غَفِيَةٌ and *غَفْوَةٌ* and *غَفِيَةٌ* (K, TA) and *غَفِيَةٌ* and *غَفِيَةٌ* (Sgh, TA) *A زُبِيَّةٌ* [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.)

غَفَى *The refuse that is taken forth from wheat, and thrown away*, (Fr, S, TA,) such as [the noxious weed called] *زُرَّانٌ* [q. v.]; (S;) a thing that is in wheat, such as *زُرَّانٌ*, (K, TA,) and other refuse: (TA:) or the straw [thereof]: (K, TA:) accord. to IAqr, the bad, that is thrown away, of wheat; as also *غَفَاةٌ*. (Az, TA.) — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or *غَفَاةٌ*, (thus in the copies of the K followed in the TA,) i. q. *غُفْلَةٌ* [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — And *Fragments, or broken portions, of wheat*: (K, TA:) or the stalks thereof. (TA.) — And A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless. (S [in which the word thus expl. is *غَفَى*] and TA.) And A thick crust that comes upon unripe dates: [see 4 in art. *غُفْرٌ*:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts. (TA.) — And A disease incident to straw, rendering it bad. (TA.) — Also *Such as they drive away, or expel, of their camels*. (K, TA.) — And *غَفَى* signifies also *The bad of anything*. (TA.) — And *The low, vile, mean, or sordid*; or the lower, viler, &c.; or the refuse, or rabble; of mankind. (TA.)

غَفْوَةٌ A light sleep: occurring in the traditions. (TA.) — See also *غَفُو*.

غَفُو: see *غَفِيَةٌ* and *غَفِيَةٌ* and *غَفِيَةٌ*.

غَفِيَةٌ, like *فَرْحَةٌ* [in measure], in the phrase *خَطَّةٌ غَفِيَةٌ*, [in which, app., the former word is *خَطَّةٌ*, and the meaning of the phrase *An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,*

is a possessive epithet, signifying **غَفِيًّا**. (TA: immediately after **غَفِيًّا** expl. as meaning the "bad" of anything.)

غَفَاً and **غَفَاً**: see **غَفِيًّا**, first and second sentences.

الْغَفَاءُ [in the CK **الْغَفَاءُ**] *The whiteness upon the حدقة [or iris of the eye], (K, TA,) i. e., that covers the حدقة.* (TA.)

إِغْفَاءُ الصُّبْحِ *The sleep of daybreak, or the first part of the day.* (TA.)

غل

1. **غَلَّ**, (S, O, K, *) aor. **غَلَّ**, (S,) inf. n. **غَلٌّ**, (K,) *He made it, or caused it, to enter, (S, O, K, *) [in the CK **أَدْخَلَ** is erroneously put for **أَدْخَلَ**], **فِي** into a thing; (O, K;) as also **غَلَّغَلَّ**, (K, *) TA,) inf. n. **غَلَّغَلَّةٌ**; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — and **غَلَّ**, (S, O, K,) aor. as above, (S,) and so the inf. n., (TK,) signifies also *It entered [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does **غَلَّغَلَّ**, (S, O, K,) and **تَغَلَّلَ**, and **تَغَلَّلَ**; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — **يَغَلُّ** said of a ram means *Penem suum inserit (يُدْخِلُ قَصِيْبَهُ) non sublatâ caudâ.* (S, O, TA.) And **غَلَّ** signifies also *Inivit (حَسًا, in some copies of the K without the hem-zeh,) feminam: (K, TA; in which latter is added ولا يكون إلا من ضخم [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAsr. (TA.) — **غَلَّ الثُّغْنُ فِي** *He made the oil to enter amid the roots of the hair of his head. (K.) And **غَلَّ شَعْرَهُ بِالطِّيبِ** *He made the perfume to enter amid his hair. (TA.) — And **غَلَّ لَهُ** *He made it to be unapparent to him (دَسَّهُ لَهُ), he [the latter] having no knowledge of it. (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — **غَلَّ الْمَغَاوِرُ** *He (a man) entered into the midst of the deserts, or waterless deserts. (S, O.) — **غَلَّ الْمَاءُ بَيْنَ الْأَشْجَارِ**, (S, O, K,) aor. **غَلَّ**, (S, O,) *The water ran amid the trees. (S, O, K.) And **تَغَلَّلَ فِي الشَّجَرِ** *The water entered amid the breaks, or interspaces, of the trees. (S.) — **غَلَّ الْغَلَالَةَ** *He clad himself with, or wore, the غَلَالَةُ [q. v.] (K, TA) beneath the [other] garments; because he who does so enters into it. (TA.) And **أَغْتَلَّلْتُ الثَّوْبَ** [in like manner] signifies *I clad myself with, or wore, the garment beneath the [other] garments. (K.) — **غَلَّ فَلَانًا**, (K, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck, or the hand, of such a one, the غَلَّ [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And **غَلَّ** *He had the غَلَّ put upon him. (S, TA.)*************

Bk. I.

And **غَلَّتْ يَدُهُ إِلَى عُنُقِهِ** [*I confined his hand to his neck with the غَلَّ*]. (S, O.) And **غَلَّ أُسِيرًا بِغُلٍّ** [*He confined a captive with a غَلَّ of thongs upon which was hair*]. (TA.) One says, **مَا لَهُ أَلُّ وَغُلٌّ**, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, **مَا لَهُ أَلُّ وَغُلٌّ**], a form of imprecation, (K, TA,) meaning [*What ails him?*] *may he be thrust, or pushed, in the back of his neck, and become possessed, or insane, (IB, TA in the present art. and in art. ال,) and therefore have the غَلَّ put upon him.* (TA in the present art.) And **غَلَّتْ يَدُهُ إِلَى عُنُقِهِ** [sometimes] means *His hand was withheld from expenditure.* (TA.) — **غَلَّ**, (S, K,) aor. **يَغَلُّ**, inf. n. **غَلٌّ**, said of a man, (S,) *He was, or became, thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.) — And **غَلَّ** said of a camel, (S, O, K,) originally **غَلَّلَ**, (MF, TA,) aor. **يَغَلُّ**; and **غَلَّ** also; *He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside: (K:) or he did not fully satisfy his thirst; (S and O in explanation of the former, and TA in explanation of both;) and **غَلَّتْ** is said of camels in like manner, agreeably with this last explanation: (K:) and **أَغْتَلَّتْ** is also said of sheep or goats, (K, TA,) signifying *they thirsted.* (TA.) — **غَلَّ صَدْرُهُ**, aor. **يَغَلُّ**, (S, O, K, TA, [in the CK, erroneously, **يَغَلُّ**], with kesr, (S, O,) inf. n. **غَلٌّ**, with kesr, (O,) *His bosom was, or became, affected with rancour, malevolence, malice, or spite: (S, O, K:) and with dishonesty, or insincerity. (S, O.) [See also **غَلَّ**, below.] It is said in a trad., **يَغَلُّ عَلَيْهِمْ قَلْبُ الْمُؤْمِنِ**, i. e. [There are three habits, **غَلَّ** being understood, these, as is said in the O, being "the acting sincerely towards God," and "giving honest counsel to those in command," and "keeping to the community" of the Muslims,] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right; (S, O;) a saying of the Prophet; thus related by some: accord. to others, **يَغَلُّ**, (S, O,) with damm to the ي, (O,) which is from the meaning expl. in the next sentence here following. (S, O.) — **غَلَّ**, (S, Mgh, O, Mṣb, K,) aor. **يَغَلُّ**, (S, O,) inf. n. **غُلُونٌ**, (S, Mgh, O, Mṣb, K,) *He acted unfaithfully; as also **أَغَلَّ**: (S, O, Mṣb, K:) or thus the latter, (S, Mgh, O, Mṣb, K,) accord. to ISk (S, Mṣb) and A'Obeyd, (S,) in a general sense; (Mgh, Mṣb;) and he became unfaithful: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, Mṣb, K;) you say, **غَلَّ مِنَ الْمَغْنَمِ** meaning **حَانَ** [i. e. *He acted unfaithfully in taking from the spoil, or booty*]; (S, O;) or meaning *he acted unfaithfully in relation to the spoil, or booty: (Mgh:) or **غَلَّ**,******

(IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. **غُلُونٌ**, (IAth, TA,) or **غَلَّ**, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole; and was unfaithful in respect of a thing privily; and such conduct is termed غُلُونٌ because, in the case thereof, the hands, or arms, have the غَلَّ [q. v.] put upon them: (IAth, TA:) or it signifies also he took a thing and hid it amid his goods; and it occurs in a trad. as meaning he took a شِمْلَةٌ privily. (Mgh.) It is said in the Kur [iii. 155], **وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ** and **أَنْ يَغُلَّ**, accord. to different readers; the former meaning [*And it is not attributable to a prophet] that he would act unfaithfully; and **يَغُلَّ** meaning, [agreeably with an explanation of **أَغَلَّ** in the K,] that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (S, O, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, **أَغَلَّ الرَّجُلُ** means **وَجَدَهُ غَالًا**;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. **لَا إِغْلَانٌ وَلَا إِسْلَانٌ** i. e. *There shall be no acting unfaithfully nor stealing: or there shall be no act of bribery [nor stealing]: (S, O:) or, as some say, there shall be no aiding another to act unfaithfully [&c.]. (TA.) — **غَلَّتْ لِلنَّاقَةِ** *I fed the she-camel with غَلِيلٌ i. e. date-stones mixed with [the species of trefoil called] قَتَّ.* (S, O, TA.) — **غَلَّ فِي الْإِهَابِ**: see **الْإِهَابِ**; **غَلَّ** **عَلَى الشَّيْءِ**, inf. n. **غَلٌّ**; and **أَغَلَّ**; *He was silent at the thing: and also he was intent upon the thing. (TA.)****

2. **بِالْغَالِيَةِ**, (S, O,) **غَلَّلَ بِحَيْتِهِ**, (K,) *He perfumed him, (S, O, K,) or daubed, or smeared, his beard, much, (O,) the teshdeed denoting muchness, (S, O,) with غَالِيَةً: (S, O, K:) and **تَغَلَّلَ** and **أَغْتَلَّلَ** and **تَغَلَّلَ** *He perfumed himself with غَالِيَةً: (K:) Lh mentions تَغَلَّى بِالْغَالِيَةِ, which is either from the word غَالِيَةً or originally تَغَلَّلَ, in the latter case being like تَغَلَّتْ for تَغَلَّتْ, but the former is the more agreeable with analogy: accord. to Fr, one says, **تَغَلَّتْ** **بِالْغَالِيَةِ**, and not **تَغَلَّتْ**: (TA:) As held **تَغَلَّتْ** from الغالية to be allowable if meaning *I introduced the غالية into my beard or my mustache; (S, O;) and the like is the case with respect to **غَلَّتْ بِهَا لِحْيَتِي**: (S:) accord. to Lth, one says, from الغالية, **غَلَّتْ** and **غَلَّتْ** and **غَلَّتْ**. (TA. [See also 1 in art. غلف; and see art. غلى.]***

4. **أَغَلَّ إِبِلَهُ**, (K,) inf. n. **إِغْلَانٌ**, (TA,) *He watered his camels ill, so that they did not satisfy their thirst: (K, TA:) or he brought, or sent, them back from the water without satisfying their thirst: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on*

the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.]) — And اغل signifies also اغتلت غنمه (O, K) [accord. to the TA as meaning *His sheep, or goats, thirsted*: but this I think doubtful: see 8]. — اغل and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اغلت الضيعة (Mgh, Mṣb, K, [in the CK غلت,]) and الضياع (S, O, K,) from الغلة (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غلة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Mṣb:) or yielded غلة: (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — And اغل meaning بلغت غلتهم [i. e. The غلة of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غلة brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غلة. (TA.) — And غل على عياله Such a one brings the غلة to his family, or household. (S, O.) — اغل الوادي The valley gave growth to what are termed غلآن (S, O, K,) pl. of غل. (TA.) — اغل في الإهاب (S, O,) He (a butcher) left some of the flesh sticking in the hide, in stripping it off: (S, O:) or he took some of the flesh and of the fat [in the hide] in the skinning: (K:) and اغل في الإهاب he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning: a dial. var. of اغل. (TA.) — And accord. to AA, الإغلال signifies The milking of the she-camel when milk remains [app. afterwards] in her udder. (O.) [Perhaps the meaning is The leaving some remaining in the udder on the occasion of milking.] — اغل الخطيب The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) — اغل بصره (S, O,) or البصر (K,) He (a man, S, O) looked intensely, or intently. (S, O, K.) — See also 1, last sentence. — اغلال signifies also The making an overt, or open, hostile, or predatory, incursion. (TA.) — And The clothing oneself with, or wearing, a coat of mail. (TA.)

5: see 1, first sentence: — and see also 2, in three places.

7: see 1, first sentence.

8. اغتلت الثوب: see 1, former half. — اغتلت الشراب I drank the beverage. (K.) — له أريضة: see 10. — اغتل said of a camel, and اغتلت said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اغتل بالغالية: see 2. — اغتلت said of sheep or goats, They became affected with the disease termed غل [q. v.]. (O, K.)

10. استغلل signifies The desiring, or demanding, or [tasking a person,] to bring غلة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PS.) One says,

استغل عبده, meaning He tasked his slave to bring غلة to him. (S, O, K. [In the explanation in the CK, يغل is erroneously put for يغل.]) — And The taking, or receiving, [or obtaining,] of غلة: (PS:) or the bringing of غلة from a place [or an estate]. (KL.) One says, استغلل المستغلات He took the غلة of the مستغلات [i. e. of the lands, or estates, from which غلة is obtained]. (S, O, K.) And له أريضة يغتلها like يستغلها [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غلة]. (TA.) — And [hence] one says of a hard man, لا يستغل منه شيء [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. مرس: see 5 in that art.)

R. Q. 1. غلغل, inf. n. غلغلة: see 1, first sentence. — غلغل رسالة إلى صاحبها [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غلغلة signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غرغرة. (TA.) — [See مغلغلة. I do not find any instance of the usage of غلغل otherwise than as trans.: but in the TK, and hence by Freytag, غلغلة in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.]

R. Q. 2. تغلغل: see 1, first quarter, in two places. — قد تغلغلت يا عدو الله, said to the مخنث Heet, when he described a woman, as is related in a trad., is expl. as meaning Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]. (TA.) — Also He went quickly: (K, TA:) one says, تغلغلوا فمضوا [They went quickly, and passed, or passed away]. (TA.) — تغلغل بالغالية: see 2.

غل A ring, or collar, of iron, which is put upon the neck: (Mṣb:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جامعة, (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel* in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زمارة:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is أغلال: (S, O, Mṣb, K:) which repeatedly occurs in the Kur-ān and the Sunneh as meaning † difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — [Hence] the Arabs apply it metonymically to denote † A wife. (TA.) And غل قيل [lit. A lousy shackle for the neck &c.] is an appellation of † a

woman of evil disposition; originating from the fact that the غل used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and غلة (S, O, K,) and غل (K,) or this is the inf. n. of غل (S,) [and accord. to analogy of غل as originally غل] and غليل (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA;) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.)

غل and غليل Rancour, malevolence, malice, or spite: (S, O, Mṣb, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA;) [and so the former in the Kur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.)

غل Proceeds, revenue, or income, (Mgh, Mṣb, K, TA, [in the CK, الدخلة is put for الدخل,]) of any kind, (Mgh, Mṣb,) accruing from the produce, or yield, of land, (Mgh, Mṣb, K, TA,) or from the rent thereof, (Mgh, Mṣb, TA,) [in which sense مغل is also used, as a subst., pl. مغلات,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Mṣb;) [generally meaning corn, or grain; i. e.] wheat and barley and rice and the like: (KL:) the غلة of the slave is the payment imposed by the master, and made to him: (TA voce ضريبة:) pl. غلات (S, O, Mṣb, TA) and غلال. (Mṣb, TA.) — Also Dirhems [or pieces of money] that are clipped (مقلعة), in a single piece thereof [the quantity clipped being] a قيراط or a طسوج or a grain; of which it is said in the “Eedāh,” that one’s lending غلة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غلة.])

غل A thing in which one hides himself. (IAgr, TA.) — See also غلانة, in two places: — and غلن. — And see غل, last sentence.

غلل Water amid trees: pl. أغلال. (S, O. [See an ex. voce عذب.]) And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Abou-Sa’eed says,

لا يذهب كلامنا غللا
[Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) — Also A strainer, or clarifier: occur-

ring in a verse of Lebeed, cited voce رَازِقِي : where it means the فِدَامَر (S, O, TA) on the heads of the أَبَارِيقِ (S,) or on the head of the أَبَارِيقِ : (O, TA :) or, as some relate the verse, the word is غُلٌّ, pl. of غُلَّةٌ ; (S, O, TA ;) which signifies [the same, i. e.] a piece of rag bound on the head of the أَبَارِيقِ [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also غُلٌّ, last sentence. — Also, (O, K,) and غُلَّةٌ (O, and so in copies of the K,) or غُلَّةٌ (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.)

غُلُّونَ الشَّيْخِ The food of the old man, which he ingests into his belly [or stomach] : (S, O, K:) and likewise the beverage drunk by him. (TA.) One says, نَعْمَ غُلُّونَ الشَّيْخِ هَذَا [Excellent, or most excellent, is this food of the old man &c. !]. (S, O, K.)

غُلِيلٌ : see غُلٌّ, last sentence. — [Hence,] sometimes, (TA,) † The burning of love, and of grief. (K, TA.) — See also غُلٌّ. — And see مَغْلُولٌ. — Also Date-stones mixed with [the species of trefoil called] قَتٌّ (S, O, K, TA,) and in like manner with dough, (TA,) for a she-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See also غَالٌ.

غَلَانَةٌ, or غَلَانَةٌ : see غُلٌّ, last sentence.

غَلَانَةٌ A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail; (S, O;) also called غُلَّةٌ (K, TA:) pl. [of the former] غَلَالٌ and [of the latter] غُلُلٌ. (TA.) — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, K, TA,) binding it upon her hinder part, beneath her waist-wrapper; (TA;) as also غُلَّةٌ, of which the pl. is غُلُلٌ. (IB, TA.) — And The pin that connects the two heads of the ring [of a coat of mail] : (O, K:) pl. غَلَالٌ. (TA.) And غَلَالٌ signifies Coats of mail: or the pins thereof that connect the heads of the rings: or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail: and [it is said that] the sing. thereof is غَلِيَّةٌ. (K, TA.)

غَلِيَّةٌ : see what next precedes.

غَلَانٌ (S, O, K) and غَالٌ (K,) applied to a camel, (S, O, K,) Thirsty: (K:) or vehemently thirsty: (S, O, K:) or affected with burning of the inside: (K:) and غَالَةٌ, and its pl. غَوَالٌ, camels not having fully satisfied their thirst. (TA.)

غَالٌ; and its fem., with ة: see the next pre-

ceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] سَلَمٌ and طَلَحٌ : one says غَالٌ, like as one says سَدِيدٌ and غَلِيلٌ (AHn, S, O:) or, as also غَلِيلٌ, a place of growth of [the trees called] طَلَحٌ : or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. غَلَالٌ. (K.) — And A certain plant, (S, O, K,) [said to be] well known: (K:) [but I have not found it to be now known:] pl. غَلَالٌ. (S, O, K.)

غَالَةٌ [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying "Pars maris, quæ in litore abrupta est:" and as being a word of the dial. of El-Yemen: on the authority of IDrd.]

غَلْغَلٌ, [thus in my original,] applied to the root (عَرَقٌ) of a tree, Extending far into the earth: pl. غَلْغَلٌ. (TA.)

غُلْغُلَةٌ A quick rate of going. (S, O, K, TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غُلْغُلٌ, q. v.]

غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُلٌ and غُلْغُلَةٌ.]

مُغْلٌ, as a subst., pl. مُغْلَاتٌ : see غَلَّةٌ.

مُغْلٌ A man cleaving to rancour, malevolence, malice, or spite. (TA.) — An unfaithful man; one who acts unfaithfully. (S, Mgh, O, TA.) Hence the saying of Shureyh, لَيْسَ عَلَى الْمُسْتَعِيرِ وَلَا عَلَى غَيْرِ الْمُغْلِ ضَمَانٌ (S, Mgh, O, TA,) i. e. [There is no guarantee to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the مُغْلٌ is here meant the مُسْتَعِيرٌ [i. e. the person employed to bring the غَلَّةٌ]: but IAth says that the former is the right explanation. (TA.) — مُغْلَةٌ, applied to a garden (جَنَّةٌ), as in a verse cited voce حَرَدٌ (S, O,) or to an estate (ضَيْعَةٌ), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غَلَّةٌ [q. v.; fruitful, or productive]. (Mgh, TA.)

مُغْلُولٌ, applied to a man, Having the [shackle called] غُلٌّ put upon him. (TA.) It is said in the Kur [v. 69], وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and غَلِيلٌ, and مُغْتَلٌ (K,) Thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.)

مُغْتَلٌ : see what next precedes. — [Hence,] أُنَا

مُغْتَلٌ إِيَّاهُ I am yearning, or longing, for him, or it. (K, TA.)

رِسَالَةٌ مُغْلَغَلَةٌ A message, or letter, conveyed from town to town, or from country to country. (S, O, K.)

مُغْلَغَلَةٌ, with kesr to the second غ, Hastening; syn. مُسْرِعَةٌ [which is trans. and intrans.; but generally the latter, like سَرِيعٌ]. (TA.)

مُسْتَغْلٌ A place [or land or an estate] from which غَلَّةٌ is obtained: (KL:) [thus used, as a subst., it has for its pl. مُسْتَغْلَاتٌ:] see 10.

مُغْلٌ : see مُغْلٌ.

غلب

1. غَلَبَهُ (S, Mgh,) [and غَلَبَ عَلَيْهِ] aor. -, (Mgh,) inf. n. غَلَبٌ and غَلْبٌ (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Mgh,) and غَلَبَةٌ (S, K, TA,) [the most common form,] or this is a simple subst. like غَلْبٌ (Mgh,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ (K, TA,) which last is rare, (TA,) and غَلَبِيٌّ and [in an intensive sense] غَلْبِيٌّ (K, TA) and غَلَبَةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلَبَةٌ, with fet-h to the غ, (K, TA, in the CK غَلَبَةٌ) and غَلَبَاتٌ (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendancy or the mastery, prevailed, or predominated, over him, or it; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PS, TK, &c.) [See also 5.] — One says, غَلَبْتُهُ عَلَيْهِ meaning [I overcame him in contending for it; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And غَلَبَ فَلَانٌ عَلَى الشَّيْءِ Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, لَا تُغْلَبُوا عَلَى صَلَاةٍ Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — And غَلَبَهُ عَلَى نَفْسِهِ He forced him, or constrained him against his will. (A, TA.) — [And غَلَبَهُ الْأَمْرُ The affair overcame, defeated, or baffled, him.] — And غَلَبَهُ بِالْخَوْفِ He exceeded him in fear. (S in art. خَوْف.) — And غَلَبَ عَلَى فَلَانٍ الْكَرَمُ Generosity was, or became, the predominant quality of such a one. (TA.) — And غَلَبَ أَنْ يُحْطَرَ [He refused to have the حُطَامٌ (or leading-rope) put upon him]; said of a camel. (TA in art. حُطَام.) — And أَغْلَبَ أَحَدُكُمْ أَيْعِزُّ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا [i. e. Is any one of you unable to associate with men kindly?]. (A.) — غَلَبَ, aor. -, (K, TA,) inf. n. غَلْبٌ (S, TA,) He was, or became, thick-necked: (K, TA:) or thick and short in the neck: or thick

and inclining in the neck : from disease or other cause. (TA.)

2. **غَلَّبَهُ عَلَيْهِ**, inf. n. **تَغْلِبُ**, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — And **غَلَّبَ عَلَيْهِ** He (a poet) was judged to have overcome his fellow. (TA.) [See **مُغَلَّبٌ**.] — **غَلَّبَ** **لَفْظًا عَلَى لَفْظٍ آخَرَ**, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in **الْقَمَرَانِ** for **سَرْنَا عَشْرَ لَيَالٍ** and **سَرْنَا عَشْرًا**; and **الشَّمْسُ وَالْقَمَرُ**; and **غَلَّبَ** **فِيهِ تَغْلِبُ**, of the former instance you say, **فِيهِ تَغْلِبُ**, In it is the attribution of predominance to the moon over the sun; and in the latter, **فِيهِ تَغْلِبُ اللَّيْلُ عَلَى النَّهَارِ**, In it is the attribution of predominance to the night over the day. See more in Kull p. 115.]

3. **غَالِبُهُ** [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. **مُغَالِبَةٌ** and **غَلَابٌ**. (S, Msh, TA.) You say, **غَالِبَتُهُ فَعَلْبَتُهُ** [I vied, contended, or strove, with him, to overcome, &c., and I overcame him, &c.]. (O.) And Kaṣb Ibn-Mālik says,

• هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رَبَّهَا •
• وَلَيُغْلِبَنَّ مُغَالِبُ الْغَلَابِ •

[Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord: but he who contends for victory with the very victorious will assuredly be overcome]. (TA.)

5. **تَغْلَبَ عَلَى بَلَدٍ كَذَا** He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K, *)

6. **تَغَالَبُوا عَلَى الْبَلَدِ** [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.)

10. **اسْتَغْلَبَ عَلَيْهِ الضَّحْكُ** Laughter became vehement in its effect upon him. (TA.)

12. **اغْلُولِبِ الْعُشْبُ** The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense: (S:) or became compact and dense. (TA.)

غَلْبَةٌ an inf. n. of **غَلَبَ**, (S, K, TA,) or a simple subst. (Msh.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendancy, mastery, prevalence, predominance, superiority, or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] — And pl. of **غَالِبٌ**. (TA.)

غَلْبَةٌ:

غَلْبَةٌ and **غَلْبَةٌ** and **غَلْبَةٌ** : see what next follows.

غَلْبِي and **غَلْبِي** :

غَلَابٌ (S, O) and **غَلْبَةٌ** (O) and **غَلْبَةٌ** and **غَلْبِي** (O, TA) and **غَلْبِي** (O) and **غَلْبِي** and **غَلْبِي**, (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord. to Aṣ, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first **غَلَابُونَ**. (TA.)

رَجُلٌ غَالِبٌ A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. **غَلْبَةٌ**. (TA.) — **اسْمُ غَالِبٍ** A noun [used predominantly in one of its senses,] such as **دَابَّةٌ** applied to “a horse,” and **مَالٌ** applied to “camels.” (TA in art. **سَنَهُ**.) And **غَالِبَةٌ** [i. e. **غَالِبَةٌ** **الْإِسْمِيَّةُ**, or **غَالِبَةٌ** **الْأَسْمِيَّةُ**], An epithet [in which the quality of a substantive is predominant,] such as **حَاجِبٌ** applied to “a door-keeper.” (TA in art. **حَجَبَ**.) — [And **الْغَالِبُ** signifies also *The most, or the most part*; and the generality: whence, **غَالِبًا** and **فِي الْغَالِبِ** meaning *Mostly, or for the most part*; in which sense **فِي الْإِغْلَابِ** is sometimes used: and generally. — And *What is most probable*: whence, **فِي الْغَالِبِ** meaning *Most probably*.]

أَغْلَبَ [More, and most, overcoming or conquering &c.: fem. **غَلْبَاءُ**: and pl. **غُلْبٌ**.] One says **أَغْلَبَ قَبِيلَةً غَلْبَاءُ** A [most overcoming or] mighty, resistive, tribe. (K.) And **عِزَّةٌ غَلْبَاءُ** [Most overpowering might]. (S.) — See also **غَالِبٌ**. — Also **ثِغْلِيَّةٌ**, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. **غُلْبَاءُ**, applied to a she-camel: and pl. **غُلْبَاءُ**. (TA.) And **ثِغْلِيَّةٌ**, applied to a neck. (Lh, TA.) — [Hence,] **حَدِيقَةُ غُلْبَاءُ** † [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also **مُغْلُوبَةٌ**. (K, TA.) In the phrase **حَدَائِقُ غُلْبَاءُ** in the Kur [lxxx. 30], the epithet is expl. by Bḍ as meaning † *Large*. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] **هَضْبَةٌ**, (S, TA,) meaning † *Lofty and great*. (TA.) — And **الْإِغْلَابُ** means *The lion* [app. because of the thickness of his neck]. (K.)

مُغْلِبَةٌ A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)

مُغَلَّبٌ Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) judged to have overcome (S, A, * K, TA) his fellow, (S, TA,) much, or often: (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is **مُغَلَّبٌ**, the meaning is that he is overcome; but if they

say, **غَلَّبَ فُلَانٌ**, the meaning is, *such a one has [been judged to have] overcome*: thus they say, **غَلَّبَتْ لَيْلَى الْأَخْبِيَّةُ عَلَى نَابِغَةَ بَنِي جَعْدَةَ**, for she overcame him, and he ([En-Nábigah] El-Jaadee) was **مُغَلَّبٌ**. (Mohammad Ibn-Selám, TA.)

مُغْلُوبٌ [pass. part. of **غَلَبَ**, Overcome, conquered, subdued, &c. — And] part. n. of **غَلَبَ** in the phrase **غَلَّبَ فُلَانٌ عَلَى الشَّيْءِ** expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says,

• فَكُنْتُ كَمُغْلُوبٍ عَلَى نَصْرِ سَيْفِهِ •

[And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.)

مُغْلِبٌ One who overcomes, conquers, or subdues, another; who gains ascendancy, or the mastery, over him: (K, TA:) it is quasi coordinate to **مُحَرِّجٌ**, part. n. of **أَحْرَجَ** [which is from **حَرَجَ**]. (TA.)

أَغْلَبَ: see **حَدِيقَةُ مُغْلُوبَةٍ**.

غلت

1. **غَلَّتْ**, aor. **غَلَّتْ**, (TK,) inf. n. **غَلْتُ**, (IAṣr, O, K,) He rescinded, or annulled, a purchase or sale. (IAṣr, O, K, TK.) — **غَلَّتْ**, [aor. **غَلَّتْ**,] (S, O, Msh,) inf. n. **غَلْتُ**, (S, O, K,) i. q. **غَلِطَ** [He made a mistake, or committed an error, &c.]: (Aṣ, IAṣr, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Msh, K,) i. e. he said a thing by mistake, meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., **لَا غَلَّتْ فِي الْإِسْلَامِ** [There shall be no **غَلَّتْ** in El-Islám], meaning, [for instance,] a man's saying “I bought of thee this garment, or piece of cloth, for a hundred deenárs” and thy then finding that he bought it for less. (O.)

5. **تَغَلَّتْ** He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. **التَّغَلُّتُ**) is said in a trad. to be not allowable; (TA;) as also **اِغْتَلَّتْ**. (K, TA.)

8: see what next precedes.

Q. Q. 3. **اِغْلَنْتِي عَلَيْهِ** He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like **اِغْرَنْدِي**. (AZ, S, O.) [See **اِسْرَنْدِي**.]

الْغَلَّةُ, (K,) or **غَلَّةُ اللَّيْلِ**, (O,) The beginning, or first part, of the night. (O, K.)

غَلْتُ a subst. from [the inf. n.] **غَلْتُ** [meaning A mistake, or an error, &c.]. (O, K.)

غُلُوْتُ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, * TA.)

غَلَتْ

1. **غَلَتْ**, aor. -, inf. n. **غَلَتْ** (S, O, Mghb,) which is like **عَلَتْ** in its meanings, (K, TA,) for the most part, (TA,) *He mixed one thing with another; as wheat with barley.* (S, O, Mghb.) — **غَلَتْ السَّقَاءَ**: see **عَلَتْ**, with the unpointed ع. — **غَلَتْ**, [aor. -,] (S,) inf. n. **غَلَتْ** (S, K,) [like **عَلَتْ**,] *He fought vehemently.* (S, K.) And **غَلَتْ بِهِ** *He kept, or clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of **مُغَالَتْ**, one says in like manner **غَالَتْ بِهِ**, or **غَالَتْ بِهِ**; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And **غَلَتْ الذَّلْبُ بِالْفَغْمِ** [like **عَلَتْ**] *The wolf kept to the sheep, or goats, seizing them, and breaking their necks.* (S, O.) — And **غَلَتْ**, aor. -, (K,) inf. n. **غَلَتْ** (TA,) said of a **زَنْد**, *It failed to produce fire; as also* **غَلَتْ** (K.) [See also 1 in art. **عَلَتْ**.] — And **غَلَتْ** said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2. **إِنِّي لَأَجِدُ فِي نَفْسِي تَغْلِيًا** means *Verily I find, or experience, in myself, disorder, or disturbance.* (O.) [See also **مُغَلَّتْ**: and see 2 in art. **عَلَتْ**.]

3: see the first paragraph above.

5. **فُلَانٌ يَتَغَلَّتْ بِي** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تَعَلَّتْ**, with ع.]

8: see 1. — **اغْتَلَتْ زَنْدًا** *He chose a زَنْد from a tree without knowing whether it would produce fire or not; (TA;) i. q. اعْتَلَتْ [q. v.].* (K, TA.) And **يَتَغَلَّتْ الزَّيْنَادُ** signifies the same as **يَتَغَلَّتْ** expl. in art. **عَلَتْ**. (TA in that art.) — **اغْتَلَتْ** **الْقَوْمَ غُلَّةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **اغْلَنْتِي عَلَيْهِمْ** [like **اغْلَنْتِي**] *He set upon them, or assailed them, or overcame them, with beating and reviling* (O, K) and violence. (O.) [See **اِسْرَنْدَى**.]

غَلَتْ الْحُلُمُ *A thing that one sees in sleep, that is not a true dream.* (TA.)

غَلَتْ *What is mixed: as wheat mixed with barley.* (Mghb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like عَلَتْ*. See also **غَلِيَتْ**.] — [And its pl.] **اُغْلَاتُ** is mentioned by Abou-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not بَقْلٌ nor حَبْضٌ nor عَضَاءٌ* (O,) *among which are the عَكْرِشُ and حَلْفَاءُ and حَاجٌ and سَنَا and عَشْرِيْقٌ and لَصَفٌ and يَنْبُوتٌ and خِرُوعٌ and تَتُومٌ and حَنْظَلٌ and بَرْدَى* (O, TA) &c. (O.) [See also **عَلَتْ**.]

غَالَتْ and **مُغَالَتْ** (S, O, K, TA) and **غَالَتْ** (TA) *A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for blood-revenge or the like: see عَلَتْ].* (TA.) — And the first, *Possessed, or insane.* (O, K.) — And *One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness.* (O, K.)

غُلَّةً: see 8.

غُلَّتِي *A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them.* (O.) — See also the next paragraph.

غَلِيَتْ and **مُغْلُوتٌ** *Mixed.* (S, O.) *Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also غَلِيَتْ.* (AZ, TA in art. **عَلَتْ**.) — Also, the first, (Mghb,) and second, (S, O, Mghb,) *Wheat mixed with pieces of dry clay and with [the need called] زَوَان [q. v.].* (S, O, Mghb.) — And the first, [as also **غَلِيَتْ**,] *Bread made of barley and wheat.* (S, O.) — And *Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also* **غُلَّتِي**, (O and TA in art. **عَلَتْ**.) and **عُلَّتِي**; (TA in that art.;) and so **لَغِيَتْ**. (O.)

غَالَتْ: see **غَالَتْ**.

مُغَلَّتْ *A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. **عَلَتْ**.]

مُغْلُوتٌ: see **غَلِيَتْ**. — Also *A [skin such as is termed] سَقَاءٌ tanned with dried dates (تَمْر), or with [unripe dates in the state in which they are termed] بُسْر.* (ISk, S, K.) [But see **السَّقَاءُ**, in art. **عَلَتْ**.]

مُغَالَتْ: see **غَالَتْ**.

غَلَسَ

2. **غَلَسَ**, (Mghb, K,) inf. n. **تَغْلِيْسٌ** (S, Mgh, Mghb,) *He, or it, (a company of men, Mghb, K,) journeyed in the غَلَسَ, or darkness of the last part of the night: (S, K:) or went forth in the غَلَسَ.* (Mgh, Mghb.) — **غَلَسُوا**, (K,) or **غَلَسُوا**, *They came to the water in the غَلَسَ, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطَا, and of [wild] asses.* (TA.) — *He performed the prayer [of daybreak] in the غَلَسَ.* (S, Mgh, Mghb.)

4. **اغْلَسَ** *He, or it, (a company of men, K,) entered upon the غَلَسَ, or darkness of the last part of the night.* (A, K.)

غَلَسَ *The darkness of the last part of the night, (S, A, Mghb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the*

dawn, until it spreads in the tracts of the horizon: as also غَبَسَ: both signify blackness mixed with whiteness and redness; like the dawn. (AZ, TA.) **بَغْلَسَ** *In a period of the darkness so called.* (S, Mghb, K.) [See also **غَبَسَ**.]

غَلِيْسٌ, (Sgh, K,) or **غُلِيْسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is اُغْلَسٌ in colour.* (JK.)

اُغْلَسَ [Of the colour termed غَلَسَ; i. e., black mixed with whiteness and redness: see **غَلِيْسٌ**.] (JK.)

وَقَعَ فِي تَغْلِيْسٍ, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلِيْسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلِيْسٌ**, (TA,) imperfectly decl., like **تَغْيِبٌ** (S, K) and **تُهْلِكٌ**, (K,) *He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that غَارَات [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, بَغْلَسَ.* (K, TA.)

غَلَصَر

Q. 1. **غَلَصَصَهُ**, (S, TA,) inf. n. **غَلَصَصَةٌ**, (K, TA,) *He cut, or severed, his غَلَصَصَةٌ [here app. meaning larynx, or upper part of the windpipe: compare حَلَقَمَهُ].* (S, K, TA.) — And *He took hold of, or laid hold upon, or seized, his غَلَصَصَةٌ [here, likewise, app. meaning as expl. above: see the pass. part. n., below].* (K, TA.)

غَلَصَرٌ: see the next paragraph.

الْغَلَصَصَةُ [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the oesophagus, or gullet: (Zj, in his "Khalk-el-Insán:") the piece of flesh [or cartilage] that is between the head and the neck: or the عَجْرَةُ [or projecting thing] that is upon the place where the uvula and gullet meet: (K:) or [by an extended application] the head of the حُلُقُوم [or windpipe], (S, Mghb, K,) with its [ducts called] شَوَارِب [q. v. voce حَرْقَدَةٌ] and its حَرْقَدَةٌ [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the حَلَق [here app. meaning, as it does in many cases, throat]: (S, Mghb:) or the root, or base, of the tongue: (K:) or the place where the حُلُقُوم [or windpipe, i. e. the head thereof,] becomes in conjunction with the حَلَق [or fauces] when the eater swallows a mouthful and it descends from [over] the حُلُقُوم: (TA:) pl. **غَلَاصِمٌ**. (Mghb.) — Also † *The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. الْجَمَاعَةُ: (K:) pl. as above. (TA.) And [hence] one says, هُوَ فِي غَلَصَصَةٍ مِنْ قَوْمِهِ i. e. فِي شَرَفٍ وَعَدَدٍ [meaning † He is among (such as are distinguished by) nobility and number, of his**

people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense غلظ is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says,

- * أبى نجيم وأسمه ملء الفم
* فى غلظير الهام وهام غلظير

[+ My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.)

مُغْلَصَاتِ pass. part. n. of Q. 1. — مُغْلَصَاتِ means Women having the necks bound. (K, TA.) A poet says,

- * غداة عهدتني مغلصات
* نهن بكل محنية لجم

[In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.)

غلظ

1. غلظ, (S, Mṣb, K,) aor. -, (S, K,) inf. n. غلظ (S, M, Mṣb, K) and أغلوط (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Mṣb:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Mṣb, K,) in particular; (K;) and غلظت in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.)

2. غلظه, (Mṣb,) inf. n. تغليط, (S, K,) He said to him غلظت [Thou hast made a mistake, &c.]: (S, Mṣb, K:) or he attributed or imputed to him the having made a mistake. (Mṣb.) — See also 4.

3. غالطه, inf. n. مغالطة (S, K) and غلاط (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.]

4. اغلظه, (S, TA,) inf. n. اغلاط, (TA,) He caused him to fall into the making of a mistake; (S, TA;) as also تغلظه, inf. n. تغليط. (TA.)

غلط [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.;] has for its pl. اغلاط; and ISd says, "I see that IJ has made غلاط its pl.; but I know not the reason of that." (TA.) تغلطة also signifies the same in the saying, وقع فلان فى المغلطة [Such a one fell into mistake, or error]. (TA.) — See also مغلوط.

[غلطة A single mistake, or error, in speech, or in speech &c.: pl. غلطات.]

رجل غلطان [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.)

أغلوط: see مغلاط: — and see also أغلوط.

أغلوط: see أغلوط.

مغلاط: see غلاط.

أغلوط (S, K) and مغلطة (K) and تغلطة (K) A question by which one causes to fall into the making of a mistake: (S:) or كلام يغلط فيه [which may be rendered both language in which one makes a mistake, and language in which one is caused to fall into a mistake]: (K:) and all, (K,) or the first and second, (TA,) also signify a question by which a person, (K, TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered; and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, مسألة غلوط; but when you make the latter word a subst., you add the ة: (El-Khattābee:) the pl. of أغلوط is أغلوطات and أغلطات (S) and غلوطات, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غلوط. (Hr.) Mohammad forbade أغلوطات (S, TA,) or غلوطات (TA,) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.)

مغلطة [properly, or originally, A cause of falling into mistake; similar to مبحنة and مبحنة &c.]: see أغلوط: — and غلط.

مغلطاني One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.)

مغلط: see مغلوط.

مغلط One who makes mistakes, or commits errors, much, or frequently; expl. by كثير الغلط; (K;) as also غلاط (TA) and غلوط. (O in art. غلت.)

مغلوط A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also غلط and مغلط. (TA.)

غلظ

1. غلظ, aor. -; (S, Mgh, O, Mṣb, K;) and غلظ, aor. -; (Sgh, K;) inf. n. [of the former] غلظ (S, Mgh, O, Mṣb, K) and غلظة (S, O, K, TA) and غلظة (O, K, TA), all are inf. ns. of غلظ, (O,) or the last three, the second and third of which are mentioned in the Bārī, on the authority of IAq, are simple substs.; (Mṣb;) and perhaps غلظ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Mṣb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Mṣb, K;) it (a thing)

became غلظ; as also استغلظ. (S.) You say, غلظ جسمه His body was, or became, thick, &c. (Mgh.) And استغلظ الزرع i. q. غلظ, (Jel in xlvi. 29,) The seed-produce became thick: (Bd:) or strong: (Mṣb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غلظت الشبلة, and استغلظت, the ear of corn produced grain. (K.) [And غلظ الثوب The garment, or piece of cloth, was thick, or coarse.] And غلظت الأرض, inf. n. غلظ, and perhaps غلظ may be also an inf. n. [of this verb, or, more probably, of غلظت], The land was, or became, rough, or rugged. (ISd, TA.) [In this sense, also, غلظ is used in relation to various things.] — [Said of a colour, It was dense, or deep: see غليظ.] — Also † He was, or became, characterized by غلظة, the contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious; evil in disposition; ill-natured; or the like: (S, by its explanation of غلظة and غلظة; and Mṣb:*) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see غليظ,)] it is said of an affair: (TA:) and تغلظ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kur [ix. 74, and lxvi. 9], وأغلظ عليهم And use thou roughness towards them: (Bd in lxvi. 9:) and some read وأغلظ, with kesr to the ل. (TA.) [See also غلظة, below.]

2. غلظ الشيء, inf. n. تغليط, He made, or rendered, the thing غليظ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — and also, and more commonly, in a tropical sense, i. e., † hard, or difficult, and the like]: (TA:) and غلظ عليه الشيء, inf. n. as above, † [he made the thing hard, or difficult, or the like, to him;] and hence دية مغلظة, which see below. (S, TA.) [Hence also, غلظت اليمين, inf. n. as above, † I made the oath strong, or forcible; I confirmed, or ratified, it; (Mṣb;)] [and so أغلظتها; for you say,] † حلف ياغلظ اليمين [He swore, making the oath strong, &c.]. (TA.) And غلظت عليه في اليمين, inf. n. as above, † I was hard, rigorous, or severe, to him in the oath. (Mṣb.) — تغليط in pronunciation: see تغجير.

3. مغالطة is similar to معارضة + [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غلظة, below, last sentence.

4. اغلظ الثوب He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — اغلظت اليمين: see 2. — اغلظ [is also

intrans., and signifies] *He* (a man, Ibn-'Abbád) *alighted, or alighted and abode, in a rough, or rugged, tract of land.* (Ibn-'Abbád, K.) — **اغلط** (S, Mgh, Mṣb, K) † *He was, or became, rough, harsh, coarse, rude, uncivil, or ungente, to him in speech:* (Mgh, Mṣb, K:) one should not say **غلط**. (TA.)

5: see 1, near the end.

استغلط: see 1, in three places. — **استغلطه** *He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse.* (Mṣb.) *He abstained from purchasing it* (namely a garment, or piece of cloth, S) *because of its thickness, or coarseness.* (S, K.)

غلط *Rough, or rugged, land or ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly **غلط**: ISd says, of the former word, "I know not whether it be [properly] syn. with **غلط**, or whether it be an inf. n. used as an epithet:" accord. to Kr, it signifies *hard land without stones*: Ks says that **غلط** is syn. with **غلط**. (TA.)

غلط: [see 1: — and] see **غلط**, in two places.

غلط: } see what next follows.
غلط: }

غلط and **غلط** and **غلط**: see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Mṣb, TA,) on the authority of IAg, (Mṣb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are subst. from **غلط**; and signify *Thickness, grossness, bigness, bulkiness, or coarseness.* (Mṣb.) [And *Roughness, or ruggedness.*] — Also † *Contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like;* (TA;) i. e. *roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incomppliance, unobsequiousness, evilness of disposition, illnature, or the like:* (S, Mṣb:*) and in like manner, *hardness, or difficulty, of an affair.* (TA, as shown by an explanation of **غلط**.) You say, **رجل فيه غلطة** † *A man in whom is roughness, coarseness, rudeness, &c.;* (S, Mṣb:*) as also **غلط**. (S.) And it is said in the Kur [ix. 124], **وَلْيَجِدُوا فِيكُمْ غِلْطَةً**, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning † [And let them find in you] *hardness, or strength, or vehemence, and superiority in fight:* (TA:) or *hardness, or strength, or vehemence, and patient endurance of fight:* (Bd:) or *hardness, or strength, or vehemence, in enmity and in fight and in making captives.* (Mgh.) And you say, **بينهما غلطة** † *Between them two is enmity, or hostility;* as also **مغالطة**. (IDrd, K.)

غلط: see what next follows.

غلط (S, &c.) *Thick, gross, big, bulky, or coarse;* (Mgh, Mṣb, K;) as also **غلط**. (K:)

fem. of the former with ة: (TA:) and pl. **غلط**. (Mṣb, TA.) Applied [to a body, &c.; and, as meaning *Thick, or coarse,*] to a garment, or piece of cloth. (Mgh, K.) You say also, **أرض غليظة** *Rough, or rugged, land.* (ISd, TA.) [And in this sense, of *rough, or rugged,* **غلط** is used in relation to various things.] — Applied to a colour [*Dense, or deep:* see **غضب**]. (K in art. **غضب**.) — Also, applied to a man, † *Characterized by غلظة, the contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incomplicant, unobsequious, evil in disposition, ill-natured, or the like:* (Mṣb,* TA:) and so **غلط** *الجانب*; [contr. of *الجانب*]: (O and K in art. **غلط**.) and **غلط القلب** *hard-hearted;* (Bd in iii. 153;) *evil in disposition, or illnatured.* (TA.) Applied also to an affair, meaning † *Hard, or difficult.* (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning † *Vehement, or severe;* (Mgh;) *intensely painful.* (Mṣb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning † *Strong, confirmed, or ratified.* (Mgh, TA.) And to water, meaning † *Bitter.* (TA.)

غلط: see 1, first sentence; and **غلط**.

غلط comparative and superlative of **غلط** [in all its senses]. (IJ.)

دبة مغلطة † [A bloodwit, or fine for bloodshed, made hard, rigorous, or severe;] *one which is incumbent for what is like an intentional homicide;* (S;) or *for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman;* (Esh-Sháfi'ee;) *consisting of thirty camels of the description termed حقة, and thirty of that termed بازل, and forty between the ثنية and the بازل, all pregnant.* (Esh-Sháfi'ee, K.) And **يمين مغلطة** † [An oath made strong or forcible, or confirmed, or ratified.] (S.) — **العورة المغلطة**: see **عورة**.

مستغلط الذراع [The thick part of the fore arm]. (TA.)

غلف

1. **غلف**, (S, O, Mṣb, K,) aor. -, (Mṣb,) inf. n. **غلف**, (O, Mṣb, TA,) *He put a bottle, or flask,* (S, O, K, TA,) or a knife, (Mṣb,) &c., (TA,) into a **غلاف** [q. v.]; (S, O, Mṣb, K, TA;) as also **اغلف**, (S, Mṣb,) inf. n. **اغلف**; (Mṣb;) or **غلف**, inf. n. **تغلف**: (K, TA:) or † the second signifies, (Mṣb,) or signifies also, (S,) *he furnished it with a غلاف*; (S, Mṣb;) or † **غلف** signifies thus: (TA:) **أغلفت القارورة** is said by Lth to be from **الغلاف**; and so **غلفتها**, inf. n. **تغلف**. (O.) — And accord. to Lth, (O,) one says, **غلف** *لحيته بالغالية*, (S, Mgh, O, Mṣb,) aor. -, (Mṣb,) inf. n. **غلف**, (S,) meaning *He daubed, or smeared, his beard with [the perfume called] غالية* [q. v.], (Mgh, TA,) and likewise with other perfume, and with **حناء**; (TA;) and † **غلفها**: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Mṣb, TA:) he says that the correct phrase is **غلاها** (Mgh, O, Mṣb, TA) *بالغالية*, (O,) and **غلفها**: (Mgh, O, Mṣb:) in a trad. of 'Aisheh, however, **كُنْتُ أَغْلِفُ بِحَيْةِ رَسُولِ اللَّهِ** occurs as meaning *I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly:* (TA:) and one says, of a man, **تغلف** (Lth, Th, S, O, TA) *بالغالية* (Th, S, TA) *وسائر الطيب* (Th, TA) [i. e. *He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume*]; and [in like manner,] **اغتلف** (Lth, O, TA) *من الغالية* (Lth, O) or *من الطيب*: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and should be only **تغلى** and **تغلل**, and **اغتلى** and **اغتلل**: (O:) or, accord. to Ibn-El-Faraj, one says **تغلف بالغالية** when it is external; and **تغلل بها** when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. **غل**].) — **غلف**, aor. -, inf. n. **غلف**, *He was uncircumcised.* (Mṣb.)

2: see 1, first sentence, in three places. You say also, **غلفت السرج** [I put a **غلاف** upon, or to, the horse's saddle] and **الرجل** [the camel's saddle: see also its pass. part. n., below]. (O.) — And **حناء يغلف الرأس** *The حناء [q. v.] covers the head.* (Mgh.) See also 1, second sentence, in two places.

4: see 1, first sentence, in three places.

5. **تغلف**, said of a **رجل** [or camel's saddle, (in some copies of the K erroneously **رجل**), and in like manner of other things], *It had a غلاف* [q. v.], (K, TA,) *of leather or the like;* (TA;) as also **اغتلف**. (K, TA. [See 2, of which the former is quasi-pass.]) — See also 1, latter half, in two places.

8: see 5: — and see also 1, last quarter.

غلف *A species of trees,* (S, O, K, TA,) *with which one tans,* (TA,) *like* [accord. to some meaning the same as] **غرف** [q. v.]: (S, O, K, TA:) *some say that one does not tan therewith unless together with the غرف.* (TA.)

غلف inf. n. of **غلف** [q. v.]: (Mṣb:) [as a simple subst.,] *The state of being uncircumcised.* (S, O, K.) — [Also, of the heart, † *The state of being أغلف*: so, app., accord. to the TA: in the L written **غلفة**.] — And † *Ample abundance of herbage, or of the goods, conveniences, or comforts, of life.* (TA.)

غلف *A certain plant, which is eaten, peculiarly, by the apes, or monkeys:* mentioned by AHn. (TA.)

3. مُغَالَقَةٌ signifies † The contending for a bet, or wager; syn. مُرَاهَنَةٌ; (O, K;) originally, in the game called الْمَيْسَر: whence, in a trad., the phrase اِرْتَبَطَ قَرَسًا يُغَالِقُ عَلَيْهَا † [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.)

4. اَغْلَقَ الْبَابَ, (S, Mgh, O, Mṣb, K, &c.,) inf. n. اِغْلَاقٌ, (Mgh, K, &c.,) He made the door fast with a key; (Mṣb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K:*) and اَغْلَقَهُ, (S, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. اِغْلَاقٌ, (S, O, Mṣb, K,) signifies the same; (S, O, Mṣb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Mṣb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and اَغْلَقَ is [said to be] the subst. from اَغْلَقَ; (S, Mgh, K;) whence the saying of a poet,

وَبَابٌ إِذَا مَا مَالٌ لِبُغْلَتِي يَصْرِفُ

[And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh:*) and one says, اَغْلَقْتُ الْاَبْوَابَ † [I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, اَغْلَقَ الْبَابَ †, a chaste phrase; El-Iṣbahānee says that اَغْلَقْتُ signifies I locked, or closed, (اَغْلَقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also اَغْلَقْتُ الْاَبْوَابَ †; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdaq says,

مَا زِلْتُ أَفْتَحُ اَبْوَابًا وَاغْلِقُهَا

حَتَّى أَتَيْتُ اَبَا عَمْرٍو بَنَ عَمَارٍ

[I ceased not to open doors and to close them until I came to Abou-ʿAmr Ibn-ʿAmmār], meaning, as AHāt says, Abou-ʿAmr Ibn-El-ʿAlā. (S, O, TA.)

— [Hence] one says, اُغْلِقْ عَلَيْهِ الْاَمْرُ † The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]

— And [hence] اِغْلَاقٌ signifies † The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَّاقَ وَلَا عَتَاقَ فِي اِغْلَاقِي † [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, O, TA:) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, اُغْلَقَهُ عَلَى شَيْءٍ † He constrained him to do a thing. (IAṣr, Mgh, TA.) — See also 1, last quarter, in two places. — One says also, اِغْلَقَ الرَّهْنُ † He made, or declared, the pledge to be due [or a forfeit] to its receiver. (IAṣr, TA.) And in like manner one says of the arrows termed مِغَالِقٌ, [pl. of مِغْلَقٌ], i. e. † They make the stake, or wager, or thing played-for, to be due [or a forfeit] to the player (O, TA) who wins, or is successful, (TA.) — And اِغْلَقَ

الْقَاتِلُ † He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased.

(O, TA.) And اُغْلِقْ فَلَانٌ بِجَرِيرَتِهِ † [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdaq says,

أَسَارَى حَدِيدٍ اُغْلِقْتُ بِدِمَائِهَا

† [Captives in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — And اُغْلِقْ فَلَانٌ † Such a one was angered. (TA.) — And اِغْلَاقٌ [or rather اِغْلَاقٌ ظَهْرَ الْبَعِيرِ] signifies † The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَنْ اُغْلِقَ ظَهْرُهُ [meaning † Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that اِغْلَاقٌ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, اُغْلَقُوا بَعِيرًا, i. e.

† They displaced the سَنَابِلَ [pl. of سِنْبَلٌ, q. v.] of one of the vertebrae of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مَعْنَى [q. v. in art. عَنُو]. (TA.)

[6. اُغْلَقُوا They contended, one with another, for bets, or wagers. See 3.]

7. اِنْغَلَقَ; (MA, TA;) and اِغْلَقَ, (TA,) inf. n. اِغْلَاقٌ; (KL;) and اِسْتِغْلَقَ; (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) اِنْغَلَقَ is the contr. of اِنْفَتَحَ. (Mṣb.) — See a verse cited voce رَوَيْتُ, in art. رَوَى. [And see also 10.]

10: see 7. — [Hence] one says, اِسْتِغْلَقْتُ رَحْمُ الْاِمَاءِ † [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. رُبْع.) — And اِسْتِغْلَقَ عَلَيْهِ الْكَلَامُ † Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — And اِسْتِغْلَقَ الْاَمْرُ † i. q. اُعْضِلَ, q. v. (S and O in art. اِعْضَل.) — And اِسْتِغْلَقَ الْحَبْرُ † i. q. اِسْتَبْهَمَ, q. v. (Mṣb in art. اِبْهَم.) — And اِسْتِغْلَقَنِي فِي بَيْعِي, (ISH, O,) or فِي بَيْعَتِهِ, (K,) † He made me to be without the option of returning [in the selling to me, or in his sale]: (ISH, O, K, TA:) — and اِسْتِغْلَقْتُ عَلَى بَيْعَتِهِ (ISH, O, K) † His sale was to me without the option of returning. (K, TA.)

اِغْلَقَ is [said to be] the inf. n. of اَغْلَقَ as syn. with اَغْلَقَ: (S, O, Mṣb;) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a

camel, (K,) or to each of these, (O,) Old, or advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the “Nawādir,” it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-ʿAbbād, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.)

مَالٌ غِلْقٌ † Unlawful property: (JK:) or property to which there is no access; (TA voce مَالٌ رَنْجٌ. q. v.) (K and TA ibid.) One says حَلَالٌ طَلْقٌ: [see art. طَلَق:] and [in the contr. sense] حَرَامٌ غِلْقٌ † [Unlawful, inaccessible]. (TA.)

غِلْقٌ [A lock;] a thing by means of which a door is made fast, (S, O, Mṣb, K,*) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. اِغْلَاقٌ, (Sb, Mṣb, TA,) its only pl.: (Sb, TA:) and مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Mṣb, K;) pl. مِغَالِقٌ: (Mṣb:) so too is مِغْلَقٌ: (Mṣb, TA:) and so مِغْلُوقٌ: (S, O, K:) and so غِلَاقٌ. (TA.) El-Farezdaq has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

فَبَشَنَ بِجَانِبِي مُصْرَعَاتِ

وَبَثُّ أَفْضَلِ اِغْلَاقِ الْخِثَامِ

meaning خِثَامُ الْاِغْلَاقِ, the phrase being inverted by him. (TA.) — Also i. q. رَنْجٌ, meaning A great door: whence the phrase اُغْلَاقُهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.)

غِلْقٌ [part. n. of اَغْلَقَ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — And hence,] † A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — And † A captive, and a criminal, unransomed, or unredeemed. (TA.) — † A narrow, or strait, place. (TA.) — † A man evil in disposition: or much, or often, in anger; thus expl. by Abou-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — And † Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — And نَخْلَةٌ غِلْقَةٌ † A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — And غِلْقٌ applied to the back of a camel, † Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.)

غِلْقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. مِغْلَقٌ; (S, O, K;) of which مِغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.)

غَلَقَةٌ (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and **غَلَقَةٌ** (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and **غَلَقَى** (K,) *A certain tree [or plant] with which the people of Et-Tāif prepare hides for tanning by the treatment termed عَطْنُ : (ISK, S, TA : [see عَطْنُ الْجَلْدُ :]) accord. to information given to AHn by an Arab of the desert, (O,) a certain small tree, [or plant,] (O, K, TA,) resembling the عَطْلِم [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything : it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh ; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals ; and it is bruised, and carried into the various districts or towns for this purpose : (O, TA :) it is found in El-Hijāz and Tihāmeh : (K, TA :) AHn says, it is a tree [or plant] not to be endured for pungency ; the gatherer of it fears for his eyes from its exhalation or its juice : (TA :) it is of the utmost efficiency for tanning : (K, TA :) Lth says, (O, TA,) it is a bitter tree [or plant] ; (O ;) and it is a poison ; a mixture being made with its leaves for wolves and dogs, which kills them ; and it is used also for tanning therewith : (O, TA :) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smites. (K, TA.) [Accord. to Forskāl, (Flora Ægypt. Arab. p. lxvi.) the names of " Harmal, حرمل, and Ghalget ed dib, غلقت الديب," by which he means حرمل and غَلَقَةٌ, are now applied to *Peganum harmala*.]*

غَلَقَةٌ } see the next preceding paragraph.
غَلَقَى }

غَلَقَ : see **غَلَقَى**. — It is also a subst. from the verb in the phrase **أَغْلَقَ فُلَانٌ بِجَرِيرَتِهِ** [q. v.] : 'Adee Ibn-Zeyd says,

• **وَتَقُولُ الْعِدَاءُ أَوْدَى عَدِي**
• **وَبَنُوهُ قَدْ أَتَقَنُوا بِالْغَلَقِ**
[And the enemies say, "Adee has perished, and his sons have made sure of being surrendered"]. (TA.)

إِغْلِقَ [like **إِغْلَبَ**, which is more common,] *A key* ; pl. **أَغْلِقَاتٍ**. (TA.) [**أَغْلِقَاتٍ** may also signify *Locks*, as a pl. pl., i. e. as pl. of **أَغْلَقَ**, which is pl. of **غَلَقَ**.]

مُغْلَقٌ : see **غَلَقَ**.

مُغْلَقٌ : see **غَلَقَ**. — Also, (S, O, K, TA,) and **مُغْلَقَاتٍ** is a dial. var. thereof in this sense, (TA.) *An arrow*, (K,) i. e. any arrow, (S, O,) used in the game called **الْمَيْسَر** : (S, O, K,) or, (K,) accord. to Lth, (O,) **الْمُغْلَقَاتِ** signifies **السَّهْمُ السَّابِعُ** [i. e. the seventh arrow, app.

belonging to the class, of the arrows of the game of **الْمَيْسَر**, to which manifold portions are assigned ; for **الْمُغْلَقَاتِ** as used in relation to the game called **الْمَيْسَر** I do not find expl. otherwise than as an appellation of " the second of the arrows termed **الْغُلْفُ**, to which are assigned no portion ;" (see art. **ضَعَف**, and see also **سَفِيح** ;) and this cannot be here meant, as the seventh arrow (which is commonly called **الْمُغْلَقَاتِ**) has seven portions assigned to it : therefore it seems that **مُغْلَقٌ** is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind] : (O, K :) pl. **مُغْلَقَاتٍ** : (S, O, K ; in the CK [erroneously] **مُغْلَقَاتٍ** :) or **الْمُغْلَقَاتِ** is one of the epithets applied to the winning arrows, and is not one of their [particular] names ; (O, K ;) they being those that make what is played-for to be a forfeit to the player (**تُغْلَقُ الْخَطَرُ لِلْقَائِمِ**) : so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

فُلَانٌ مَغْلَقٌ : see **غَلَقَ**. [Hence] one says, **فُلَانٌ مَغْلَقٌ** + **مِفْتَاحٌ لِلْخَيْرِ مَغْلَقٌ لِلْشَّرِّ** [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — And i. q. **مِرْتَجَحٌ** [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA. [See art. **رَتَج** : and see **مَغْلَقٌ**, which seems to have the same, or a similar, meaning.]) — And **رَجُلٌ مَغْلَقٌ**, (Msb,) and **قَوْمٌ مَغْلَقَاتٍ**, (TA,) + *A man, and a company of men, by means of whom* (**عَلَى يَدَيْهِ**, Msb, and **عَلَى أَيْدِيهِمْ**, TA,) *the pledge is made a forfeit* (**يُغْلَقُ**). (Msb, TA.) And **أَذَى تَغْلَقُ عَلَى يَدِهِ قِدَاحٌ** **ذُو مَغْلَقَاتٍ** + **الْمَيْسَرِ** [app. One by means of whom the arrows in the game called **الْمَيْسَر** are withheld from the rest of the players ; i. e. by his winning] : or, accord. to Z, **يُغْلَقُ الْحُجَّةُ عَلَى الْخَصْمِ** + [app. one who closes the argument against the adversary in a dispute]. (TA in art. **عَلَى**. — See also **مُغْلَقٌ**.

مُغْلَقٌ : see **غَلَقَ**. — Also *A hide in which [the plant called] غَلَقَةٌ [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنُ : (ISK, S, TA :) or a hide tanned with غَلَقَةٌ (O, K.)*

مُغْلَقٌ : see **غَلَقَ**.

غلم

1. **غَلِمَ**, aor. **عَلِمَ**, inf. n. **غَلِمَ** (Msb, K, TA) and **غَلِمَةٌ** ; (K, TA ;) and **اغْتَلِمَ**, (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man ; (Msb ;) *He was, or became, excited by lust, or appetite : (TA :) or overcome thereby : (M, K, TA :) said of a man ; and in like manner one says of a girl, or young woman : (TA :) or he was, or became, vehemently affected with lust, or carnal desire. (Msb.)* And **اغْتَلِمَ** said of a

camel ; (S, Mgh, Msb, K ;) and [accord. to some, contr. to an assertion mentioned above,] **غَلِمَ**, (S, K,) inf. n. **غَلِمَةٌ** ; (S ;) *He was, or became, excited (S, Mgh, Msb, K) by lust, (S, K,) or by vehement lust, (Mgh, Msb,) to cover. (S, Msb, K.)*

4. **اغْلِمَ** *It (a thing) excited his lust, or appetite. (K, TA.)* And **اغْلِمَ** said of a beverage, *It strengthened in the venereal faculty. (TA in art. **أَوَّل**.)* — See also 8, in two places.

8. **اغْتَلِمَ** : see 1, in two places. — Also *He (a boy) attained to the limit of what is termed الغُلُومَةُ [app. meaning the seventeenth year]. (Er-Rāghib, TA.)* — Said of a beverage, or wine, *It was, or became, strong in its influence upon the head. (Mgh, TA.)* — Said of the sea, *It became stirred up, in a state of commotion, or tumultuous ; its waves dashing together ; as also اغْتَلِمَ. (TA.)* — And **الْإِغْتِلَامُ** and **الْإِغْلَامُ** signify + *The exceeding the prescribed limit, of good or of evil. (TA.)*

غَلِمَ, (Msb, K, TA,) and **غَلِمَتْ**, (S, K, TA,) but this has an intensive signification, (S, TA,) and **مُغْلِمٌ**, (K, TA,) [but this also has an intensive signification,] *Excited by lust, or appetite : (TA :) or overcome thereby : (K, TA :) or vehemently affected with lust, or carnal desire : (Msb :) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust : and the second and third, lustful, or vehemently lustful :] the epithets applied to a female are غَلِمَةٌ and مُغْلِمَةٌ and غَلِمَتْ and مُغْلِمَتْ, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and مُغْلِمَةٌ and مُغْلِمَتْ, (K, TA,) the last [which is omitted in the CK] being, like غَلِمَ, applied to a male and to a female : (Az, TA :) and غَلِمَتْ likewise is applied to a girl, or young woman, in the sense of مُغْلِمَةٌ. (S, K.)* It is said in a trad., **خَيْرُ النِّسَاءِ الْغَلِمَةُ عَلَى زَوْجِهَا** [The best of women is the appetent to her husband]. (TA.)

غَلِمَ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAqr as signifying **مَحْبُوسُونَ** [Persons confined, restricted, imprisoned, &c.]. (TA.)

غَلِمَةٌ, (S, Msb, K, TA, &c.,) written by some **غَلِمَةٌ**, [like a pl. of **غَلِمَ**,] is expl. by a number of authors as signifying *Lust, appetite, or carnal desire : and the desire, or eager desire, of [i. e. experienced by] غُلَمَانُ [meaning young men] : (TA :) or it signifies vehement lust or appetite : (Msb :) it is also of women, (K and TA in art. **رَتَج**), meaning their lust, or appetite : (TA ibid. :) [and] it is used [also] in relation to a camel, signifying his lust to cover. (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce **قَعْرَةٌ**, it is used as meaning The gratification of venereal lust.]*

غَلَامٌ [A young man, youth, boy, or male child :] one whose mustache is growing forth or has grown

forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَة)]: (K:) or i. q. ابْنٌ صَغِيرٌ [meaning a son that has not attained to puberty]: (Mgh:) and also applied to † such as is termed كَهْلٌ [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAqr, Mgh, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْل: (Mgh:) the female is [sometimes] termed غُلَامَة; (S, K:) [i. e.] غُلَامَة occurs in poetry, applied to a جَارِيَة: (Mgh:) the pl. of غُلَام is غُلَمَة, (S, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) and أَغْلَمَة, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غُلَمَانٌ, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غُلَمَة: (Mgh:) the dim. of غُلَام is غُلِيمٌ; (TA;) and that of غُلَمَة is أَغْلِمَة, as if it were the dim. of أَغْلَمَة though [it has been said that] they did not use this last word; but some of them said غُلِيمَة, agreeably with analogy. (S, TA.) — It is also used as meaning † A male slave; like as جَارِيَة is used as meaning “a female slave:” — and as meaning † A hireling [or servant]. (Mgh.)

غُلَامَة and غُلُومَة (S, K) and غُلَامِيَة (K)

The state, or condition, of such as is termed غُلَام: (S, K:) the second is expl. by Moḥammad Ibn-Ḥabīb as meaning the period from birth to the seventeenth year. (TA voce شَبَاب.)

غُلَمَة dim. of غُلَمَة pl. of غُلَام, q. v. (S, TA.)

غُلَامِيَة: } see غُلُومَة.
غُلُومِيَة: }

غُلِيمٌ dim. of غُلَام, q. v. (TA.)

غُلِيمٌ, and its fem., see غُلِيمٌ, in three places.

غُلِيمٌ: see غُلِيمٌ. — Also A beautiful woman. (TA.) — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K, TA;) as also غُلِيمِي. (Lth, K, TA.) — And مَالِدَارٌ غُلِيمٌ means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Mgh said to be, in this sense, غُلِيمٌ, like زَيْبٌ.]) — And The frog. (K.) [Or so غُلِيمٌ.] — And The place whence issues the water in wells. (K. [See also غُلِيمٌ.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] مِذْرَى,” is غُلِيمٌ, with ف, but has been mistranscribed [غُلِيمٌ], (K, TA,) by Lth, as has been notified by Az. (TA.)

غُلِيمِي: see the next preceding paragraph.

أَغْلَمٌ [More, and most, exciting to lust]. It is said that أَغْلَمُ الْإِنْسَانِ لَبَنُ الْبَحْلَفَةِ [The most

exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.)

أَغْلِمَة a dim. of غُلَمَة pl. of غُلَام, q. v. (S, TA.)

مُغْلَمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the اَيْل [or اَيْلٌ i. e. mountain-goat]. (TA.)

مُغْلِمٌ, and with ة: see غُلِيمٌ, in three places.

سَقَاءٌ مُغْتَلِمٌ. — غُلِيمٌ. see its fem. voce مُغْتَلِمٌ, (Mgh, TA,) and خَابِيَة مُغْتَلِمَة, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA.) — The مَارِقٌ مُغْتَلِمٌ † [A deviator from the true religion,] an exceeeder of the prescribed limit. (TA.)

غلو

1. غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rāghib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Mgh.) — You say, غَلَا فِي الْأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُو (S, K, TA) and غُلَانِيَة; as also يَغْلَى بِهِ; (S, K, TA) and غُلَى; [but belonging to the present art., as is said in the TA:] He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِي الدِّينِ, aor. as above, inf. n. غُلُو, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Mgh, TA:) accord.

to IAth, غُلُو فِي الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — And غَلَا بِالسَّهْمِ, (S, Mgh, Mgh, K,) aor. as above, (Mgh, TA,) inf. n. غُلُو (S, Er-Rāghib, Mgh, Mgh, K) and غُلُو; (K;) and غَلَا بِهِ, (Mgh, K,) and غَلَا بِهِ, (K,) inf. n. غُلَا; (Mgh, K) and مُغْلَا; (K;) He shot the arrow to the furthest distance (S, Mgh, Mgh) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K, TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الْحَجَرُ the stone. (TA.) — And غَلَا السَّعْرُ, (S, Mgh, Mgh, K,) aor. as above, (Mgh, TA,) inf. n. غُلَا, (S, Mgh, K,) or this is a simple subst., (Mgh,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Mgh, TA;) or

exceeded the usual limit; (Er-Rāghib, TA;) contr. of رَخَصَ. (K.) — And غَلَا بِهَا عَظْمٌ [i. e. عَظْمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غَلَا بِالْجَارِيَةِ عَظْمٌ, and بِالْغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — And غَلَا is said of anything as meaning اِرْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rummeh says,

فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا
وَيَزِدَادُ حَتَّى لَمْ نَجِدْ مَا نَزِيدُهَا

[And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — See also 8. — And see 6.

2: see art. غلى.

3. مُغْلَاةٌ, inf. n. غَالِي فِي أَمْرِهِ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَعَ [q. v.]. (Mgh.) — See also 1, near the middle, in two places. — غَالَى بِهِ, (S, Mgh, K,) which latter is used by a poet for غَالَى بِهِ, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Mgh;) as also يَغْلَى بِهِ; (S;) and يَغْلَاهُ, i. e. water, and flesh-meat [&c.]: (IKt, TA: [see an ex. in a verse of Lebeed cited in art. دَكَن.]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says,

نَغَالِي السَّحْمَ لِلْأَضْيَافِ نَيْثًا
وَنَرْخَصُهُ إِذَا نَضَجَ الْقُدُورُ

[We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نغالى], meaning it [to be understood]. (S, TA.) — And غَالَى فِي الصَّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تَغَالُوا فِي صَدَقَاتِ النِّسَاءِ, [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — And غَلَا, inf. n. مُغْلَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَلَهُ. (TA.)

4: see 3, in two places. — غَلَا also signifies He (God) made it to be high, or excessive, (S, Mgh, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Mgh, K, TA;) contr. of أَرْخَصَهُ. (TA.) — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also اِسْتَغْلَاهُ. (TA.) — And He lightened, or thinned, somewhat, its

leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6.

5: see art. غلى.

6: see 1, second sentence. — **تَغَالَوْا فِي الصَّدَاقِ** They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of **تَسَاهَلُوا** and **تَيَسَّرُوا**. (TA in art. يسر. [See also 3, last sentence but one.]) — **تَغَالَى** said of a plant, or herbage, It grew high; (M, K, TA;) it became tall. (M, TA.) And, said of the same, It became tangled, or luxuriant, or abundant and dense, and large; as also **غَلَا**, and **اغلى**, and **اغْلَوْنِي**; (K;) or this last is said of a grape-vine, signifying its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (نَوَامِيهِ) became abundant, and it became tall. (TA.) — Also, said of the flesh of a beast, It rose, or went away, (**ارْتَفَعَ**) and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.: (T, TA:) or, said of the flesh of a she-camel, it went away; syn. **ذَهَبَ**; (K;) or **ارْتَفَعَ** and **ذَهَبَ**. (S.)

8. **اغْتَلَى** He was, or became, quick, or swift; he sped, or went quickly; (S, K, TA;) said of a camel: (K, TA:) and he rose [in the degree of celerity] (**ارْتَفَعَ**) so as to exceed goodness of rate, or pace; and in like manner one says [**اغْتَلَتْ**] of any beast (وَابَةٌ); as also **غَلَتْ**, inf. n. **غَلُو** [app. **غَلُو**]. (TA.)

10: see 4.

12. **اغْلَوْنِي**: see 6.

غَلْوَةٌ The limit, or utmost extent, of a shot or throw; (S, Mgh;*) [i. e.] any مَرْمَاةٌ (K:*) [generally, a bow-shot; i. e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed **غَايَةٌ**: (Mgh:) said to be from three hundred to four hundred cubits: (Mgh, Mshb:) the twenty-fifth part of a complete **فَرَسَخٌ** [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Mshb voce **مِيلٌ** [q. v.]:) pl. **غَلَوَاتٌ** (Mshb, K, TA) and **غَلَاةٌ**. (S,* K, TA.) Hence, (TA,) it is said in a prov., **جَرَى** **الْمَذْجِيَّاتِ غَلَاةٌ** (S, K, TA,) or, as some relate it, **غَلَابٌ**. (TA. See art. **ذَكَو**.) [Thus] **غَلْوَةٌ** is sometimes used in relation to horse-racing. (TA.)

غَالِيَةٌ i. q. **غَالِيَةٌ**. (K.) See the latter in art. غلى.

غُلُوًا (S, K) and **غُلُوًا** (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds **غُلُوًا**, for which I find no authority,] Excess, or exorbitance;

(TA;) syn. with [the inf. n.] **غُلُوٌ**. (S, K, TA.) One says, **خَفَّفَ عَنْ غُلُوَائِكَ** [Alleviate thine excess, or exorbitance]. (TA.) — And The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood; (AZ, S, K;*) as also **غُلُوَانٌ**. (ISd, K, TA.) One says, **فَعَلَهُ** **غُلُوَانٌ** **فِي شَبَابِهِ** and **فِي غُلُوَاهُ شَبَابِهِ** [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — And **غُلُوَاهُ** signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.)

غُلُوَانٌ: see the next preceding paragraph, in two places.

غَلَاةٌ the subst. from **غَلَا** **السَّعِيرُ**; [as such signifying A high price, or rate, at which a thing is to be sold;] (Mshb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] — Also, [i. e.] like **سَمَاءٌ** [in measure], (K,) but in the copies of the M **غَلَاةٌ**, with tesheed, (TA,) A man who shoots the arrow far. (K.) — And A certain small, or short, fish, (K, accord. to different copies,) about a span [in length]: (TA:) pl. **أَغْلِيَّةٌ**. (K.)

غَلِيٌّ: see **غَالٍ**, in three places.

غَلَاةٌ: see **غَلَاةٌ**.

غَالٍ [act. part. n. of **غَلَا**: and hence, Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit: (see 1:) and particularly] an extravagant zealot of the class of innovators: pl. **غَلَاةٌ**. (TA in art. سبأ.) — And Shooting, or one who shoots, the arrow to the furthest distance. (Mshb.) — And High, or excessive, (S,* Mshb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Mshb, K, TA;) as also **غَلِيٌّ**. (K, TA.) Hence one says, **بَعْتُهُ بِالْغَالِي**, and **بِالْغَالِي** I sold it, or bought it, at what was a high, or an excessive, price, or rate. (K, TA.) A poet says,

وَلَوْ أَنَّا نَبَّاعُ كَلَامِ سَلَمَى

لَأَعْطَيْنَا بِهِ ثَمَنًا غَالِيًا

[And if we were sold the speech, or discourse, of Selma, we would give for it a high, or an excessive, price]. (TA.) — Also Fat flesh-meat. (K.)

غَالِيَةٌ: see art. غلى.

أَغْلَى More, or most, high [or excessive] in price: hence the saying, **أَفْضَلُ الرِّقَابِ أَغْلَاهَا ثَمَنًا** [The most excellent of slaves is the highest thereof in price]. (Mgh.)

مِغْلَى [in the CK **مِغْلَاةٌ**] An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so: (K,* TA:) or, accord. to the M, that is used in striving to exceed the usual limit: also termed **مِغْلَاةٌ**: pl. **مِغَالٍ**. (TA.)

نَاقَةٌ مِغْلَاةٌ: see what next precedes. — **مِغْلَاةٌ** A she-camel that goes quickly when her feet

of her fore legs and of her hind legs fall in one place: (S: [it is there expl. by **تَغْتَلِي** followed by the words **إِذَا تَوَاقَعَتْ أَخْفَافًا** which I have here rendered accord. to an explanation in art. **وَهَقٌ** in the O: but the phrase **مِغْلَاةٌ الْوَهَقِ** is there mentioned as an ex. of **الْوَهَقِ** as signifying “the lasso;” whence it appears that the phrase lit. means that exceeds the limit of the lasso; agreeably with the explanation of Golius, “rapide currens, et fugiens laqueum sibi injiciendum:”]) or [the meaning is a she-camel that steps far in vying, or keeping pace, with another; for], in explaining the phrase **مِغْلَاةٌ الْوَهَقِ**, IB says that **الْمِغْلَاةُ** applied to the she-camel signifies **الَّتِي الْمِجَارَةُ** and **الْمِجَارَةُ الْوَهَقِ** signifies **تُبْعِدُ الْخَطُو**. (TA voce **مِجَارَةُ**.)

أَرْضٌ مُغْلَوِيَّةٌ A land having abundant, and dense or luxuriant, herbage; and with **ع** also; i. q. **مِغْيَةٌ** and **مِغْيَةٌ**. (TA in art. غمر.)

غلى

1. **غَلَيَانٌ** **غَلِيٌّ** and **غَلِيٌّ**, aor. **تَغْلَى**, inf. n. **غَلِيٌّ**, (S, MA, Mshb, K,) The cooking-pot boiled; (MA, &c.;) and **تَغْلَى**, aor. **تَغْلَى**, is an unusual dial. var. thereof, the former being the more chaste; (Mshb;) or **غَلِيَّتٌ** is not allowable. (S.) — [Hence **غَلِيٌّ** said of a liquor, It estuated: it effervesced: it fermented: see 1:] — And hence [**يَغْلِي دَمُهُ** [as though meaning + His blood is fit to be shed] is a phrase like **رَبَابٌ دَمُهُ** [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. رُوب.) — And **غَلِيٌّ الرَّجُلُ**, like **رَضَى** in measure [but see what has been said of this form of the verb above], † The man became vehemently angry. (IK††, TA.)

2: see 4, in two places. — **غَلَى الرَّجُلُ**, inf. n. **تَغْلِيَةً**, He rubbed the man over, or perfumed him, with **غَالِيَةً**. (TA.) And **غَلَى لِحْيَتَهُ** (Mgh, O, Mshb, all in art. **غَلَفَ**) (O, ibid.) He daubed, or smeared, his beard with **غَالِيَةً**; as also **غَلَلَهَا**. (Mgh, O, Mshb, ibid. [See 1 in art. **غَلَفَ**].) — And **تَغْلِيَةً** signifies also The saluting from afar, and making a sign. (K.)

4. **أَغْلَى الْقَدْرَ** (S, MA, K,) and **غَلَاهَا** (K,) He made the cooking-pot to boil. (S,* MA, K.) IDrd mentions, among some of the sayings of the people of former ages, **أَنْ مَاءٌ وَغَلِيَهُ** [Pour thou out water, and make it to boil]. (TA.) And one says, **أَغْلَيْتُ الزَّيْتَ وَنَحْوَهُ** [I made the olive-oil and the like to boil], inf. n. **إِغْلَاةٌ**. (Mshb.)

5. **تَغْلَى** (S, Mshb, K) **بِالْغَالِيَةِ** (S, Mshb) He (a man, S, Mshb) perfumed himself, (S,* Mshb, K,) or rubbed himself over, (K,) with **غَالِيَةً**; (S, Mshb, K;) and **اغْتَلَى** signifies the same; (IDrd, O

in art. غلف;) as also تَغَلَّلَ (Msb, and O in art. غلف,) and اِغْتَلَّ (O in that art.)

6, in all its senses, belongs to art. غلو, q. v.

8: see 5.

غَلَانِيَّة, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِي الْأَمْرِ (TA.)

غَلَابَةٌ *A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called مَحْمَر [q. v.] and قُمْفَر and قُمْفَرَة.* (Msb voce قُمْفَر.)

غَالِيَةٌ [*Galia moschata*], a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Msb;) musk mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Ja'far went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah?" and he answered, "musk and ambergris combined with oil of ben;" whereupon Mo'áwiyeh said, غَالِيَةٌ, meaning high-priced: (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غُلُوِي signifies the same. (K in art. غلو.)

غمر

1. غَمَهُ (S, Msb, K, &c.) aor. ʔ, (Msb,) inf. n. غَمْر (Msb, TA,) *He covered it, (S, Msb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.)* [Hence,] one says, غَمَرُ الْهَلَالِ (S, Msb, K, TA) عَلَى النَّاسِ (S, TA,) inf. n. غَمْر (TA,) *The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Msb, TA.)* It is said in a trad., فَإِنْ غَمَرَ عَلَيْكُمْ (Mgh, * Msb, TA,) i. e. *And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Sha'abán, thirty [days], in order that the entering upon the fast of Ramadán may be with [inferential] knowledge. (Msb.)* Az says that غَمَرَ and أَغْمَى all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. أَغْمَى.] — And [hence] غَمَرَ الْقَمَرَ النُّجُومَ *The moon concealed the stars: or almost concealed the light of the stars. (TA.)* — And غَمَرَ عَلَيْهِ الْخَبَرَ *The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood; (S, K;) like أَغْمَى: (S;) or was obscure, or unapparent, to him.*

(Msb.) — And غَمَهُ (S, K, TA,) aor. ʔ, inf. n. غَمْر (TA,) *It (i. e. هَر [here meaning "grief," see غَمْر below]) covered [or was as though it covered] his heart: (Har p. 637:) or [accord. to common acceptation] it, or he, grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.])* — غَمَهُ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ʔ, inf. n. غَمْر (TA,) means *He put [as a covering] to his mouth and his nostrils the غَمَامَةُ (S, K, TA,) which is a thing like the كَعَام [or muzzle], (so in the S and CK,) or a thing like the فِدَام [which seems to be here similar in meaning to كَعَام]: (so in other copies of the K:) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a غَمَامَةُ: (TA:) [the verb that I have rendered "put to" in these explanations is أَلْقَمَر, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or غَمَامَةُ signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَائِر (S, TA:) and one says, غَمَهُ بِالْغَمَامَةِ [he covered his mouth with the غَمَامَة], aor. and inf. n. as above. (TA.) — غَمَرُ الشَّيْءِ, aor. ʔ, also signifies عَلَاهُ [app. as meaning *It rose upon, or above, the thing, as though forming a covering over it*]: mentioned on the authority of IʿAṣar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَة, or meadow,]*

أَنْفٌ يَغْمُرُ الضَّالَّ نَبْتَ بَحَارِهَا

[*Not depastured, the trees called ضَال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water*]. (TA.) See also 8. — غَمَرُ is also intrans.: one says, غَمَرُ يَوْمَنَا (S, K, TA,) inf. n. غَمْر and غُمُور (TA;) and أَغْمَرُ; *Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath: (S, TA:) or both verbs, said of a day, and of the sky, mean it brought غَمْر [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Msb.)* — غَمَرُ الشَّخْصِ, of the class of تَعَبَ, [the first pers. being غَمِمْتُ,] inf. n. غَمْر, *The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Msb.)* [See also غَمْر below.]

3. غَمِمْتُهُ وَغَمِنِي signifies *I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him.* (K.)

4. أَغْمَتَ السَّمَاءَ *The sky became clouded: (K, as indicated by the context:) or i. q. تَغَيَّرَتْ [i. e., became altered]: thus in the S; but some say that it is correctly تَغَيَّمَتْ [agreeably with the former of the explanations above]. (TA.)* See

also 1, near the end. — مَا أَغْمَكَ لِي and إِنِّي is [an expression of wonder, meaning *How great grief, or sadness, dost thou occasion to me!*] from the غَمْر signifying الْحُزْنَ. (K, TA.) — [Accord. to the TK, أَغْمَهُ signifies أَحْزَنَهُ; like غَمَهُ: but this I think a mistake. — And Freytag explains أَغْمَر as occurring in the Deewán of the Hudhalees signifying "Demersit:" but in which of its senses he uses this word he does not specify.]

6. تَغَامَر *He made a show of غَمْر [or grief, &c.,] without its being in the heart. (Har p. 126.)*

7. انْغَمَر *It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed. (TA.)* — See also what next follows.

8. اِغْتَمَر *He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy; (S, * K;) as also اِنْغَمَر (K:) both mentioned by Sb. (TA.)* — And, said of a plant, or herbage, *It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant: (K, TA:) as also اِعْتَمَر. (TA.)* [And in like manner غَمَرُ is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning *It was tall and luxuriant.*] — And, said of a man, *He withheld himself from going out, or forth. (TA.)*

R. Q. 1. غَمَغَمَ, [inf. n. غَمَغَمَةٌ, *He (a bull) uttered a cry, or cries, in fright; as also تَغَمَغَمَ: see غَمَغَمَةٌ below.* — And] *He (a courageous man) raised his voice in conflict with his antagonist; (Har p. 531;) [as also تَغَمَغَمَ: see, again, غَمَغَمَةٌ below.]* — And *He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying; (Har ubi supra;) [or spoke indistinctly; agreeably with an explanation of غَمَغَمَةٌ below; as also تَغَمَغَمَ. — And, said of a bow, It produced a sound; agreeably with another explanation of غَمَغَمَةٌ below.]* — Also, said of an infant, inf. n. غَمَغَمَةٌ, *He wept over the breast, desiring the milk: [and the inf. n. is used as a simple subst., and therefore pluralized:]* IʿAṣar cites as an ex.,

إِذَا الْمُرْضَعَاتُ بَعْدَ أَوَّلِ هَجَعَةٍ

سَبَعَتْ عَلَى ثُدَيْبَيْنِ غَمَافًا

[*When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts*]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.)

R. Q. 2. تَغَمَغَمَ: see R. Q. 1, in three places: and see its inf. n. voce غَمَغَمَةٌ below, in two places. — Said of one drowning (غَرِيقٌ) beneath the water, it signifies *He uttered a cry, or cries: or, as is said in the T, he was pressed upon by the waves above him: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)*

غَمَرٌ [an inf. n. used as an epithet in which the

quality of a subst. predominates,] *Grief, mourning, lamentation, sorrow, sadness, or unhappiness*; syn. **حُزْنٌ** (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or **غَمْرٌ** in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered *gloominess of mind*:] or i. q. **كَرْبٌ** (K,) which signifies **حُزْنٌ** (K in art. **كرب**), or **غَمْرٌ** (S, in that art.), [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.) as also **غَمَاءٌ** (K) and **غَمَّةٌ** (S, K,) the last [expl. in the S as syn. with **كَرْبَةٌ**, which is syn. with **كَرْبٌ**, and] mentioned by Lh: (TA:) [see also **صَغَعٌ**:] it is **كَرْبٌ** [or *grief, &c.*] that befalls the heart because of what has happened; differing from **هَمْرٌ**, which is **كرب** that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyād and [many] others: (TA:) [see also **غَضَبٌ**:] the pl. of **غَمْرٌ** is **غُمُورٌ** (S, K.) — It is also an inf. n. used as an epithet in the phrase **يَوْمٌ غَمْرٌ** (S, TA) i. e. *A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath*; and **لَيْلَةٌ غَمْرٌ** [such a night], i. e. **غَامَةٌ** (S:) or one says **غَمْرٌ** and **يَوْمٌ غَمْرٌ** and **مِغْمَرٌ** (K, TA,) the last with **kesr** to the **م**, (TA,) [in the CK **مِغْمَرٌ**] meaning *a day of heat*, (K,) or *of intense heat*: (TA:) or *a day of غَمْرٌ* [i. e. *grief, &c.*]: and [in a similar sense, as is implied by the context immediately preceding,] **غَمْرٌ** and **غَمَّةٌ** and **غَمِيٌّ** (K:) [but] A'Obeid mentions, on the authority of AZ, **لَيْلَةٌ غَمِيٌّ** and **لَيْلَةٌ غَمَّةٌ** as meaning *a night in which there is over the sky [a covering of clouds, or] what is termed غَمِيٌّ* [a word belonging to art. **غَمِيٌّ**, being in measure] like **رَمِيٌّ**; (S;) and [in the like sense] **يَوْمٌ غَمْرٌ**. (So in one of my copies of the S.) — And one says, **كَانَ عَلَى السَّمَاءِ غَمْرٌ** [app. **غَمْرٌ**, but this, I think, requires confirmation, for which I have searched in vain,] and **غَمِيٌّ** [app. **غَمِيٌّ**, or perhaps **غَمِيٌّ**, a word mentioned above,] meaning *There was over the sky a collection [or an expanse] of thin clouds, or a ضَبَابَةٌ* [i. e. *mist, or the like*], **فَحَالَ دُونَ الْهَلَالِ** [and it intercepted the new moon]: and **هَذِهِ لَيْلَةٌ** **غَمِيٌّ**, and some say **غَمِيٌّ**, *This is a night [of a covering of clouds, or] of a ضَبَابَةٌ* [or *mist, or the like*], intervening between the new moon and men; so that the new moon is not seen: (Msb:) and [hence] **بُلْغَمِيٌّ**, and **بُلْغَمِيٌّ** (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and **بُلْغَمَاءٌ** (S, K,) and **بُلْغَمِيَّةٌ** (K, TA, but omitted in the CK,) and **بُلْغَمِيَّةٌ** (TA,) [i. e. *We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon*; (the prep. **لِ** being here used in the sense of **بَعْدَ**, or **مِنْ** وَتِ, as in the Kur xvii. 80;) virtually] meaning [we fasted]

without a sight [of the new moon]: (Msb, TA:) a **rájiz** says,

• **لَيْلَةٌ غَمِيٌّ طَامِسٌ هَلَالِيًّا**
• **أَوْغَلَتْهَا وَمَوَكَّرَةٌ يُغَالِيًّا**

[In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (**أَوْغَلَتْهَا** being used, app. by poetic license, for **أَوْغَلْتُ فِيهَا**), and disliked was the journeying so therein]: (S, TA:) and it is said that **لَيْلَةٌ غَمِيٌّ** [i. e. **غَمِيٌّ** and **غَمِيٌّ**] signifies also the last night of the [lunar] month; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.)

غَمَّةٌ fem. of **غَمْرٌ**, q. v., used as an epithet.

غَمَّةٌ: see **غَمْرٌ**, first sentence: — and also in the latter half. — Also, † *Perplexity, and dubiousness, or confusedness*: pl. **غُمُورٌ**: one says, **هُوَ فِي غَمَّةٍ**, † *He is in a state of perplexity, and dubiousness, or confusedness*: (Msb:) and **هُوَ فِي غَمَّةٍ مِنْ أَمْرِهِ**, † *He is in a state of perplexity and darkness [in respect of his case or affair]*; from **الْغَمْرُ** signifying “the act of covering” [a thing]. (Ham p. 320.) [See also **غَمَّةٌ** and **غَمَاءٌ**.] And one says **أَمْرٌ غَمَّةٌ** + *A dubious, confused, or vague, case or affair*. (S, K.) [See also **غَمِيٌّ**.] It is said in the Kur [x. 72], **لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمَةً**, i. e. † [Then let not your case be to you one of] darkness, and straitness, and anxiety: (A'Obeid, S, TA:) or, as some say, *covered, veiled, or concealed*. (TA.) And **أَرْضٌ غَمَّةٌ** means † *A strait, or narrow, land*. (TA.) — Also The bottom of the interior of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. **غَمِلٌ**.]

غَمَّةٌ i. q. **لَبْسَةٌ** [app. **لَبْسَةٌ**, meaning † *Obscureness, confusedness, or dubiousness*: see also **غَمَّةٌ**.] (TA.)

غَمْرٌ is the inf. n. of **ل** in the last of the senses expl. above: (Msb:) or it signifies *The flowing down of the hair so that the forehead, (S, K, TA,) or, as in the M, the face, (TA,) and the back of the neck, are narrowed*: (S, K, TA:) or the hair that veils, or conceals, the **جَبِينٌ** [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck. (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed **نَزَعٌ** [i. e. baldness of the two sides of the forehead]. (TA.)

غَمَامٌ *Clouds*: (S, Msb, K:) or *white clouds*: (K:) or *thin clouds*: (Jel in ii. 54:) and **غَمَامَةٌ** signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is **غَمَائِمٌ** (K:) [or rather **غَمَامٌ** is a coll. gen. n., of which **غَمَامَةٌ** is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — [Hence,] **حَبُّ الْغَمَامِ** signifies *Hail-*

stones, or hail. (TA.) [See an ex. in a verse cited in art. **ان**, p. 109.]

• **زُكَامٌ** i. q. **غَمَامٌ** [A rheum, such as is termed *coryza*]. (K.)

• **غُمُورٌ** [a pl. of which no sing. is mentioned,] *Small stars, such as are faint, or indistinct*. (K.)

• **غَمِيْسٌ** i. q. **غَمِيْسٌ** (S, K,) i. e. *Fresh herbage* (**كَلَّا**) beneath such as is dried up; (S, TA;) or green herbage beneath such as is dry. (TA.) — And *Milk heated until it thickens*: (S, K:) because it becomes covered over. (TA.)

غَمَامَةٌ: see **غَمَامٌ**. — Also † *Herbage*: so in the saying, **أُخْتِي فَلَانٌ غَمَامَةٌ وَادِي كَذَا** i. e. † [Such a one made to be prohibited to the public] the herbage that was the growth of such a valley: thus called [because produced by the water of the clouds,] in like manner as it is called **سَمَاءٌ**. (TA.)

غَمَامَةٌ: see the next paragraph.

غَمَامَةٌ: see **ل**, near the middle, in three places. — Also *A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound*: (K:) or *a piece of cloth with which the nose of a she-camel is stopped* (**يُسَدُّ**) [or bound (**يُسَدُّ**)] when she is made to incline to the young one of another: pl. **غَمَائِمٌ**. (A'Obeid, TA.) [See also **دُرْجَةٌ**: and **صِقَاقٌ**.] — And (by way of comparison [thereto], TA) † *The prepuce of a boy*; as also **غَمَامَةٌ** (K, TA.)

غَمِيٌّ: see **غَمْرٌ**, in six places. — Also *Dust*; syn. **غَبْرَةٌ**. (K.) — And *Darkness*. (K.) — And † *Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle*. (K.) See also the next paragraph.

غَمِيٌّ: see **غَمْرٌ**, latter half, in four places. — Also † *A calamity, or misfortune*; and so **غَمَاءٌ**; (K, TA;) and **غَمَاءٌ**, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And † *A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue*; as also **غَمِيٌّ** (K, TA,) and **غَمَاءٌ**. (TA.)

غَمَاءٌ [fem. of **أَغْمَرٌ**, q. v.: — and also used as a subst.]: see **غَمْرٌ**, first sentence: — and also in the latter half: — and see also **غَمِيٌّ**, in two places. — **إِنَّهُمْ لَفِي غَمَاءٍ مِنَ الْأَمْرِ** means [Verily they are in a state of dubiousness, or confusedness, in respect of the case, or affair; or] in a dubious, or confused, case or affair. (TA.) [See also **غَمَّةٌ** and **غَمَّةٌ**.]

غَمَاءٌ: see **غَمِيٌّ**.

غَمِيَّةٌ: see **غَمْرٌ**, latter half.

غَامَرٌ, and its fem. **غَامَةٌ**: see **غَمْرٌ**, former half.

غَمْمَةٌ [mentioned above as an inf. n. (see

R. Q. I), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so **تَغْمِرُ**: pl. of the former, in both senses, **غَمَارٌ**. (TA.) See also

an ex. of the pl. voce **غَمِيرٌ**. — And *Indistinct speech*; (K;) as also **تَغْمِيرٌ**: (S, K:) **غَمِيرَةٌ** is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the **عَجَمَر**. (T, in TA, voce **رَتَّةٌ**.) — Also The sound of bows. (TA.)

أَغْمَرُ (S,) and **أَغْمَرُ الْوَجْهَ وَالْقَفَا** (S, Mgh, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Mgh, K:) and in like manner [the fem.] **غَمَاءٌ** is applied to a woman. (Mgh.) — **غَمَاءٌ** applied to the forelock (نَاصِيَةٍ) of a horse means *Excessively abundant in the hair*: and such is disliked. (S.) — And **سَحَابٌ أَغْمَرٌ** means † *Clouds in which is no gap, or interstice*. (K, TA.)

أَرْضٌ مُغْمِرٌ and **مُغْمِرٌ**: see **غَمَرٌ**, former half. — **أَرْضٌ مُغْمِرَةٌ** (K, TA) and **مُغْمِرَةٌ** (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

مُغْمِرٌ, applied to clouds (**غَمِيرٌ**), and to a sea, *Abounding with water*: (K:) and in like manner, without **ة**, to a well (**رَكِيَّةٌ**), that fills everything, and submerges it: (IAar, TA:) and to what is termed **حَسْبِي** [q. v.], (IAar, S, TA,) meaning covering. (IAar, TA.)

مُغْمُورٌ [pass. part. n. of **غَمَرَهُ**, i. e. Covered, &c.]. — [Applied to unripe dates (accord. to the TA to **رُكْبٌ**, a mistranscription for **بُسْرٌ**), like **مُغْمُورٌ**,] Put into a jar, and covered over until they have become ripe. (TA.) — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Mgh,) or intercepted by thin clouds, (K,) so as not to be seen. (Mgh.) — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — And Affected with the malady termed **غَمَارٌ**. (K.)

غَمَت

1. **غَمَتَهُ**, aor. -, (S, O, K,) inf. n. **غَمَتٌ**, (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — And He covered it; (O, K;) namely, a thing. (K.) — And **غَمَتَهُ فِي الْمَاءِ** i. q. **غَطَّه** [i. e. He immersed, or plunged, him, or it, into the water; like **غَتَّه**]. (IDrd, O, K.) — And **غَمَتَ نَفْسًا** He made a sign, or motion, with his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — **غَمَتَ** He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food

upon his heart [or stomach] so that he became like one intoxicated. (K.)

غَمِدَ

1. **غَمَدَهُ**, aor. - and -, inf. n. **غَمَدٌ**; and **أَغْمَدَهُ**, (S, Mgh, K,) inf. n. **أَغْمَادٌ**; (Mgh;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Mgh, K, or the like, Mgh) into its **غَمْدٌ** [i. e. scabbard, or sheath; he sheathed it]: (S, Mgh, K:) or he made for it, or furnished it with, a **غَمْدٌ**. (Mgh.) — Hence, **غَمَدَهُ بِكَذَا** † He covered him, or it, with such a thing; as though he made the latter a **غَمْدٌ** to the former. (A.) — See also **د**, in two places. — **غَمَدٌ**, inf. n. **غَمُودٌ**, said of a tree of the species called **عُرْفُطٌ**, † It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — **غَمَدَتِ الرَّكِيَّةُ**, (L, K,) aor. -, inf. n. **غَمُودٌ**, (L,) † The well lost its water. (L, K.) — And **غَمَدَتِ**, (L, K,) aor. -, (K,) inf. n. **غَمَدٌ**, (L,) † It (a well) had much water: (Aq, L, K:) or it had little water. (AO, L, K.)

2: see **د**, in two places.

4: see 1. — [Hence,] **أَغْمَدَ الْأَشْيَاءَ** † He put the things one within another. (K.) — And **أَغْمَدَ الْحِجْلَ** † He put the [cloth called] **حِجْلٌ** beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, L.)

5. **تَغَمَّدَ الْقَوْبَ** † He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — And **تَغَمَّدَ الرَّجُلَ**, (JK, L,) and **أَغْمَدَهُ**, (L,) † He took the man beneath him (**تَحْتَهُ**, thus in the JK, in the L **بِخَيْلٍ** [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — And **تَغَمَّدَ فَلَانًا**, (S, L, K,) and **أَغْمَدَهُ**, (K,) † He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — And **تَغَمَّدَ اللَّهُ بِرَحْمَتِهِ**, (S, A, L, Mgh, K,) and **أَغْمَدَهُ بِهَا** and **أَغْمَدَهُ فِيهَا**, (L,) † God covered him with his mercy, (A'Obeyd, S, A, L, Mgh, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Mgh;) clad him, or invested him, therewith. (A'Obeyd, L.) — **تَغَمَّدَ الْأَعْدَاءَ** † He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — And **تَغَمَّدَهُ** † He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8. **أَغْتَمَدَ اللَّيْلَ** † He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a **غَمْدٌ** to him; like as one says **أَدْرَعَ اللَّيْلَ**: (S, L:) and simply **أَغْتَمَدَ** he ventured upon, encountered, or braved, the night, (**رَكِيَّةٌ**) to seek food for his family. (S, L.)

10. **أَسْتَغَمَّدَتِ السَّمَاءُ فِي السَّحَابِ الْكَثِيرِ** † [The sky became obscured amid the many clouds]. (TA in art. **طُنُفُسٌ**.)

غَمْدٌ (S, L, Mgh, K, &c.) and **غَمْدَانٌ**, (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Mgh, K,) and the like, (Mgh,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce **قِرَابٌ**; and is the meaning obtaining in the present day;] syn. **غِلَافٌ**, (S, O,) or **جَفْنٌ**: (L, K:) [both of these words have the signification mentioned above; but not that only; for **غِلَافٌ** has a wider application; and it is said in the S, voce **قِرَابٌ**, that the **جَفْنُ** of a sword is a case, or receptacle, in which is (put) the sword together with its **غَمْدٌ** and suspensory belt or cord:] the pl. is **أَغْمَادٌ** [a pl. of pauc.] (O, Mgh, K) and **غَمْدَانٌ**, (O,) or **غَمُودٌ**. (K.)

غَمْدَانٌ: see the next preceding paragraph.

غَامِدٌ, **عَيْشَةٌ رَاضِيَةٌ**, **رَكِيٌّ غَامِدٌ** meaning **مُغْمُودٌ**, † Wells having their water covered by earth, or dust; contr. of **رَكِيٌّ مُبْدٍ**. (A.) And **غَامِدَةٌ** † A well (بئر) filled up, or choked up, with earth, or dust. (K, TA.) — And **غَامِدَةٌ** and **غَامِدٌ** † A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also **أَمِدَةٌ** (TA) and **أَمِدٌ**. (K, TA.)

مُغْمِدٌ: see what here follows.

مُغْمِدٌ and **مُغْمُودٌ** A sword [or the like] put into its **غَمْدٌ** [meaning scabbard, or sheath; i. e. sheathed]. (S, A.)

غَمَر

1. **غَمَرَ**, as in some lexicons, or **غَمَّرَ**, aor. -, accord. to all the copies of the K [consulted by SM], (TA,) or **غَمِرَ**, [aor. -,] (as in the CK and my MS. copy of the K,) inf. n. **غَمَارَةٌ** and **غُمُورَةٌ**, [agreeably with analogy if **غَمَرَ** be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say **أَشَدُّ نَهْرٍ** **غُمُورَةٌ هَذَا النَّهْرُ** How great is the abundance of the water of this river! (S.) — [And † He abounded in beneficence.] You say **بَيْنَ رَجُلٍ بَيْنَ الْغُمُورَةِ** † A man bearing evidence of abounding in beneficence. (S, K.) — **غَمَّرَهُ**, (S, Mgh, K,) aor. -, (S, Mgh,) inf. n. **غَمَرٌ**, (Mgh, K,) It (water, S, K, or the sea, Mgh) [overflowed,] came over, or rose above, (S, Mgh,) or covered, (K,) and concealed, (TA,) him, or it; (S, Mgh, K;) as also **أَغْتَمَرَهُ**: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Mgh.) — Hence, **أَغْتَمَرَهُ الْقَوْمُ** † The people rose above him, or surpassed him, in eminence, (S, TA,) and in excellence. (TA.) — And **غَمَرَ الْجَمَاحُ بِطُولٍ** † [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — **غَمَرَ غَمْرٌ صَدْرَهُ عَلَيَّ**, aor. -, (S, Mgh, K, *) inf. n. **غَمَرٌ** (Yaakooob, S, Mgh) and **غَمَرٌ**, (Yaakooob, S,) [or the latter is a simple subst.,] His bosom bore con-

coaled enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Mṣb, K.) — غَمِرْتُ يَدَهُ (S, K.) aor. ٢, (K.) inf. n. غَمْرٌ, (TA.) *His hand was, or became, foul with the smell of flesh-meat, (S, K.) and with the grease thereof adhering to it. (K.)* — غَمِرَ, aor. ٢, (S, Mṣb,) inf. n. غَمَارَةٌ, (S, [in my copy of the Mṣb written غَمَار, probably by a mistake of the copyist,]) *He was inexperienced in affairs: (S, Mṣb:) Benoo-'Okeyl say غَمِرَ, aor. ٢. (Mṣb.) You say غَمَارَةٌ فِيهِ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.)*

2. تَغَمَّرَ, inf. n. تَغَمِيرٌ, *She (a woman) smeared her face with غَمَرَةٌ [q. v.]; (S;) as also غَمَّرَتْ بِالْغَمَرَةِ (K,) and تَغَمَّرَتْ. (S, K.)* — غَمِرَ, inf. n. تَغَمِيرٌ, *He (a man) was deemed ignorant. (TA.)* — غَمِرَ فَرَسَهُ, inf. n. as above, *He gave his horse water to drink in a cup, (K,) in the small cup called غَمِرَ, (TA,) because of the scarcity of water. (K.)* IʿAqr mentions the phrase غَمِرَ أَصْحَانًا *He gave him to drink some bowls of water: making the verb doubly transitive. (TA.)*

3. غَامَرَ فِي الْقِتَالِ and غَامَسَ فِيهِ signify the same [i. e. + *He plunged, or threw himself, into the midst of fight, or conflict.*] (TA in art. غَمَس.) [See also مُغَامَرَ.] — And غَامَرَهُ + *He engaged with him in fight, or conflict, not caring for death. (S, O.)* — And غَامَرَ signifies also + *He contended in an altercation, or a dispute. (O.)*

5. تَغَمَّرَ: see 2. — تَغَمَّرَ *He drank from a small cup such as is called غَمِرَ: (K:) he drank a small quantity of water: (TA:) he drank less than would satisfy his thirst: (S:) he drank the smallest draught, less than would satisfy his thirst: (TA:) he did not satisfy his thirst with water; (K, * TA;) said of a camel, (K,) and of an ass. (TA.)* — And تَغَمَّرَ الْمَاشِيَةُ *The cattle ate what is termed غَمِيرَ [q. v.]. (K.)*

7. انْغَمَرَ *He immersed, dipped, or plunged, himself, or he became immersed, dipped, or plunged, (S, K,) in water, (S, TA,) and in a thing; (TA;) as also انْغَمَرَ. (K.)*

8: see 1: — and 7: — and 2.

غَمَرٌ *Much, abundant, copious, [or deep,] water; (S, K;) as also غَمِيرٌ: (K:) or much, abundant, copious, [or deep,] water, that drowns, or submerges: (ISd, TA:) or that covers over him who enters into it: (IAth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning much, abundant, copious, or deep, water;] and غَمَرَةٌ signifies the same as غَمَرٌ [when thus used; or a submerging deep, a deep place, or an abyss, of water]: (TA:) pl. غَمَارٌ and غَمُورٌ. (S, K.) You say غَمَرٌ بَحْرٌ *An abundant sea: and [in the pl.] غَمَارٌ, and غَمُورٌ. (S.) And of a thing that has become much, you say, هَذَا كَثِيرٌ This is much. (AZ.) [See also غَامَرَ.] — The main of the sea: (K:) pl. as above. (TA.)**

— Liberal in disposition: (K, * TA:) pl. as above: (TA:) and in like manner, غَمَرُ الْخَلْقِ: (TA:) or this last, and غَمَرُ الرِّدَاءِ, signify + *abounding in beneficence: pl. as above: (S, K: [see also رَدَاءُ:] and غَمَرُ الْبَيْدِيَةِ + a man who takes by surprise with large bounty. (TA.)* — A horse fleet, or swift, or excellent, in running. (S, * K, * TA.) — A garment ample, or full. (K, * TA.) — A mixed crowd of men, (K,) and their thronging, pressing, or pushing, and multitude; (TA;) as also غَمَرٌ and غَمَرَةٌ and غَمَارٌ and غَمَارٌ: (K: [in the TA, instead of the last two words, I find غَمَارَةٌ and غَمَارَةٌ, as from the K, and غَمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة) are correct:]) and غَمَرٌ and غَمَارٌ and غَمَارٌ signify a crowding, or pressing, of men, (S, Mṣb,) and of water: (S:) the pl. of غَمَرَةٌ is غَمَارٌ. (S.) You say غَمَرْتُ فِي غَمَارِ النَّاسِ, and غَمَرْتُهُمُ, (S, Mṣb, TA,) and غَمَرْتُهُمُ, (TA,) + *I entered among the crowding, or pressing, of the people, (S, Mṣb, TA,) and their multitude; (S, TA;) as also غَمَرْتُهُمُ فِي غَمَارِهِمْ &c.] (TA.) And أَكُونُ فِي غَمَارٍ [and غَمَارِهِمْ &c.] (TA.) And أَكُونُ فِي غَمَارِ النَّاسِ, meaning *I shall be among the dense congregation of the people, occurs in a trad. (TA.)* — See also غَمَرٌ. — غَمَرٌ تَيْلٌ means *Intensely dark night. (TA.)**

غَمَرٌ (S, Mṣb, K) and غَمَرٌ (S, ISd) and غَمَرٌ and غَمَرٌ, accord. to the K, but this last is unknown, (TA,) and غَمَرٌ (K) and غَمَرٌ, (TA,) originally, *A boy devoid of intelligence: and hence, (Mṣb,) a man (S, Mṣb) inexperienced in affairs: (S, Mṣb, K:) ignorant: (TA:) inexperienced in war and in counsel; not rendered firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor judgment: (ISd, TA:) one in whom is no good nor profit with respect to intelligence or judgment or work: (AZ, Mṣb:) and غَمَرٌ signifies the same as غَمَرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غَمَرٌ is with ة; (S, Mṣb;) and so is that of غَمَرٌ: (TA:) and the pl. of غَمَرٌ is غَمَارٌ; (S, Mṣb, TA;) and this may also be pl. of غَمَرٌ, like as أَسْبَابٌ is pl. of سَبَبٌ. (TA.) — See also غَمَرَةٌ.*

غَمَرٌ *Concealed enmity and violent hatred, or rancour, malevolence, malice, or spite. (S, Mṣb, K.) [See also غَمَرٌ.] — And + Thirst: (S, Mṣb:) pl. أَغْمَارٌ. (S.) El-'Ajjāj says,*

حَتَّى إِذَا مَا بَلَّتِ الْأَغْمَارُ
[Until, when they damped their thirst]. (S.)
بَلَّتِ الْإِبِلُ أَغْمَارَهَا means + *The camels drank a little. (TA.)* — See also غَمَرٌ.

غَمَرٌ *A drowning; being drowned: so in the phrase مَوْتُ الْغَمَرِ Death by drowning. (TA.)* — See also غَمَرٌ. — The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.) Hence, مَنْدِيلُ الْغَمَرِ (S, Mgh) *The napkin, or rough napkin,*

with which the hand is cleansed therefrom. (L, TA.) — See also غَمَرٌ, in two places.

يَدُ غَمَرَةٍ [part. n. of غَمَرٌ]. You say يَدُ غَمَرَةٍ *A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* [See also سَبَكٌ.] — See also غَمَرٌ, in two places. — غَمَرَةٌ as an epithet applied to a she-camel, see voce غَمِرَ.

غَمَرٌ *A small drinking-cup or bowl, (S, K,) with which people divided the water among themselves in a journey when they had little of it; and this they [sometimes] did by putting a pebble into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the smallest of drinking-cups or bowls: (K:) [see قَعْبٌ; and تَبْنٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كَيْلَجَةٌ: [but this seems to be a large غَمَر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غَمَر used by a man for himself or for another man:] the قَعْبٌ is larger than it, and satisfies the thirst of a man: the pl. is أَغْمَارٌ. (TA.) El-Aʿashā of Bāhileh says, in an elegy on his brother El-Munteshir Ibn-Wahb,*

تَكْفِيهِ حَزَّةٌ فَلَيْذٌ إِنْ أَلَمَّ بِهَا
مِنْ الشَّوَاءِ وَيُرْوَى شُرْبُهُ الْغَمَرُ

[A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غَمَر used to satisfy his thirst]. (S, TA.) And Moḥammad is related, in a trad., to have said, كَفَمَرِ الرَّكَبِ لَا تَجْعَلُونِي كَغَمَرِ الرَّكَبِ *Make ye me not like the غَمَر of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof: meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travelling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.)*

غَمَرٌ: see غَمَرٌ.

غَمَرَةٌ *Water that rises above the stature of a man. (Bd in xxiii. 56.)* See also غَمَرٌ, first sentence. — Hence, (Bd,) فَذَرَهُمْ فِي غَمَرَتِهِمْ, in the Kur xxiii. 56, + *Therefore leave thou them in [the submerging gulf, or flood, of] their ignorance; (Fr, Bd;) or in their error: (Jel:) or in their error and obstinacy and perplexity: (Zj, in explanation of another reading, فِي غَمَرَاتِهِمْ, and in like manner, فِي غَمَرَةٍ, in the same chap., verse 65, signifies in overwhelming heedlessness: (Bd:) or in ignorance: (Jel:) and in the Kur li. 11, in overwhelming ignorance: (Bd, Jel:) or غَمَرَةٌ signifies [here] a state of obstinate perseverance in vain or false affairs: (Lth, Mṣb, TA:) and هُوَ فِي غَمَرَةٍ is the pl. (Mṣb.) You say غَمَرَةٌ فِي غَمَرَاتٍ, and سُبُورٌ, and شَبِيحَةٌ, and سُبُورٌ, + [He is in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.)*

And **غَمَرَاتُ جَهَنَّمَ** signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] **غَمْرَةُ الْخُصُومَةِ** + The main part of the contention. (TA.) [And **غَمْرَةُ الْحَرْبِ** + The main part, i. e. the thick, or thickest, of the fight or battle. (See also **غَمَرَاتُ الْحَرْبِ** in what follows.)] — Hence likewise, **غَمْرَةٌ** signifies also † *Difficulty, trouble, distress, or rigour*, (S, Mṣb, K,) and *pressure, of a thing*: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمَرٌ** (S.) Hence, (Mṣb,) **غَمَرَاتُ الْمَوْتِ** † *The rigours, or pangs, (شدائد,) of death*: (S, Mṣb:) or **غَمْرَةُ الْمَوْتِ** signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and **غَمَرَاتُ الْحَرْبِ**, and **غَمَارَهَا**, † *the rigours of war*. (TA.) — See also **غَمَرٌ** again, latter half, in three places.

غَمْرَةٌ A kind of liniment, made from [the plant called] **وَرَسٌ** (S, TA,) used by a bride, for her person: (TA:) or [the plant] **وَرَسٌ** [itself]: (TA:) or *saffron*; as also **غَمْرٌ** (K:) or **غُرْغُرٌ** [which also means saffron and bastard saffron]: or *gypsum*; syn. **جُصٌّ**: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is **غَمَرٌ**. (TA.) [See also **غَمْرَةٌ**.]

غَمْرَةٌ, [thus in the TA, app. **غَمْرَةٌ**, of the class of **صُرْعَةٌ** &c.,] as an epithet applied to a man, *Valid in judgment or opinion, in cases of difficulty*. (TA.)

غَمَارٌ: see **غَمَرٌ**, latter half, in three places.

غَمَارٌ: see **غَمَرٌ**, latter half, in four places.

غَمِيرٌ: see **غَمَرٌ**, in two places. — Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K:*) or herbage growing in the lower part, or at the root, of [other] herbage, (K, TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either **رَبْحَةٌ** [i. e. *ربحة*, meaning what becomes green after the upper parts have dried,] or **نَبَاتٌ** [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] **بُهْمِيٌّ** (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the **بُهْمِيٌّ** in the first of the rain, succulent, or sappy, amid such as is dry; and **غَمِيرٌ** is not known in anything but the **بُهْمِيٌّ**: (TA:) the pl. is **أَغْمِيرَاءُ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean *Dry* [trefoil, or clover, of the species called] **رَطْبَةٌ** and **قَتٌّ**, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.)

غَمِيرَةٌ: see what next precedes.

غَامِرٌ Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also **غَمَرٌ**.] —

Bk. I.

[In a state of immersion; immersed. (See **أَتَانٌ**; and see also a verse cited voce **أُنْ**, p. 106, first col.)] — And [hence, perhaps,] **غَامِرَةٌ** signifies Palm-trees (**نَخْلٌ**) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also **مُغْتَمِرٌ**.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with **ة** when **أَرْضٌ** is mentioned, or **دَارٌ**,] it signifies the *Contr. of **غَامِرٌ***; (S, TA;) and thus, (TA,) *waste; desolate; in a state the contrary of flourishing; in a state of ruin*; syn. **خَرَابٌ**: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the **بَرْدِيٌّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **دُوْغَمِرٌ**; like as one says **هَرْنَاَصِبٌ**, meaning **دُوْ نَصِبٌ**: (TA:) or any land that is not tilled (**لَمْ يَسْتَخْرِجْ**) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure **فَاعِلٌ** in the sense of the measure **سِرْ كَاتِرٌ**; (S, Mṣb;) like the epithets in **فَاعِلٌ** and **مَاءٌ دَافِقٌ**; and made of the measure **فَاعِلٌ** only to correspond to **غَامِرٌ** as its opposite: (S, TA:) waste land which water does not reach is not called **غَامِرٌ**; (S;) but such is called **قَفَرٌ**. (Mṣb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a **دِرْهَمٌ** and a **قَفِيرٌ** upon every **جَرِيبٌ** [of land], both **غَامِرٌ** and **غَامِرٌ**; and this he did in order that the people might not be remiss in sowing. (Az, TA.)

أَغْمَرٌ [More, or most, abundant, copious, or deep: applied to water. —] More, or most surpassing, or excelling: so in the saying, **هُوَ أَغْمَرُهُمْ**, *He is the most surpassing of them by the tallness of his stature*. (TA.)

مُغْمَرٌ A garment, or piece of cloth, dyed with [**غَمْرَةٌ**, or] saffron. (M, TA.) — **مُغْمَرَةٌ** and **مُغْتَمِرَةٌ** and **مُغْتَمِرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) — See also **غَمَرٌ**.

مُغْمَرٌ: see **مُغَامِرٌ**.

مُغْمُورٌ [Overflowed, or covered, and concealed, by water, &c. —] Rained upon. (TA.) — † *Overcome, subdued, or oppressed*. (TA.) — † *An obscure man; of no reputation*: (K, TA:) as though others surpassed him. (TA.) You say also, **فُلَانٌ مَغْمُورُ النَّسَبِ** † *Such a one is of obscure race*. (TA.)

مُغَامِرٌ † *One who plunges, or rushes without consideration, into places of peril*: (S:) *one who throws himself into difficulties, troubles, or distresses*; as also **مُغْمِرٌ**: (K:) or *one who enters into difficulties, troubles, or distresses, and makes*

*another, or others, to do so; like **مُغَامِسٌ***. (Ham p. 338.) Applied to a courageous man as meaning † *One who incurs the rigours, or pangs, of death*. (TA.) And † *One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from **الْغَمَرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite*. (TA.)

مُغْتَمِرٌ Palm-trees (**نَخْلٌ**) imbibing water from a copious source. (AHn, K.) [See also **غَامِرَةٌ**, voce **غَامِرٌ**.] — And † *A drunken man*: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also **مُغْمَرٌ**.

مُغْمِرَةٌ: see **مُغْمَرٌ**.

غمر

1. **غَمَرَهُ** (S, A, K,) or **غَمَرَهُ بِيَدِهِ** (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَزَ**, (TA,) *He felt him, (namely, a ram,) to know if he were fat*: (S, A, Mṣb, K:) and **غَمَزَهَا** *he put his hand upon her (a camel's) back, to see how fat she was*. (TA.) — Hence, (Mṣb,) **غَمَرَهُ بِيَدِهِ** (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَزَ**, (A, K,) *He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back*. (TA.) So in a trad. of 'Omar: **دَخَلَ عَلَيْهِ وَعِنْدَهُ غَلِيمٌ يَغْمِزُ ظَهْرَهُ** [*He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back*]. (TA.) And in a trad. respecting the ablution termed **الْغُسْلُ**, it is said, **اغْمِزِي قُرُونِكَ**, meaning *Press thou, or squeeze thou, the locks of thy hair, in washing*. (TA.) You also say, **غَمَزَ النَّقَافَ الْقَنَافَةَ**, meaning *The straightening-instrument pinched and pressed the spear*. (A, Mgh, TA,*) A poet (namely Ziyád El-Ajjam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَنَافَةَ قَوْمٍ
كَسَرْتُ كُغُوبَهَا أَوْ تَسْتَقِيهَا

[And I used, when I pinched and pressed the spear of a people, to break its knots, or inter-nodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. **أَو**. — **غَمَزَ**, (A, Mṣb,) and **غَمَرَهُ** (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. **غَمَزَ**, (Mṣb, TA,) † *He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]*. (K.) So in the saying, in a trad., **غَمَزَنِي عَلَى أَنْ قُلْ نَعَمْ**, † *lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes*. (Mgh.) The people of the West say, **غَمَزَهُ فُلَانٌ بِفُلَانٍ**, meaning, † *Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him*. (Mgh.) — Hence, **الْغَمَزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزَ**, (TA,) † *He calumniated, or slandered, the man*. (K.) [See also 4.] — You say also, **غَمَزْتُ شَهَادَتَهُ**

[+ *His testimony was suspected* (see مَغْمُوزُ), or *impugned*]. (TA in art. زور.) — غَمَزَتِ الدَّابَّةُ (K,) or غَمَزَ فِي مَشْيِهِ (Msb,) or مِنْ رِجْلِهِ (S,) aor. -, (S, Msb, K,) inf. n. غَمَزَ (S, Msb,) + *The beast limped, or it halted, with its hind leg; had a slight lameness thereof*: (K,* TA:) or *he had what resembled عَرَج [or natural lameness] in his gait*: (Msb:) or, as IKttt says, غَمَزَتِ الدَّابَّةُ بِرِجْلِهَا *the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg*: whence it appears that this signification may be tropical. (TA.) — غَمَزَ said of a disease, or of a vice, or fault, of a man, *It appeared*. (AA, K.) — See also 4.

3. [This verb is mentioned by Golius as *syn.* with عَاب, a verb for which I find no authority: and Freytag renders it “*Vitii arguit*,” and refers to a passage in Har (p. 427 of the sec. ed.) where (like as is done by Golius) المَغَامِرُ and المَعَابِ, as *syn.*, are erroneously put for المَغَامِرُ and المَعَابِ.]

4. اَغْمَزَتْ She (a camel) *had fat*, (O, K,) or *a little fat*, (ISd, IKttt, TA,) *in her hump*. (ISd, IKttt, O, K.) Hence the epithet غَمُوزٌ, applied to her. (TA.) — اَغْمَزَ فِي فُلَانٍ † *He blamed, or found fault with, such a one; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault*: (S, IKttt, K, TA;) *deemed him weak*; (TA;) *lessened his rank, or dignity*: (S; IKttt, K,* TA:) *he found in him that for which he should be deemed weak*: (A, TA:) and اَغْمَزَهُ † *he impugned his character; blamed him; censured him; or spoke against him*. (K.) You say, فَعَلْتُ شَيْئًا فَاغْمَزَهُ فُلَانٌ † *I did a thing, and such a one impugned my character, or found in it that by which my character was impugned*. (S, TA.) And سَبَّحَ مِنِّي كَلِمَةً † *He heard from me a saying, and deemed it weak*: (A, TA:) and in like manner, اَغْمَزَ فِيهَا † *found in it that for which it was to be deemed weak*. (TA.) — اَغْمَزَنِي الْحَرُّ † *The heat remitted, or abated, to me, so that I became emboldened to encounter it, and went upon the road*: (AA, ISk, S, IKttt, K,* TA:) Az says اَغْمَزَنِي الْحَرُّ, on the authority of AA: (TA:) and AA mentioned اَغْمَزَنِي الْحَرُّ in this sense, but afterwards doubted, and said, I think that it is with زَاي. (TA in art. غمر.) — And اَغْمَزَ † *He (a man) became gentle, so that others were emboldened against him*. (IKttt, TA.) — And اَغْمَزَ [for which اَغْمَزَهُ is erroneously put in the CK] *He acquired cattle such as are termed غَمَزَ [q. v.]*: (O, K, TA:) like اَقْمَزَ. (O.)

5. [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.]

6. تَغَامَزُوا *They made signs, one to another, with their eyes*, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blame-

able or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.)

8: see 4, in three places.

غَمَزَ Cattle (i. e. camels, and sheep or goats, TA) of a bad quality. (As, S, O, K.) — And A weak man: (S, O, K:) like قَمَزَ: pl. اَغْمَازُ, like اَقْمَازُ of قَمَزَ. (TA.)

غَمُوزُ A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A'Obeyd, S, K:) pl. غَمُوزٌ [or غَمُوزُ, or both?]. (TA.) See 4, first sentence.

غَمِيزٌ: see the next paragraph, in two places.

غَمِيزَةٌ † A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault; (S, A, Mgh, Msb, K;) as also غَمِيزٌ (TA) and مَغْمُوزٌ (S, A, Mgh, K) or مَغْمُوزَةٌ: (Msb:) and weakness in work, and impotence of mind, (TA,) and ignorance: (T, TA:) the pl. of مَغْمُوزٌ is مَغْمُوزَاتُ, (TA,) *syn.* with مَعَابِيبُ. (S.) You say, غَمِيزَةٌ, (S, A, Mgh, Msb, K,) and غَمِيزٌ, (TA,) and مَغْمُوزٌ, (A, Mgh, K,) or مَغْمُوزَةٌ, (Msb,) † *There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.*: (S, A, Mgh, Msb, K:) or *there is not in it anything for which it is to be coveted*: (K:) or مَغْمُوزٌ مَا فِيهِ has both of the above-mentioned significations. (A.) And فِي مَغْمُوزَةٍ † *In such a woman are many vices, or faults*. (A.) [See مَغْمُوزٌ, below.]

غَمَازَةٌ A girl who presses, or squeezes, or kneads, the limbs well with the hand. (A, K,* TA.) — اِمْرَأَةٌ غَمَازَةٌ † *A woman who makes frequent signs with the eye, &c.; who has a habit of doing so*; *syn.* رَمَازَةٌ. (TA in art. رمز.) — غَمَازٌ One who blames, or finds fault with, others, much, or habitually. (TA in art. همر.)

غَامِزٌ [meaning *Limping, or halting, &c.*, and having a limping, or halting, &c.,] is like ظَالِغٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.)

مَغْمُوزٌ [should by rule be مَغْمُوزٌ: its primary signification is *A place of feeling, to know if an animal be fat*: hence, a place of pressing or squeezing a limb &c.: and a place of pinching and pressing a spear, to straighten it]. — نَغْمَازَةٌ † لا مَغْمُوزَ لِنَقَاتِهَا وَلَا مَقْرَعَ لِصَفَاتِهَا [lit. *A nice or subtle saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating*,] means, † *that has no crookedness*: مَقْرَعٌ is an inf. n., or means “a place of beating,” and صَفَاةٌ is “a rock;” and the above-mentioned use of these two words is borrowed from the phrase صَفَاتُهُ, meaning

† “*he impugned his character; blamed, or censured, him; or spoke against him*.” (Mgh.) — See also غَمِيزَةٌ, in five places.

مَغْمُوزَةٌ: see غَمِيزَةٌ, in two places.

مَغْمُوزٌ † A man (A, TA) suspected (S, A,* K) of a vice, or fault. (TA.)

غمس

1. غَمَسَهُ, (S, A, Msb, K,) aor. -, (Msb, K,) inf. n. غَمَسَ, (Msb, TA,) *He immersed, immersed, dipped, plunged, or sunk, him or it*, (JK, TA,) *syn.* مَقَلَّهُ, (S, A, K,) in water, (JK, S, A, Msb, K,) or other fluid; (JK,* TA;) as, for instance, a morsel of food in vinegar, and the hand in جَنَّةَ, (A,) and a garment, or piece of cloth, [for التَّنْدِي in the TA, I read التَّوْبُ,] in water or in dye. (TA.) — اِخْتَضَبَتْ غَمَسًا, so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, اِغْتَمَسَتْ غَمَسًا; (TA;) *She (a woman, O, TA) immersed her hand, (K,) or, as in the [O and other] correct lexicons, her hands, (TA,) [in the جَنَّةَ] so as to dye [it or them] uniformly, without تَصْوِيرٌ [or figuring], (O, K,) for which last word Sgh [in the TS] writes تَصْرِيرٌ, and for which we find in the A نَقَشَ [meaning the same as the word in the K]. (TA.) — غَمَسَهُمُ فِي الْبَلَاءِ † [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — غَمَسَ حَلْفًا فِي آلٍ — غَمَسَ الْعَاصِ He took a share in the compact and confederacy of the family of El-'As, and swore to it: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — يَغْمِسُ السَّيْفُ حَتَّى يَنْقُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — غَمَسَ عَلَيْهِمُ † *He concealed from them the news, or information*. (TA.) — غَمَسَ التَّجْمُرَ, (so in a copy of the A,) or غَمَسَ, (so in the JK and O and K,) *The star set*. (JK, A, O, K.)*

2. تَغْمِيسٌ signifies *The making a drinking to be little in quantity*: (O, K, TA:) or, accord. to Kr, a man's watering his camels and then going away. (TA.)

3. مَغَامَسَةٌ, inf. n. مَغَامَسَ, *He vied, or contended, with him in plunging, or diving, in water*:] مَغَامَسَةٌ is *syn.* with مَقَالَةٌ. (S, TA.) — مَغَامَسَةٌ also signifies † *The throwing one's self into the midst of war or fight*, (S, TA,) or of an affair or a great affair or an affliction: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, غَامَسَ فِي الْقِتَالِ † *He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it*. (TA.) And غَامَسَهُمُ † *He mixed, or engaged, with them in fight or conflict*. (TA.) [See also مَغَامَسٌ.]

6. *They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَغَاظَسَا and تَبَاظَلَا.* (TA in art. غَطَس.)

7. *انغمس (S, A, Mgh) and اغتمس (S, A) He, or it, became immersed, immersed, dipped, plunged, or sunk, in water: or he immersed or immersed himself, plunged, or dived, in water: (S, A, Mgh:) or he did so remaining long therein. (TA in this art. and in art. رمس.) [See ارتمس.] — [Hence,] † the latter also signifies, [and so app. the former,] † He hid, or concealed, himself. (T, O.)*

8: see 7, in two places. — اغتمست غمسا: see 1.

غمس, [like نَفَضَ in the sense of مَنفُوضٌ, &c., or perhaps a mistranscription for غَمَس, like غَرَس in the sense of مَغْرُوسٌ, and many other instances,] Immersed, immersed, dipped, plunged, or sunk. (TA.)

طَعْنَةُ غُمُوسٍ † A spear-wound, or the like, that passes through: (S, A, Mgh, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يَقْمِسُ) the spear-head so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — اَمْرٌ غُمُوسٌ † A difficult, or distressful, affair; (S, A, Mgh, K:) that plunges people into trial, or affliction. (A, K.) — Hence, (A,) يَمِينُ غُمُوسٍ † An

oath that plunges its swearer (تَقْمِسُ) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Mghb,) known by its swearer to be so; (Mghb:) so called because it plunges its swearer into sin, (A, Mgh, Mghb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying إِنَّ شَاءَ اللَّهُ (if God will), or the like]. (TA.) [See also الغَمِيصَةُ.] — رَجُلٌ غُمُوسٌ † A strong, courageous man; as also † مغامس: which latter epithet is also applied to a lion. (TA.) And † A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) — And نَاقَةُ غُمُوسٍ A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حَتَّى تُقْرِبَ). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. غُمُوسٍ [app. غُمُوسٍ, agreeably with analogy, like صَبْرٌ pl. of صَبُورٌ, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.)

Such as is termed غَمِيرٌ [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in

consequence of rain, in the lower parts of that which is dry. (O.) See also غَمِيرٌ. — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قَصِيدَةُ غَمِيرٍ [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — And i. q. أَجْمَةٌ [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيصَةٌ)] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, TA:) in the copies of the K, أَوْ يَسْتَخْفِي is erroneously written for أَيْ يَسْتَخْفِي as in the T and O. (TA.) — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] نَبَاتٌ and نَبَلٌ (S, O, K, TA,) or, as in the L, combining (يَجْمَعُ) [app. within it] trees, or shrubs, and نَبَلٌ. (TA.) — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — And AO is related by El-Athram to have said, الْمَجَرُ is what is in the belly of the she-camel; and the second [i. e. the offspring of the مَجَرُ] is [called] حَبْلُ الْحَبَلَةِ; and the third is الغَمِيصُ [i. e. this last signifies The offspring of the offspring of the مَجَرُ: see مَجَرٌ and حَبْلٌ]. (TA.)

غَمِيصَةٌ A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غَمِيرٌ.]) — حَلَفَ عَلَى الْغَمِيصَةِ He swore a false oath. (TA. [See غُمُوسٌ.])

غَمَاسٌ: see what next follows, in two places.

غَمَاسَةٌ [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning “mergus avis;” a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] غَمَاسٌ: (K, TA: [in the CK, erroneously, غَمَاسٌ.]) IDrd says, the غَمَاسُ is a well-known bird. (O.)

مُغَامِسٌ One who plunges into wars, or battles, (يَغْتَمِسُ الْحُرُوبَ) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مُغَامِرٌ. (Id. p. 338.) See also غُمُوسٌ.

غَمَص

1. غَمَصَ, (S, A, Mgh, K,) aor. - inf. n. غَمَصَ; (S;) and غَمِصَ, aor. -, inf. n. غَمِصَ; and غَمِصَ, aor. -, inf. n. غَمِصَ; (K, TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also † اغتمصه. (S, A, K.) You say also, رَأَى غَمِصَتَهُ He saw him and his eye despised him. (A.) — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, وَجَدْتُ النَّاسَ يَغْمِصُ بَعْضُهُمْ بَعْضًا [I found the people blaming one another, &c.]; as also † يَغْتَمِصُ.

(A.) And غَمِصَتْهُ بِسُوءٍ [Thou imputedst evil to him]. (TA, from a trad.) And غَمِصْتُ عَلَيْهِ قَوْلًا قَالَ I blamed him, or found fault with him, for a saying that he said. (S.) — And hence, (TA,) غَمِصَ, (S, K,) and غَمِصَهَا, (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غَمَطَ being there said to be both with kear to the م, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — [Hence also, app.,] غَمَضَ اللَّهُ الْخَلْقَ God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — غَمِصَتْ عَيْنُهُ (S, K,) aor. -, (K,) inf. n. غَمِصَ, (S,) His eye had in it what is termed غَمِصٌ, q. v. (S, K.) — [Hence, perhaps,] غَمِصَ هَذَا الْأَمْرُ عَلَيَّ This thing, or affair, turned against me, and became attended with trouble. (JK.) — [And hence, perhaps,] لَا تَغْمِصْ عَلَيَّ [in the CK تَغْمِصْ] Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.)

8: see 1, in two places.

غَمِصٌ Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] رَمَصٌ: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed † غَمِصَةٌ: (TA:) or what resembles white froth, in the side of the eye: but رَمِصٌ is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غَمِصٌ is what is concrete. (M in art. رمص.)

غَمِصٌ, a possessive epithet, A great imputer of vices or faults. (TA.)

غَمِصَةٌ: see غَمِصٌ.

هُوَ غُمُوسُ الْحَنْجَرَةِ — غُمُوسٌ i. q. يَمِينُ غُمُوسٍ He is a liar. (Ibn-'Abbád, K.) — الْغُمُوسُ: see الْغَمِيصَةُ.

مَا فِي فَلَانٍ غَمِيصَةٌ There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. غَمِيْزَةٌ. (A.)

غَمِيْصَاءُ dim. of غَمِصَاءُ [fam. of غَمِصٌ]. (TA.) Hence, (TA,) الْغَمِيْصَاءُ [The star Procyon;] one of the شَعَرِيَّانِ, (S, K,) whereof the other is الشَّعْرَى الْعَبُورُ [i. e. Sirius]: (TA:) the former is also called † الْغَمُوسُ, (S, K,) and الرَّمِيْصَاءُ, (TA,) and الشَّعْرَى الشَّامِيَّةُ: (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نَوَا to signify the auroral setting;

namely, the *Seventh*]; (TA;) and is in the ذُرَاعِ; (S;) i. e., it is the greater of the two stars called الغَمِيصَةُ: (IAth:) it is called الغَمِيصَةُ because of its smallness and its littleness of light [in comparison with the other شَعْرَى], from غَمَضَ: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شَعْرَيَانِ are the sisters of سَهْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سَهْل descended into the south, and الشَّعْرَى [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغَمِيصَةُ remained in her place, weeping for the loss of the two others until her eye became affected with غَمَضَ: (IDrd, K:*) they also assert that thou seest العَبُورَ when she rises as though she desired to cross [the Milky Way] (كَأَنَّا تَسْتَعْبِرُ); but الغَمِيصَةُ thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَضَ. (S.)

أَغْمَضَ Having, in his eye, what is termed غَمَضٌ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَشَ: (L and TA in art. عَمَشَ:) fem. غَمَضَاءُ: and pl. غَمَضٌ. (TA.)

هُوَ مَغْمُوضٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوضٌ عَلَيْهِ النَّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.)

أَنَا مُسْتَفِضٌ مِنْ هَذَا الْخَبَرِ وَمُتَوَهِّمٌ [I am suspicious of this information, and opining;] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.)

غَمْضٌ

1. غَمْضٌ, and غَمَضَ, aor. of each ُ, and inf. n. of each غَمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — غَمَضَ الْحَقُّ, aor. and inf. n. as above; and غَمَضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Mgh.) — غَمُوضَةُ الْكَلَامِ, inf. n. غَمُوضَةٌ; (S, Sgh, K;) and غَمُوضٌ, aor. ُ, inf. n. غَمُوضٌ; (IB, K;) [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;] The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — غَمَضَ الْأَمْرُ The affair was not easy to him; (L, TA;*) and you say also, غَمَضَ الْأَمْرُ, inf. n. غَمُوضٌ: and غَمُوضٌ [In it is a want of easiness]; but, Lh says, they scarcely ever, or never, say فِيهِ غَمُوضَةٌ. (TA.) — غَمَضَ الْمَكَانُ

aor. ُ, inf. n. غَمُوضٌ; and غَمَضَ, inf. n. غَمُوضَةٌ; and غَمَاضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — غَمَضَ الْخُلُخَالُ فِي السَّاقِ, inf. n. غَمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — غَمَضَتِ الدَّارُ, aor. ُ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — غَمَضَ السَّيْفُ فِي اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. ُ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — غَمَضَ فِي الْأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فِي الْأَمْرِ, which is a mistake, (TA,) aor. ُ and ُ, (K,) inf. n. غَمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — And غَمَضَ, aor. ُ, also signifies It (a thing) was, or became, small. (IKtt.) = See also 4, under اغمض عنه, in four places.

2. غَمَضَ الْكَلَامَ, (S, K,) inf. n. تَغْمِيزٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — غَمَضَ حَدَّ السَّيْفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also أَغْمَضَهُ. (K.) = See also 4, in twelve places.

4. اغمض عَيْنَهُ: see 2. — اغمض حَدَّ السَّيْفِ, (Mgh,) or اغْمَاضُ, (Mgh,) inf. n. اغْمَاضٌ, (S, Mgh;) and غَمَضَهَا, (Mgh,) or غَمَضَهَا, (Mgh,) inf. n. تَغْمِيزٌ; (S, Mgh;) He shut, or closed, (Mgh, Mgh,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Mgh.) — [Hence,] I مَا أَغْمَضْتُ, (A, TA,) and مَا غَمَضْتُ, (TA,) I have not slept; (TA;) and مَا أَغْمَضْتُ [signifies the same]; (JK;) and so اغْمَاضًا, (ISd, K,) and تَغْمِيزًا, (S, Sgh, K,) and غَمَاضًا, (S, K,) [two inf. ns. of 2,] and غَمَاضًا, and غَمَاضًا, and غَمُوضًا with damm, (S, Sgh, K,) [and app. غَمَاضًا, and غَمُوضًا, for] IB says that غَمَاضٌ and غَمُوضٌ and غَمَاضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ, and غَمَاضًا, [in a copy of the A] and غَمَاضًا, I have not tasted sleep. (JK.) [And hence,] اغتمض البرقُ The lightning ceased to gleam; as though sleeping. (TA.) — You say also, اغمض طرفه عني, and غَمَضَهُ, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغمض عليه, and غَمَضَ, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — And [hence,] اغمض عنه, and عَلَيْهِ, [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغمض عنه He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Mgh, TA;) as also غَمَضَ, and تَغْمِيزٌ; and غَمَضَ, and

اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and غَمَضَ عَيْنَهُ he feigned himself blind to it. (TA.) And اغمض عنه في البيع, (S, K,) or الشَّرَاءِ, (S, TA,) He acted, or affected to act, in an easy, or a facile, manner towards him, (تَسَاهَلَ عَلَيْهِ) in selling, (S, K,) or buying; (S;) as also اغمض لي فيما عنه, (S, K,) aor. ُ. (K.) And اغمض لي فيما بعته, (S, A, K, TA,) in [some of] the copies of the K like اضرب, [i. e. اغمض,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K “and,”] lower thou to me the price thereof; (S, A, K, TA;) as also اغمض في البيع لي فيه. (K, TA.) And اغمض في البيع لي فيه He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغمض في السلعة He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [iii. 270], وَلَسْتُمْ بِأَعْدِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, K,) or, accord. to one reading, تَغْمِضُوا, (TA,) i. e. When ye do not take it unless ye lower the price; (Lth, Zj, K;) meaning, عَلَى اغْمَاضٍ, or باغْمَاضٍ. (Fr.) — [Hence also,] Such a one executed, performed, or accomplished, this affair; or kept, or applied himself, constantly, or perseveringly, to it; (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And تَغْمِيزُ النَّاقَةِ, (S, A, K,) inf. n. تَغْمِيزٌ, (K,) The she-camel, being driven away (رَدَّتْ, as in the K, and in some copies of the S, or زِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الذَّائِدِ, [in the CK, erroneously, الزائد,]) closing her eyes, and came to the water. (S, A, K.) تَغْمِيزٌ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — [Hence also,] اغْمَضَتِ الْهَافَاةُ The desert concealed them; [they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — اغمض النظر He considered, or judged, well, and gave a good opinion: (M, TA:) and اغمض في النظر he gave a right opinion: (A:) or he considered, or judged, minutely. (IKtt.) — اغْمَضَتِ الْعَيْنُ فَلَانًا The eye despised such a one: (K, TA:) or you say اغْمَضْتُهُ meaning I despised him: — and likewise meaning I vied, or contended, in running with him, (حَاضَرْتُهُ) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغمض فلان فلان means Such a one vied, or contended, in running with such a one, (حَاضَرَهُ) and outstripped him, after

having been outstripped by him. (K.) — اغمض (A, Mgh, TA,) inf. n. اِغْمَاضٌ; (TA;) and † غُمُضَةٌ (A, TA,) inf. n. as above; (TA;) He closed the eyelids of the dead man. (Mgh.)

7. انْغَمَضَ الطَّرْفُ i. q. اِنْعَمَضَ (S, Sgh, K:) [or the former more probably signifies *The eye, or eyes, became closed*: and the latter, *the eye, or eyes, became contracted*. See also 8.]

8. مَا اَغْتَمَضَتْ عَيْنَايَ My eyes slept not, or have not slept. (S, Sgh, K.) See also 4, in the first half of the paragraph, in three places. — اَتَانِي اُتَانِي † That came to me easily, without trouble, or pains-taking. (As, A, K.)

غَمُضٌ: see غَامِضٌ, in four places: — see also 4, in the third sentence, in two places.

غَمُضٌ:

غَمَاضٌ:

غَمَاضٌ:

غَمَاضٌ:

غَمُوضٌ:

see 4, in the third sentence; the first and second in two places.

غُمُوضَةٌ: see what next follows.

مَا فِي هَذَا الْاَمْرِ غُمُوضَةٌ (S, O, L, K,) and † غُمُوضَةٌ (L,) There is not, in this affair, any fault, (S, O, L, K,) لِي [to be imputed to me]. (TA, where this is added next after مَا.)

غَامِضٌ [Unperceived; unapparent; hidden, or concealed. (See 1, first signification.)] — Unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse, speech, or language. (S, A, K.) You say also, غَامِضٌ معنى A nice, subtle, or quaint, meaning. (TA.) And مَسْأَلَةٌ غَامِضَةٌ A question in which is matter for consideration, and subtlety, or nicety. (TA.) And مَسْأَلَةٌ فِيهَا غَوَامِضٌ [A question in which are obscurities, abstrusities, subtilities, or niceties: the last word being pl. of † غَامِضَةٌ, an epithet in which the quality of a subst. predominates]. (A.) — Obscure; not well known: (A:) or not known: (Msb, K:) applied to rank or quality (حَسَب), (A, K,) or to parentage or relationship (نَسَب): (Msb:) pl. اُغْمَاضٌ, like as اَصْحَابٌ is pl. of صَاحِبٌ: or, as some say, this is pl. of † غَمُضٌ. (TA.) — Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed † ذُو غَمُضٍ (S, O, TA,) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K:) pl. غَوَامِضٌ [which is anomalous, like فَوَارِسٌ &c.]. (Lth.) — Low, or depressed; applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also † غَمُضٌ; (S, A, K;) applied to a place: (S, A:) or this latter signifies land very low, or very much depressed, so that what is in it is not seen: (AHn:) and in like manner † مَغْمُضٌ, a place more depressed (S, TA) than what is termed غَمُضٌ:

(TA:) pl. of the first, غَوَامِضٌ: (K:) and of † the second, اُغْمَاضٌ [a pl. of pauc.] (S, K) and غَمُوضٌ (S, A, K:) and of the third, مَغَامِضٌ (S.) — An anklet depressed, lit. choked, (غَاضٌ, [in the CK غَاضٌ,]) in the leg: (JK, A, L, K:) and, applied to an ankle-bone, concealed by the flesh: (TA:) or fat: (K:) and in this latter sense applied to a leg, or shank. (K, TA.) — A house not upon a common thoroughfare-road or street; (Lth, A, L, K;) retired therefrom. (A, TA.) — A young camel; the young one of a camel: pl. غَوَامِضٌ: (TA:) which also signifies camels not accustomed to drawing water. (JK.)

غَامِضَةٌ: pl. غَوَامِضٌ: see the next preceding paragraph.

مَغْمُضٌ: pl. مَغَامِضٌ: see غَامِضٌ as applied to land, and a place.

مَغْمُضَاتُ اللَّيْلِ The darknesses of night. (TA.) — See also the following paragraph.

اَلْمَغْمُضَاتُ مِنَ الذُّنُوبِ (O, K, TA,) or مَغْمُضَاتُ الْاُمُور, accord. to different relations of a trad. in which it occurs, (TA,) Sins, or offences, which a man commits knowing them [to be such]: (O, K, TA:) or enormities which a man commits knowing them [to be such]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IATH says that accord. to one relation it is with fet-ḥ to the second م, [مَغْمُضَاتُ] and means small sins, or offences; so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.)

غمط

1. غَمِطَ, aor. -; and غَمَطَ, aor. -; inf. n. غَمِطٌ, (S, K,) of both; (S;) He despised men; held them in contempt; (S, K;) accounted them little, or vile. (TA.) It is said in a trad., اِنَّهَا ذَلِكُ That (S, TA,) meaning transgression, iniquity, or injustice, (TA,) is only (S, TA) the action of (TA) such as regards the truth, or right, as foolishness, or ignorance, and despises men: (S, TA:) Sgh says that accord. to one relation, it is غَمِضٌ: and Az relates it thus; اَلْبُكْرُ اَنْ تَسْفَهُ الْحَقَّ وَتَغِطَ النَّاسَ [Pride is thy regarding the truth, or right, as foolishness, or ignorance, and thy despising men]. (TA.) — Also the former, (TA,) or both, (K,) He was ungrateful for health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, TA:) and both, (S, K,) he held in light estimation, was ungrateful for, and despised, (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) — And the former, He denied, or disacknowledged, a right, or due. (TA.)

4. اَغْبَطَ It continued; it kept, or clave; (K;) like اَغْبَطَ. (TA.) Hence, (TA,) اَغْمِطْتُ عَلَيْهِ اَغْبَطَ, a dial. var. of اَغْبَطْتُ, q. v. (S, TA.)

8. اَغْتَمَطَهُ بِالْكَلَامِ He treated him contemptu-

ously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so اَغْتَمَطَهُ. (O, L.) — And اَغْتَمَطَهُ He vied, or contended, in running with him, and outstripped him, after he had been outstripped (O, K) by him; mentioned by Ibn-'Abbád; (O;) and so اَغْتَمَطَهُ; (TA;) and اَغْمَضَهُ. (Ibn-'Abbád and O in art. غمض.)

سَمَاءٌ غَمَطَى i. q. غَبَطَى, q. v. (IDrd, K.)

سَيْرٌ مَغْمِطٌ i. q. مَغْمِطٌ, q. v. (ISh.)

غمل

1. غَمَلَ الْجِلْدَ (S, O,) or اَلْاَدِيمَ (K,) aor. - , inf. n. غَمْلٌ, He folded the skin, or hide, and buried it, in order that it might become soft, or flaccid, and pliant, when its wool was pulled: (S, O:) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is † غَمِيلٌ; (S, O;) and غَمِيْنٌ also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle (فِي غَمْلَةٍ), [and left it a while,] in order that its wool might become detached: (K:) or he buried it, (K, TA,) having folded it, (TA,) in the sand, (K, TA,) after moistening [it], (TA,) in order that it might become stinking, and its hair [or wool] might be plucked off: (K, TA:) or, accord. to AHn, he folded it while it was moist, and left it folded longer than it required, so that it became spoiled, or marred: or, as some say, he folded it after it was tanned, then covered it a day and a night, so that its hair, or its wool, became loose, when it was plucked off: if left more than a day and a night, it becomes spoiled, or marred: (TA:) and † اَغْمَلَ signifies [the same: (see غَصَبَ الْجِلْدَ) or] he left his skin, or hide, [buried, or put in the bottom of some receptacle, &c., while moist,] until it became spoiled, or marred. (TA.) — And غَمَلَ التَّمْرَ (S,) or اَلْبُسْرَ (O, K,) He did in like manner to the dates, or the unripe dates, in order that they might become ripe: (S, O, K:) and the epithet applied to them is † مَغْمُولٌ; and مَغْمُونٌ. (TA.) — And غَمَلَ الْعَنْبَ (K, TA,) aor. and inf. n. as above, (TA,) He put the grapes together, in quantities one above another, (K, TA,) in the basket of palm-leaves. (TA.) — غَمَلَ فُلَانًا He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA.) — غَمَلَ الْجُرْحَ He put pieces of rag, one above another, upon the wound. (O, TA.) — غَمَلَ الْاَمْرَ He hid, concealed, or covered, the affair, or case. (TA.) — And غَمَلَ الشَّيْءَ (K,) inf. n. غَمْلٌ, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) — غَمَلَ النَّبَاتَ (O, K,) inf. n. غَمْلٌ, (TA,) The plants, or herbage, became accumulated, one, or one part, overlying another, (O, K, TA,) so as to become withered, and decayed. (TA.) [See also 5.] — غَمَلَ التَّيْتُ, the verb being like فَرِحَ, The plant, or herbage, became in a bad, or corrupt, state. (TA.) — And one says اَغْمَلَ الْبَكَانَ غَمَلَ

بِالنَّبْتِ [app. meaning *This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage;* as may be inferred from an explanation of *أَرْضٌ غَمِلَةٌ*. (O.) — And *غَمَلُ الْجَرْحِ*, (TA,) inf. n. *غَمَلٌ*, (K,) *The wound became in a bad, or corrupt, state, by reason of the bandage.* (K, TA.)

4: see the preceding paragraph, former half.

5. *تَغَمَلُ النَّبَاتُ* *The plants, or herbage, became accumulated, one, or one part, overlying another.* (TA.) [See also *تَغَمَلُ النَّبَاتُ*.] — And *تَغَمَلُ* *He became, or made himself, ample, or abundant, syn. تَوَسَّعَ*, (O, K,) *in wealth.* (O.)

7. *انْغَمَلَ*, said of a skin, quasi-pass. of *غَمَلَ* signifying as expl. in the first sentence of this art. [i. e. *It was, or became, such as is termed غَمِيلٌ, or in the state denoted by the pass. part. n. of the latter verb*]. (K.)

غَمِلَ *A certain tree of the [kind called] حَمَضٌ, that grows surmounted by a fruit, or produce, white like the [garments called] مَلَاءٌ.* (AA, O, TA.)

غَمِلَ [accord. to rule, part. n. of *غَمِلَ*, q. v.]. — *أَرْضٌ غَمِلَةٌ* *Land abounding with herbage, having its surface concealed, or covered, thereby.* (TA.)

غَمِيلٌ: see 1, first sentence. — Applied to herbage, (S, * O, *) or to such as is called *نَصَى*, (K, TA,) *Accumulated, one part above another, (S, O, K, * TA,) so as to be withered: (TA:) pl. غَمَلَى*, (S, O, TA,) [which is also expl. as] meaning *herbage tangled and dense, one part above another.* (O voce *شَرِبَ*.) — And *Low, or depressed, land.* (As, O, TA.)

غُمُولٌ *A valley containing trees, (S, O, K,) or containing numerous trees, (TA,) and plants, or herbage, (S, O,) tangled, or luxuriant, or abundant and dense: (S:) or such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]: (K:) or a narrow valley having much of such produce: or a deeply-depressed tract of land: or, accord. to ISh, a tract having the form of a [road such as is termed] سَكَّةٌ, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a مَلِيعٌ:* (TA:) and [its pl.] *غُمَالِيلُ* is said to signify *low, or depressed, tracts of land, covered with herbage.* (O.) — And (in like manner, S, O) *Anything that is collected together, (S, O, K,) obscure, and accumulated, one part upon another, (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a رَاوِيَةٌ, or زَاوِيَةٌ, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a رَاوِيَةٌ, or زَاوِيَةٌ, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words رَاوِيَةٌ and زَاوِيَةٌ are both mistranscriptions*

for رَاوِيَةٌ, which is mentioned in the K as one of the meanings of *غُمُولٌ*; i. e. *a hill:*] pl. *غُمَالِيلُ*. (TA.) — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) *A certain herb, or leguminous plant, (بَقْلَةٌ, O, K,) likewise called قُنَابَرِيٌّ, [thus accord. to the O in art. قَنِير, and there said in the TA to be correctly with teshdeed to the ن and with kear to the ب, but in the present art. written in the O قُنَابَرِيٌّ in Pers. بَرَعَسْت; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), which come forth early in the [season called] رَبِيع; (O;) eaten (O, K) by men, (O,) cooked.* (K.)

مَغْمُولٌ: see 1, near the middle. — Also *A man having clothes thrown upon him in order that he may sweat.* (S, O.) — And *Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ.* (TA.) — And *Palm-trees (نَخْل) near together.* (TA.) — And *A man obscure, unnoted, or reputable.* (As, O, K.)

غَمِنَ

1. *غَمِنَ الْجِلْدُ*, (S, K,) aor. *غَمِنَ*, (S,) inf. n. *غَمِنٌ*, (TA,) i. q. *غَمَلَهُ*; (K;) [see the latter;] *He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning: (TA:) or he covered over the skin (S, TA) for two nights, for the purpose of tanning, (TA,) in order that its wool might become loosened from it: (S, TA:) and the epithet applied to it is غَمِينٌ, (S, K,) like غَمِيلٌ.* (S.) — And *غَمِنَ التَّمْرُ*, (S,) or *البُسْرُ*, (K, TA,) has the like meaning, (S,) i. q. *غَمَلَهُ*; (K;) *He covered over [the dates, or] the unripe dates, in order that they might become ripe: (TA:) and the epithet applied to them is مَغْمُونٌ, like مَغْمُولٌ.* (TA in art. *غَمِلَ*.) — And *غَمِنَ فُلَانًا* [like *غَمَلَهُ*] *He threw his clothes upon such a one, in order that he should sweat.* (K.) — *غَمِنَ فِي الْأَرْضِ* means *أُدْخِلَ فِيهَا* [app. *It, or perhaps he, was put into the earth; or made to enter into it*]. (K.)

7. *انْغَمِنَ* *It, or he, entered [into the earth: see غَمِنَ (immediately preceding); of which it is expl. as denoting the consequence].* (K.)

غُمَّةٌ [A mixture of] *whites lead (إِسْفِدَاج) and [the cosmetic termed] غُمْرَةٌ [q. v.] with which a woman rubs over her face: (K:) pl. غُمُنٌ [meaning sorts thereof].* (TA.)

غَمِينٌ: see 1, first sentence.

مَغْمُونٌ: see 1, second sentence. — Also, applied to flesh-meat, i. q. *مَغْمُولٌ*, q. v. (TA in art. *غَمِلَ*.) — And *Palm-trees (نَخْل) near together; like مَغْمُولٌ.* (TA.)

غَمُو

1. *غَمَا الْبَيْتُ*, aor. *يَغْمُوهُ*, inf. n. *غَمُوٌ*: see 1 in art. *غَمَى*.

غَمَا in the phrase *وَاللَّهُ غَمَا*, i. q. *أَمَّا* [expl. in art. *أَمَّا*]; (K, TA;) as also with *ع.* (TA.)

غَمَا; dual *غَمَوَانِ*: see *غَمَى* in art. *غَمَى*.

غَمَى

1. *غَمَيْتُ الْبَيْتَ*, (S, K, TA,) aor. *أَغْمِيَهُ*, inf. n. *غَمِيٌّ*, (TA,) *I roofed the house, or chamber: (K, TA:) or covered its roof (S, K) with earth &c. (K) or with reeds, or canes, and earth, and the like: (S:) and غَمِيَّتُهُ signifies the same: (K:) and غَمَا الْبَيْتَ, aor. *يَغْمُوهُ*, (K, TA,) inf. n. *غَمُوٌ*, (TA,) signifies *he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood.* (K, TA.) And *غَمَى الشَّيْءَ*, *He covered the thing.* (Har p. 422.) — *غَمِيَّ* *The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon: so accord. to Es-Sarakustee: and he says that عَلَيَّكُمْ غَمِيٌّ means And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabán: (Mṣb:) or غَمِيٌّ and غَمِيٌّ, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. *غَمَر*:] or *يَوْمَنَا غَمِيٌّ* means *Our day was one whereof the covering of clouds was constant: and لَيْلَتُنَا غَمِيَّةٌ*, *Our night was one whereof the new moon was veiled, or concealed.* (K, TA.) — See also 4.**

2: see the preceding paragraph, first sentence.

4: see 1, in four places. — One says also, *أَغْمَى عَلَيْهِ الْخَبْرُ* *The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like غَمَرٌ: (S:) or was obscure, or unapparent, to him.* (Mṣb.) — And *أَغْمَى عَلَيْهِ*, (S, Mgh, Mṣb, K,) inf. n. *إِغْمَاءٌ*; (Mgh, Mṣb;) and *غَمَى عَلَيْهِ*, (S, Mṣb, K;) said of a sick man, (S, Mṣb, K,) *He swooned, i. e. became senseless, (غَشِيَ عَلَيْهِ, S, * K,) and then recovered his senses: (K:) or إِغْمَاءٌ is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Mṣb;) thus it is defined by the scholastic theologians; and is the same as غَشَى: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Mṣb;) thus accord. to the physicians, who distinguish between it and غَشَى, as do the lawyers: (Mgh:) [see also غَشَى عَلَيْهِ:] the patient is said to be *غَمِيٌّ*, (S, Mgh, and so in some copies of the K,) and *مَغْمِيٌّ*, (S, Mṣb, and so in some copies of the K,) and *غَمِيٌّ*, which*

last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say *هُمَا غَمِيَانٌ* and *هُمَا أَغْمِيَاءُ*. (S, K.)

كَانَ عَلَى السَّمَاءِ غَمِيٌّ, (K,) or *رَبَّى السَّمَاءِ غَمِيٌّ*, (Mgh,) and *غَمِيٌّ*, (Mgh, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Mgh, K:) not from *غَمَر*: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says *صُمْنَا لِلْغَمِيِّ* and *بِلْغَمِيٍّ*, meaning *We fasted when the new moon was veiled, or concealed, to us*; and *هِيَ لَيْلَةُ الْغَمِيِّ* [or *الْغَمِيِّ*]; the [proper] place of which is [the section of words whereof the last radical is] *م*: (TA:) [see *غَمَر*, in that art.: but accord. to Fei,] one says [also], *صُمْنَا لِلْغَمِيَّةِ*. (Mgh.) [It is there added that this noun is like *مُدْبِيَّةٌ* in measure: otherwise I should think that the right reading is *بِلْغَمِيَّةِ*, which has been mentioned voce *غَمَر*.]

غَمِيٌّ and *غَمَاءٌ* (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and *غَمَاءٌ* also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. *غَمُو*;) the dual [of the first and last] is *غَمَوَانٌ* and *غَمَيَانٌ*; and the pl. is *أَغْمَاءُ*, (K, TA,) which is [of the same] like *أَنْقَاءُ* pl. of *نَقَى* [and *نَقَا*], (TA,) and *أَغْمِيَّةٌ*, (K, TA,) which is of *غَمَاءٌ*. (TA.) — Also, the first, [in the CK, erroneously, *غَمَاءُ*,] *A covering that is put upon a horse in order that he may sweat*. (ISd, K.) — See also *غَمِيٌّ*. — And see 4, near the end.

غَمِيٌّ: see *صُمْنَا لِلْغَمِيَّةِ*.

غَمَاءٌ: see *غَمِيٌّ*, in two places.

غَمِيَاءُ One of the entrances to the burrow of the jerboa. (K.)

مَغْمِيٌّ عَلَيْهِ and *مَغْمِيٌّ عَلَيْهِ*: see 4, near the end.

غن

1. *غَنَّ*, (MA, Mgh, K,) originally *غَنَّ*, (Mgh, MF,) [sec. pers. *غَنَّتْ*,] aor. *يَغْنُ*, (Mgh, K,) inf. n. *غَنَّةٌ* (MA, KL) and *غَنَّ*, (MA, [and the same seems to be indicated in the Mgh by its being said that the verb is of the class of *تَعَبٌ*],) or *غَنَّ*, (TK, [but this I think a mistake,]) *He spoke* (MA, Mgh, KL) in, (MA,) or from, (Mgh, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his *خَيَاشِيمٍ* [app. here meaning the innermost parts of the air-passages of the nose]. (Mgh.) [The author of the K gives no indication of the proper signification of this verb but that of its

implying what he states to be meant by *غَنَّةٌ*, which see below.] — See also 4, in two places.

2. *أَغْنَنَ*, inf. n. *تَغْنِينٌ*, *It rendered him* [q. v.]. (K.) One says, *مَا أَدْرِي مَا غَنَّنَهُ* *I know not what rendered him, or has rendered him* voice to have in it a *غَنَّةٌ* [q. v.]. (Mughnee, art. *أَغْنَنَ*. (TA.) — And *غَنَّ صَوْتَهُ* *He made his voice to have in it a* *غَنَّةٌ* [q. v.]. (Mughnee, art. *أَغْنَنَ*. [See *غَنَّ*, voce *غَنَّ*, in art. *أَغْنَنَ*.])

4. *أَغْنَنَ* said of a man, *He made one to hear his* *غَنَّةٌ*, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — *أَغْنَنَ الذَّبَابُ* *The flies made a sound [or humming]*. (K.) — *أَغْنَنَ الْوَادِي* *The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage*: (S:) or abounded with trees; as also *غَنَّ*. (K, TA.) — *أَغْنَتِ الْأَرْضُ* *The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom*. (TA.) — *أَغْنَنَ النَّخْلُ* *The palm-trees attained to maturity*; as also *غَنَّ*. (K, TA.) — And *أَغْنَنَ السَّقَاءُ* *The skin became filled* (S, K, TA) with water. (S, TA.) — And [it is also trans.:] one says, *أَغْنَنَ اللَّهُ غُصْنَهُ* *God made its branch beautiful and bright*. (K, TA.)

غَنَّةٌ [mentioned above as an inf. n. of *غَنَّ* but generally expl. as a simple subst. signifying *A sort of nasal sound, or twang*:] *a sound that comes forth from the nose*; (Ham p. 339;) *a sound* (S, Mgh) in, (S,) or that comes forth from, (Mgh,) the *خَيَاشِيمُ* [app. here meaning the innermost part of the air-passages of the nose]: (S, Mgh:) or *a sound from the* *لَبَاةُ* [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the *ن* of *مَنْكَ* and *عَنْكَ*, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the *لَبَاةُ* [app. here also meaning as expl. above]: (K:) or *a mixture of the sound of the* *خَيَاشِيمُ* [expl. above] in the pronunciation of a letter: (Mbr, TA:) *ن* is that one of the letters in which it is greatest in degree: (Kh, Mgh, Mgh, TA:) *غَنَّةٌ* is [a sound] greater in degree than *غَنَّةٌ*. (TA.) — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] *الْغَنَّةُ* signifies also *what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough*. (Mgh.) — And *A soft, or gentle, plaintive, and melodious, voice, in singing*. (Har p. 645.) See 4. — And The sound [or humming] produced by the flying of flies; (TA;) and *غَنَّانٌ* [likewise] signifies the sound of flies. (K, TA.) [See *غَنَّ* and *أَغْنَنَ*. And see also an ex. voce *غَنَّ*: and another voce *غَنَّ*.] — And the poet Yezzed Ibn-El-Aqwar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet *أَغْنَنَ*. (TA.)

غَنَّانٌ: see the next preceding paragraph, near the end.

أَغْنَنَ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his *خَيَاشِيمٍ* [app. here meaning (as expl. Before) the innermost parts of the air-passages of the nose]: (S, Mgh:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K,*) or passes forth, (TA,) in his *لَبَاةُ* [app. (as expl. voce *غَنَّةٌ*) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. *أَغْنَاءُ*, applied to a woman. (Mgh.) — It is also applied to a gazelle (*ظَبْيٌ*), meaning *Whose cry issues from his* *خَيَاشِيمٍ* [expl. above]: J has erred in saying that it is applied to *طَيْرٌ* [i. e. birds, or flying things]: (K:) or if by *طَيْرٌ* he mean flies (*ذَبَابٌ*), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — [Hence,] *وَادٍ أَغْنَنٌ* *A valley abounding with herbs or herbage*: for to such the flies constantly keep, and in their sounds is a *غَنَّةٌ*. (S. [See also *مُغْنَنٌ*].) And (for this reason, TA) one says *رَوْضَةٌ غَنَاءٌ* i. e. *† A meadow, or garden, abounding with herbs or herbage*: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] *عُشْبٌ أَغْنَنٌ* *Herbs, or herbage, tall, full-grown, or of full height, and in blossom*. (TA.) — And (hence also, S) *قَرْيَةٌ غَنَاءٌ* *A town, or village, abounding with inhabitants* (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — *حَرْفٌ أَغْنَنٌ* means *A letter from [the utterance of] which results what is termed* *غَنَّةٌ* [i. e. the nasal sound thus termed]. (TA.) — See also *غَنَّةٌ*, last sentence.

وَادٍ مُغْنَنٌ *A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage*; (S;) *a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a* *غَنَّةٌ* [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also *أَغْنَنَ*.]

غنج

1. *غَنَجَتْ*, (S, A, MA, O, K;) aor. *غَنَجَ*, (K,) inf. n. *غَنَجَةٌ* (S, MA) and *غَنَاجَةٌ* (MA;) and *غَنَجَتْ*; (MA;) and *تَغَنَجَتْ*; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) *She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition*, (S,* A,* MA, O,* K,* TA,) and an affecting of languor. (TA.) [See *غَنَجَ* below.]

5: see the preceding paragraph.

غَنَجٌ [mentioned above as an inf. n.] and *غَنَجٌ* (S, O, K) and *غَنَاجٌ* and *غَنَاجٌ* (O, K,) in a girl, or young woman, (S, K,) *Amorous gesture*

which see below, voce غَنِيمَةٌ. [مَا غَنِمْتُمْ in the Kur viii. 42 means *What ye take by force [in war] from the unbelievers.* (Bd, Jel.) [See also 8.]

2. غَنِمْتُهُ, inf. n. تَغْنِمُ, *I gave him spoil, or a free and disinterested gift*; syn. نَقَلْتُهُ (S:) or كَذَا غَنِيمَةً, inf. n. as above, *he gave him such a thing as spoil, or as a free and disinterested gift*; syn. نَقَلَهُ إِيَّاهُ. (K.)

4. أَغْنَاهُ الشَّيْءُ, *He made the thing to be to him spoil.* (TA.)

5: see 8. — One says also, هُوَ يَتَغَنَّمُ الْأَمْرَ, meaning *He eagerly desires the affair like as one eagerly desires spoil.* (TA.) — And تَغْنِمُ (TA in the present art.), تَغْنِمَ غَنَمًا (AZ, T and TA in art. اِهْل), *He took for himself, got, gained, or acquired, sheep or goats or both*: like as one says تَأْتِلُ إِبِلًا. (AZ, T and TA in art. اِهْل; and TA* in the present art.)

8. اغْتَنِمَهُ, as also تَغْنِمُهُ, *He reckoned it spoil*: (S, K:) or both signify *he took, seized, caught, or snatched, it as spoil.* (KL.) — And [hence] one says, اغْتَنِمِ الْفُرْصَةَ *He took, or seized, or [availed himself of,] the opportunity*; or *he hastened to take it*; syn. انْتَهَزَهَا. (S and A and K in art. نَهَز.)

غنم: see غَنِيمَةٌ, in three places. — It signifies also [The regaining (as is shown by an explanation of A'Obeyd cited in the first paragraph of art. غَلَق), and] the increase, and growth, and excess in value, of a pledge. (O in art. غَلَق, and TA in the present art.) Thus in a trad., in which it is said, الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غَنِمُهُ وَعَلَيْهِ غُرْمُهُ [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A'Obeyd mentioned above]: (TA.) الْغَنِمُ بِالْغُرْمِ means *The غنم is compensated (مُقَابَلٌ) by the غُرْم [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the غنم, no one sharing it with him, so he bears the غُرْم, no one bearing it with him: and this is the meaning of their saying, الْغُرْمُ مَجْبُورٌ بِالْغَنِمِ [which may therefore be rendered The loss suffered by the payment of the debt is repaired by the regaining of the pledge; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غَلَق.] — See also غَنَامَاكَ. غنم [app. غَنِمَ] is mentioned by Suh as the name of A certain idol. (TA.)*

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غنم i. q. شَاءَ (T, Msb, K,) meaning *Sheep and*

goats; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the males and the females, and to both together: (S, Msb, K:) it has no sing. from which it is derived, the sing. being شاة: the dual غَنَمَانِ is used as meaning *two flocks or herds [of sheep or of goats or of both together]*; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA:*) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a غنم, but not to him to whom it has left غَنَمَيْنِ: (TA:) the pl. is أَغْنَامُ, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning flocks or herds of غنم, (Msb and TA in art. اِهْل,) and also غَنُومٌ and أَغَانِيرُ (K,) the last used in an ode of Abou-Jundab El-Hudhalee: (TA:) the dim. is غَنِيمَةٌ, with ة, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says خَمْسٌ مِنَ الْغَنِمِ ذُكُورٌ [five of sheep, males], making the n. of number fem., though one means rams, when it is followed by مِنَ الْغَنِمِ, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying لَا آتِيكَ غَنِمُ الْفَزْرِ [I will not come to thee until the sheep, or goats, of El-Fizr congregate], غنم [with its complement] is made to stand in the place of الدَّهْرُ, [the meaning being, I will not come to thee ever,] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with مَعْرُوفِي in the place of غَنِمُ is mentioned by El-Meydānee in his "Proverbs," and thus in the S and K in art. فَزَر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.]) — الْأَغْنَامُ is the name of † Certain small stars between the legs of Cepheus and the star الْجَذْيُ. (Kzw, in his descr. of Cepheus.) [See شاة (in art. شوه), last sentence.]

غنم: see what next follows.

غنم and مَغْنِمٌ (S, Msb, K) and غَنِيمَةٌ and مَغْنِمَةٌ all signify فَيْءٌ [as meaning *Spoil, booty, or plunder*]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed غَنِيمٌ, and فَيْءٌ is termed غَنِيمَةٌ: (K:) or, accord. to A'Obeyd, الْغَنِيمَةُ signifies *what is obtained from the believers in a plurality of gods, by force, during war*; (Mgh, Msb:) and of this, a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively; (Mgh;) the horseman having three shares, and the foot-soldier having one share: (Az, TA:) and الْفَيْءُ signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islām; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the فَيْءُ is what God has given, or restored, of the possessions of the be-

lievers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and النَّفْلُ is what is given to the warrior in addition to his share; and is when the Imām or the commander says, "He who slays one shall have his spoil;" or says to a detachment, "What ye obtain shall be yours," or "the quarter of it," or "the half of it;" and it is not divided into fifths; and it lies on the Imām to fulfil the promise: or, accord. to 'Alee Ibn-'Eesā, الْغَنِيمَةُ is more general in signification than النَّفْلُ; and الْفَيْءُ is more so than الْغَنِيمَةُ, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is فَيْءٌ: (Mgh:) the pl. of غَنِيمَةٌ is مَغَانِيرُ; and the pl. of مَغْنِمَةٌ is مَغَانِيرُ (Msb, TA,) and غَنُومٌ occurs as pl. of غَنِمٌ. (TA.) غَنِيمَةٌ see expl. in art. بَرَد.

غنم dim. of غَنِمٌ, q. v. (S.)

غَنَامَاكَ أَنْ تَفْعَلَ كَذَا (S, K, TA) means *The utmost of thy power, or ability, and of thy case, (S, TA,) and that which thou eagerly desirest like as one desires spoil, (S, JM, TA,*) [is, or will be, thy doing such a thing;] i. q. فَصَارَكَ: (K, TA: [see also عَنَانَاكَ, in art. عَنْ:] and so غَنِمَكَ: (TA:) and [in like manner] one says, حُسَيْنَاؤُهُ غَنِيمَاؤُهُ, like غَنِيمَاؤُهُ, meaning فَصَارَاهُ [The utmost of his power, &c.]. (TA in art. حَسَن.)*

غنم: see what next precedes.

غنم Taking, or a taker, of غَنِيمَةٌ [or spoil]. (TA.) — See also two exs. voce شَاجِبٌ.

غنم: see غَنِيمَةٌ, in two places.

غنم مَغْنِمَةٌ and غَنِمٌ مَغْنِمَةٌ *Sheep, or goats, collected together: (TA:) or many or numerous: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like مَوْلَاةٌ applied to إِبِلٌ, as he seems to say,] signifies [app. divided into distinct flocks or herds,] each [flock or herd] having its own pastor.* (TA.)

غنم

غنم: see the art. here following.

غنم

1. غَنِيٌّ (S, MA, Msb, K,*) from الْهَالِ, aor. يَغْنِي (Msb,) inf. n. غَنَى (S, MA, Msb, K,*) and غَنَاءٌ (MA, K,*) [but the latter is app. held by some to be a simple subst.,] *He was, or became, free from want; in the state, or condition, of having no wants; and also, of having*

*few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الغنى being the contr. of الفقر, as also الغنا; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or syn. with اليسار: (S;) and the epithet applied to him of whom this is said is غنى (S;) or غان (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says استغنى and تغنى and تغنى and تغنى (K, TA, [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنى is syn. with استغنى,]) all having one and the same meaning, and followed by به [as therewith signifying *He was, or became, free from want; in the state, or condition, of having no want, or need; or in a state of competence, &c.; by means of it, or him; i. e. he was, or became, sufficed by it, or him; and hence, he was, or became, content, or satisfied, with it, or him.* (TA.) *ليس منا من لم يتغن* (TA.) *بالقرآن* (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means *من لم يتغن* [i. e. *He is not of us who is not content, or satisfied, with the Qur-án*]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A'Obeyd says that this obtains extensively in the speech of the Arabs; that they say *تغنىت* and *تغنىت* in the sense of *استغنىت*. (Az, Msb, TA.) And one says, *غنى عنه*, inf. n. *غنى* and *غنىان*, meaning *He was in no need of it [or him]*: as also *غنى عنه* and *غنى عنه* [which seems to be rarely used in this sense]: and *غنى* signifies the state of being in no need: and *غان*, a man free from need. (MA.) [And *ما غنى* *He is not without need, or not free from want, of it, or him.*] And *غنى به عنه* (S, Msb,) i. e. *عن غيره* (Msb,) inf. n. *غنى* (S,) or *غنى* is the subst., (Msb,) meaning *استغنى* [He was sufficed by it, or was satisfied, or content, with it, so as to be in no need, or so as to be free from want, of it, i. e. of another thing]: and the epithet is *غنى*. (Msb.) And [in like manner] *عن غيره* (S, Msb, K) *غنىت المرأة بزوجه* (Msb,) inf. n. *غنىان* (S, K) and *غنى* also, (TA,) meaning *استغنىت* [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K.) And *غنىت* [alone], (K, TA,) inf. n. *غنى* [for *غنى*, or perhaps a mis-transcription for *غنى*, as in the next preceding sentence], *She (a woman) was, or became, such as is termed غانية* [q. v. voce *غان*]. (K.) — *غنى* (TK,) inf. n. *غنى* (K, TK,) also signifies *He married, or took a wife*; [as also *تغنىت*; (see Ham p. 226 l. 1, where *تغنىت* occurs said of a woman as meaning *she married*);]*

syn. *تزوج*. (K,* TK.) [In the K, only the inf. n. of the former verb in this sense is mentioned; *غنى* being there expl. in some copies as signifying *التزوج*; and in others, *التزويج*.] Hence the saying, *الغنى حصن للعزب* [Marriage is a bulwark to him who has no wife; protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) — Also, *غنى* (S, K,) inf. n. *غنى* (TA,) *He dwelt, or abode*, (S, K,) *غنى القوم في دارهم* (S;) or *غنى القوم في مكان* *The people, or party, dwelt long in their place of abode*: (T, TA:) or *غنى في مكان كذا* *He dwelt long in such a place, satisfied, or content, therewith, so as to be in no need of any other.* (Er-Rághib, TA.) *كان لم يغنى فيها* in the Kur [vii. 90 and xi. 71 and 98], means *As though they had not dwelt therein.* (TA.) [See also the last sentence but two in this paragraph.] — And *He lived*; syn. *عاش*. (S, K.) — And *I. q. غنىت لك متى بالمودة* (TA:) one says, *غنىت لك متى بالمودة* [i. e. *I remained, or have remained, constant to thee with my love, or affection*]. (ISd, K, TA: in the CK [erroneously] *غنىت*.) — [And *I. q. كان*.] *قد أغنى الحبيب* *أكون* *أكون* [i. e. *Certainly I will be, or shall be, the sincere friend*]. (TA.) And *غنىت دارنا تامة* (K, TA,) in a verse of another poet, (TA,) means *كانت* [i. e. *Our place of abode was Tihámeh*]. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, *كان لم يغنى بالأمس*, meaning *كان لم يكن* [i. e. *As though it had not been in existence yesterday*]. (Az, TA.) — *غنى* also signifies *غنى* [SM doubts this; saying,] thus in the copies; but perhaps it should be *غنى*, a signification of *غنى* accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] *ما غنىت* *لم ألقه* [i. e. *I did not meet, or meet with, or find, or I have not met, &c., such a one*]. (JK.) [Accord. to the TK, *غنى* followed by *به* signifies *لغى*: but this is perhaps said conjecturally.]

2: see 4. — *غنى* (S, MA, Msb,) inf. n. *غنى* (KL,) as syn. with *تغنى* (S, MA, Msb,*) *He sang, or chanted*, (S,* MA, KL;) or *he trilled, or quavered, or prolonged his voice and modulated it sweetly, singing, or chanting.* (Msb in explanation of the former.) You say *غنى الشعر* [He sang, or chanted, to him the poetry], and *غنى به* [he sang, or chanted, it, i. e., the poetry], inf. n. *غنى*; and *تغنى*; and *به* having one and the same meaning. (K, TA.) *غنى* and *تغنى* in a trad. cited in the first paragraph of art. *اذن*, means, as expl. by Esh-Sháfi'ee, *Reciting [or chanting] the Qur-án with a plaintive and gentle voice.* (Az, Msb, TA.)

[See also that trad. somewhat differently related voce *ترنم*.] — *غنى* is also said of a pigeon, meaning *It [cooed, or] uttered a cry*; (K, TA;) and so *تغنى بالمرأة* (TA.) — *غنى* means *He mentioned the woman [in amatory language, as an object of love,] in his poetry*: (TA:) and *غنى بزید* *He eulogized Zeyd: or he satirized him: like* *تغنى* in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that *he did thus after prolonging and modulating his voice; singing, or chanting, the same, i. e. the غزل and the eulogy and the satire.* (TA.)

3: see *غنى*. [From what is there said, it seems that *غنى* signifies *He was in no need of him, or it*; like *غنى عنه* and *استغنى عنه*: compare *تغنى*. And app. it signifies also *He spoke, or talked, to him, i. e. to a child, or boy, saying to him what was pleasing to him*; for it is said that] *تغنىك الصبي بما* means *تغنىك الصبي بما* (JK.)

4. *اغناه* *He* (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) rendered him, or made him to be, in no need, or free from want; (S,* MA, K,*) [or in a state of competence, or sufficiency;] or possessed of wealth; (S,* K,* TA;) [or rich, or wealthy; (see 1, first sentence;)] and *غناه* signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K,]) or, as some say, this latter is [used] in prayer [app. as meaning *he said to him, May God enrich thee, or the like*: compare *سقيته* ("I said to him, May God send down rain to thee"), and *عقرته* (as expl. in art. *عقر*), &c.]. (TA.) [And *اغناه عن كذا* *He, or it, caused him to be in no need, or free from want, of such a thing.* (See Ham p. 152.) And *غنى عن أن تفعل كذا* *It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.*] — And *اغنى عنه كذا* *Such a thing sufficed him; or stood him in stead*: whence the saying in the Kur [lxix. 28], *ما أغنى عني ماليه* [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] *لن تغنى عنهم أموالهم* [Their possessions will not suffice them in lieu of God]: (Er-Rághib, TA:) or this last means, *will not defend them from God, i. e. from his punishment.* (Jel in iii. 8.) And *أغنىت عنك مغنى* and *مغنى* (S, Msb, K,*) and *مغنى* (S, Mgh, K,) and *غناه* (S, Mgh, K,) and *غناه* (K,) *I sufficed, or satisfied, or contented, thee, or I have sufficed, &c., as such a one; or I stood thee, or served thee, or I have stood &c., in the stead of such a one.* (S,* Mgh, Msb, K.) And *ما يغنى عنك هذا* *This does not suffice, or satisfy, or content, thee; or stand thee, or serve thee, in any stead; and does not avail, or profit, thee.*

(§.) AZ mentions مَا أَغْنَىٰ فَلَانٌ شَيْئًا, thus, and with ع, [i. e. أَغْنَىٰ], as meaning *Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence.* (Msb, TA.) And he says also that he heard a man chide his slave, and say to him, وَأَغْنِ عَنِّي وَجْهَكَ بَلْ شَرَّكَ, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief:* and hence the phrase شَأْنُ يُغْنِيهِ, [respecting which see the second sentence in art. عَنِ,] in the K̲ur [lxxx. 37]. (TA.) [Hence also,] وَمَا أَغْنَىٰ عَنْكُمْ, in the K̲ur xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God:* the second أَغْنِ is redundant. (Jel.) And one says, أَغْنِ عَنِّي كَذَا, meaning *Put thou away from me, and remove far from me, such a thing:* properly [أَغْنِي عَنْ كَذَا, originally meaning *render thou me in no need of such a thing,*] a phrase of the same kind as عَرَضَ الدَّابَّةُ عَلَى الْمَاءِ [for عَرَضَ الْمَاءُ عَلَى الدَّابَّةِ]. (Mgh.) — أَغْنَىٰ عَنْهُ as intrans.: see 1, former half. — مَا أَغْنَاهُ [How free from wants, or how rich, or wealthy, is he!]: this and مَا أَفْقَرَهُ are [said to be] anomalous; for their [respective] verbs are اسْتَغْنَىٰ and افْتَقَرَ, from either of which the verb of wonder may not properly [or regularly] be formed. (§ in art. فُقِرَ. [But see غَنَىٰ as syn. with اسْتَغْنَىٰ; and see also art. فُقِرَ.])

5: see 1, former half, in three places: — and again in the latter half: — and see also 2, in five places.

6: see 1, former half, in two places. — تَقَانُوا means *They were, or became, free from want, one of another, or, as we say, of one another.* (§, K̲.) El-Mugheereh Ibn-Habnā says,

- كِلَانَا غَنَىٰ عَنْ أَحِبِّهِ حَيَاتَهُ •
- وَنَحْنُ إِذَا مِتْنَا أَشَدَّ تَغَانِيَا •

[Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (§.)

8: see 1, second sentence.

10: see 1, in seven places. — اسْتَغْنَىٰ اللَّهُ He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy. (K̲, TA. [But wanting in the CK̲, and app. in several copies of the K̲.]) Hence the prayer, اَللّٰهُمَّ اِنِّىْ اَسْتَغْنِيْكَ عَنْ كُلِّ حَارِمٍ وَاَسْتَعِيْذُكَ [O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid]. (TA.)

غَنَىٰ (K̲, TA.) with fet-ḥ, and مَقْصُور (TA.) i. q. مَيْتَةٌ; so in the saying, مَكَانٌ كَذَا غَنَىٰ مِنْ فُلَانٍ [Such a place is meet, fit, or proper, for such a one; as though meaning a place of freedom from want]; as also مِنْهُ مَغْنَىٰ. (K̲, TA.)

غَنَىٰ and غَنَىٰ signify the same; (MA, K̲;) both are inf. ns. of غَنَىٰ: (MA:) [see the first sentence of this art.: used as simple substs., they mean *Freedom from need or want; competence, or sufficiency; or richness, or wealthiness:*] or غَنَىٰ is the inf. n. of غَنَىٰ; (Msb;) and غَنَىٰ signifies *competence, or sufficiency;* (Mgh, Msb;) as in the saying, لَيْسَ عِنْدَهُ غَنَاءٌ He has not competence, or sufficiency: (Msb:) or غَنَاءٌ signifies *profit, utility, or avail;* (§;) and you say, رَجُلٌ لَا غَنَاءَ عِنْدَهُ meaning *A man who is not profitable to any one:* (TA voce دَدَانُ; [and in like manner this phrase, occurring in the § voce دَدَانُ, is expl. in the PS:]) and غَنَوَةٌ signifies the same as غَنَىٰ in the saying لِيْ عَنْهُ غَنَوَةٌ [I have no need of it, or him]: (K̲ and TA in art. غَنَوَ:) so says Ks: but, as ISd says, the word commonly known is غَنِيَّةٌ; (TA in that art.:) which see in two places in the former half of the first paragraph of this art.: this last word [said in the § to be an inf. n.] and غَنِيَّةٌ and غَنَوَةٌ and غَنِيَانٌ [which is said in the § and in one place in the K̲ to be an inf. n.] are substs. having one and the same meaning [syn. with غَنَىٰ used as a simple subst.]: and غَنَىٰ مَا لَهُ عَنْهُ غَنَىٰ [in the CK̲ erroneously غَنَىٰ] and غَنِيَّةٌ and غَنِيَانٌ and مَغْنَىٰ mean [lit. *He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him;* syn. بُدْ: (K̲:) and one says غَنَىٰ عَنِ الْبَيْتِ [In marriage is freedom from need of fornication]. (A and Msb in art. سَفَحَ.) مَا كَانَ عَنْ ظَهْرِ غَنَىٰ, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

غَنَوَةٌ: see the next preceding paragraph, in two places.

غَنِيَّةٌ and غَنِيَّةٌ: see غَنَىٰ; the former in three places.

غَنِيَانٌ: see غَنَىٰ, latter half, in two places.

غَنَاءٌ: see غَنَىٰ, in two places; and see also 4, former half. A poet says,

- سَيَغْنِيَنِى الَّذِىْ اَغْنَاكَ عَنِّى •
- فَلَا فَقْرٌ يَدُوْمُ وَلَا غِنَاءٌ •

[He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness]: or, as some relate it, غَنَاءٌ, meaning thereby the inf. n. of غَانَيْتَ: [see 3, above:] but it is said that the proper reading is غَنَاءٌ; because this has no other meaning than that of غَنَىٰ: so says ISd. (TA.) — مَا فِيْهِ غَنَاءٌ ذَاكَ means *There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it.* (ISd, K̲, TA.)

غَنَاءٌ is an inf. n. of 3. (TA. [See the next preceding paragraph.]) — Also, (TA,) [Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof; (K̲, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [a singing, and a chanting;] it is said in the § to be مِنَ السَّمَاعِ [meaning that it is a sort of musical performance]: (TA:) being an utterance of the voice, its analogical form would be with damm [i. e. غَنَاءٌ, like حَدَاءٌ &c.]: (Msb, TA:) its pl. is أَغْنِيَّةٌ: (MA:) [and مَغْنَىٰ signifies the same as غَنَاءٌ; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is مَغَانٍ: but perhaps it is post-classical: the pl. occurs in the K̲, in art. نَصَبٌ: غَنَاءٌ [also] signifies [a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice; (Har p. 286;) and أَغْنِيَّةٌ is syn. with غَنَاءٌ (§, Har) in this sense; (Har;) or, as also أَغْنِيَّةٌ, (Fr, K̲, TA,) and each of them also without teshdeed, (K̲, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غَنَاءٌ (K̲, TA) which they sing or chant: (TA:) and the pl. is أَغَانِيٌّ (§, TA) [and أَغَانٍ, this latter being the pl. of each sing. that is without teshdeed]. — الْغِنَاءُ is also used by a poet in the place of an inf. n., meaning التَّغْنَىٰ: he says,

- تَغْنَىٰ بِالشَّعْرِ إِمَّا كُنْتَ قَائِلَهُ •
- إِنَّ الْغِنَاءَ بِهَذَا الشَّعْرِ مَضْمَارٌ •

[Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مَضْمَار (expl. in art. مَضْمَر)]. (TA.)

غَنَىٰ and غَانٌ: see 1, former half; each in two places: both signify [Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth: (K̲, TA:) pl. of the former أَغْنِيَاءٌ. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, اَنَا غَنَىٰ بِكَذَا عَنْ غَيْرِهِ [I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing]. (Msb.) — الْغَنَىٰ as a name of God signifies [The Self-sufficient; i. e.] He who has no need of any one in any thing. (TA.)

غَنَاءٌ A singer; (MA;) [as also مَغْنَىٰ; and مَغْنِيَّةٌ a female singer, a songstress:] accord. to Ibn-Ya'eesh, a مَغْنَىٰ is thus called لِأَنَّهُ يُغْنِي صَوْتَهُ, i. e. because he makes his voice to have in it a غَنَّة [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مَغْنِيْنٌ, with three نs, the last of which is changed into ي, when one says الْمَغْنَىٰ, for the purpose of alleviating the utterance. (Mughnee, art. حَرْفُ النُّونِ.)

غَانٍ: see غَنِى. — [The fem.] غَانِيَةٌ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Mṣb, TA,*) so as to be in no need, or free from want, of any other: (Mṣb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K, TA) or such as has abode in the house, or tent, of her father and mother, and whom captivity (سَبَاءٌ) has not befallen; (IJ, ISd, K, TA) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA) or, accord. to AO, one that is married: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شَبَاب [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, الْغَوَانِي; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زَج.)] in the saying of Ibn-Er-Ruḳeiyāt,

- لَا بَارَكَ اللَّهُ فِي الْغَوَانِي هَلْ
- يُصْبِحْنَ إِلَّا لَهِنَّ مُطْلَبٌ

[May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire)?], the ي is made movent by a poetic license: (S, TA:) and another poet uses الْغَوَانِي for الْغَوَانِي. (TA.)

أُغْنَا [a pl. of which the sing. is not mentioned,] The أُمْلَكَات [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

أُغْنِيَةً and أُغْنِيَةً, and each of them also without tesheed: see غَنَاءٌ, latter half.

مُغْنَى: see 4, former half: — and غَنَى: — and غَنِى, near the end. — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA:) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, الْمَغَانِي. (S, TA.) — See also غِنَاءٌ.

مُغْنَى: see 4, former half.

مُغْنٍ [act. part. n. of 4.] A man sufficing, or satisfying, or contenting. (TA.) — الْمَغْنَى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — And مُغْنِيَةٌ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.)

مُغْنَاءٌ and مُغْنَاءَةٌ: see 4, former half.

مُغْنٍ; fem. مُغْنِيَةٌ: see غِنَاءٌ, in two places.

غيب

1. غَيْبٌ, [aor. : ,] inf. n. غَيْبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غَيْبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also أَغْبَبَ. (TA.) And أَصَابَ صَيْدًا غَيْبًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A'Obeyd, S, K, from a trad.) — And غَيْبَةً He was ignorant of it; as also غَيْبَةً. (TA in art. عَيْب.)

4: see the preceding paragraph.

8. اغْتَبَ He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.)

غَيْبَى الشَّبَابِ and غَيْبَاؤُهُ, and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.)

غَيْبَانٌ Darkness; (S, A, K;) as also غَيْبَانٌ: (K:) pl. of the former غَيْبَاهُ. (S.) — And A horse, and night, intensely black: (K, TA:) or, instead of اللَّيْلِ and اللَّيْلِ in the K, we may read غَيْبَانٌ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنَ مِنْ بَيَاضِ النُّوْكَبِ فِي سَوَادِ الْغَيْبِ [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جَمَلٌ غَيْبٌ a deep-black camel: (Lth, TA:) and also أَسْوَدُ غَيْبٍ and غَيْبٌ: (Lh, TA:) and رَجُلٌ غَيْبٌ a black man; likened to the darkness of night: and تَيْلٌ غَيْبٌ a dark night: (Sh, TA:) and فَرَسٌ أَدْمَرُ غَيْبٌ a horse intensely black: (Sh, S, TA:) and it is said in “the Book of Horses” by A'Obeyd that أَدْمَرُ غَيْبٍ signifies [a horse] of the deepest black hue: that the fem. is غَيْبَةٌ; and the pl., غَيْبَاهُ; and that دَجْوَجِي is less than غَيْبٌ in blackness, signifying “of a clear black hue.” (TA.) — Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK “and,”) a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also غَيْبٌ. (TA in art. عَيْب.) — And A [garment of the kind called] كَسَاءٌ having much wool; very woolly; (K, TA;) as also غَيْبٌ. (TA.) — And A male ostrich. (R, TA.)

غَيْبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.)

غَيْبِيٌّ: see غَيْبٌ.

غَيْبَانٌ: see غَيْبٌ. — Also The belly. (K.)

غوى or غوى

1. غَوَى, aor. يَغْوِي, inf. n. غَى (A'Obeyd, S, Mṣb, K, TA) and غَوَايَةً; (A'Obeyd, S, TA;) [respecting which latter see what follows;] and غَوَى (A'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوِي, inf. n. غَوِي, (A'Obeyd, TA,) accord. to the M and K غَوَايَةً, mentioned above as of غَوَى, (TA,) or this last, which is with fet-ḥ, (Mṣb,) not to be pronounced with kear, (K,) is a simple subst.; (Mṣb;) He erred; deviated from the right way or course, or from that which was right: (S, Mṣb, K:) and was disappointed; or failed of attaining his desire: (S, Mṣb:) and he laboured, and persisted, (IAth, Mṣb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Mṣb:) or he acted ignorantly from misbelief. (Er-Rāghib, TA.) — See also 4, in two places. — غَوَى, aor. يَغْوِي; (S, Mṣb, K;) and غَوَى, aor. يَغْوِي; (K;) inf. n. [of the former] غَوَى; (S, K;) said of a young camel, (S, Mṣb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Mṣb, TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is غَوٍ. (K.) Z has mentioned the reading in the Kur [xx. 119], وَعَصَى وَغَوَى, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rāghib say; that it is فَغَوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.)

2: see 4. — غَوَيْتُ اللَّبَنَ, (K, TA,) inf. n. تَغْوِيَةً, (TA,) I made the milk to become such as is termed رَائِبٌ [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

4. اغْوَاهُ; (S, MA, Mṣb, K;) and غَوَاهُ, (K,) inf. n. تَغْوِيَةً; (TA;) and غَوَاهُ, (K, TA,) mentioned by El-Muārrij; (TA;) [but] accord. to Aṣ, one should not say otherwise than اغْوَاهُ; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S,

Msb, K:) and caused him to be disappointed; or to fail of attaining his desire: (S:) or he seduced him, misled him, or led him astray; as also استغواه. (MA.) A poet, cited by El-Muarrrij, says,

- وَكَأَنَّ تَرَى مِنْ جَاهِلٍ بَعْدَ عَلَيْهِ
• غَوَاهُ الْهَوَى جَهْلًا عَنِ الْحَقِّ فَأَنْغَوَى

[How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الْهَوَى is most correctly rendered as meaning لَوَاهُ, and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فَبِمَا أَغْوَيْتَنِي means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.)

6. تَغَاوَوْا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغَوَاةُ and الغَوَاةُ: (S, TA:) or they aided one another against him, and slew him; (K;) but this addition "and slew him" is from a trad. respecting the slaying of 'Othmán, in which it is said, فَتَغَاوُوا عَلَيْهِ وَاللَّهُ حَتَّى قَتَلُوهُ [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA:) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA:) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.]

7. انغوى signifies انبوى and مَال [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, الْبُنْغَوَى شَبَّهَ الْمُنْهَوَى الْمَائِلَ: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of انغواه, which signifies أَمَّالُهُ and صَرَفَهُ: (TA:) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4.

10: see 4, first sentence.

R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَاةُ [as though originally تَغَوَّغَى: see art. غوغ.

بُتْ غَوَى Thirst. (TA.) — And one says, بُتْ غَوَى

and مُغَوًى, and مُغَوًى, (K, TA,) in the T مُغَوًى, (TA,) [in the CK مُغَوًى,] meaning مُخْلِياً (K, TA) [in the CK مُخْلِياً] مُوَحِّشًا (TA) [i. e. I passed the night empty]: and so قَوًى, and قَاوًى, and مُقَوًى. (TA.) [See also غَوًى.]

غَو: see غَاو: — and see also 1, near the end.

غَى is an inf. n.; as also غَوَاةُ; (A'Obeyd, S, &c.; [see 1, first sentence:];) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: غَيَّةُ, of which the pl. (غَيَّاتٌ) is mentioned by Freytag as meaning errors, from the Deewán of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَى signifies also a state of perdition. (Ham p. 643.) See also غَيَّةُ. — Also A certain valley in Hell: or a river [therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means + punishment; because it is the consequence of غَى [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غَى [i. e. of error]: or deviation from the way of Paradise. (Bd.)

غَوَّةُ: see the next paragraph.

غَيَّةُ: see غَى. غَوَّةُ and غَيَّةُ signify the same. — [Hence,] وَكَدَ غَيَّةُ, and غَيَّةُ, (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَكَدَ رَشْدَةً. (TA.) And one says also ابْنُ الْغَيِّ [meaning The son of fornication or adultery]. (L in art. بهت.) And هُوَ لَغِيَّةٌ, (S, Msb,) and لَغِيَّةٌ, said in reviling a person, He is, or was, unlawfully begotten; (Msb;) contr. of لِرَشْدَةٍ. (S.)

غَيَّةُ: see the next preceding paragraph, in two places.

غَوًى: see غَاو: — and see also غَوًى. You say of a hungry person, رَأَيْتَهُ غَوًى مِنَ الْجُوعِ [I saw him empty, or lean, from hunger]; like as one says ضَوًى and ضَوًى [or ضَاوًى] and طَوًى. (TA.)

غَوَاةُ: see غَى, above.

غَيَّانٌ [as though originally غَوَيَّانٌ]: see what next follows.

غَاوُ, and غَوًى, (S, Msb, K,) and غَوًى, (S, TA,) and غَيَّانٌ, (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (S, Msb, K:) and suffering disappointment; or failing of attaining his desire: (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ham p. 643:) the pl. of the first is غَوَاةُ, (Msb, TA,) like الْغَاوُونَ. (K.) غَاوُونَ, (Msb,) and قَاوُونَ pl. of قَاوٍ. (TA.) — Also Any well. (AA, TA.) in the saying وَالشَّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ [in the Kur

xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — And الْغَاوَى signifies The locust, or locusts collectively: (K, TA:) one says, جَاءَ الْهَآوَى وَالْغَاوَى, meaning The wolf and the locust, or locusts, came: (TA:) so says IAAr. (TA in art. هوى, where, in the K, الْهَآوَى is said to signify "the locust" or "locusts.") — رَأْسُ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.)

غَاوِيَةٌ i. q. رَاوِيَةٌ, (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like زَاوِيَةٌ and زَوَايَا. (JK.)

غَاغَةٌ and غَاغٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ.

غَوَغَاةُ and غَوَغَاةُ: see art. غوغ.

أُغْوِيَةٌ A [pitfall such as is termed] زَبِيَّةُ; (K, TA;) or a hollow, or pit, dug in the ground, like a زَبِيَّةُ, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and مُغْوَاةٌ [likewise] signifies a زَبِيَّةُ, (TA,) or a hollow, or pit, dug in the ground, like a زَبِيَّةُ, (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مُغْوَاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, TA:) pl. مُغْوِيَاتٌ. (S.) — And A cause, or place, of perdition or death; (K, TA;) as also مُغْوَاةٌ: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِي أُغْوِيَةٍ [The people fell into a calamity, or misfortune]. (S.)

غَوًى: whence the phrase بُتْ مُغَوًى: see غَوًى.

مُغْوَاةُ: see مُغْوَاةُ, in two places.

غَوًى: in the phrase بُتْ مُغَوًى: see غَوًى.

مُغْوَاةُ: see أُغْوِيَةٌ, in two places. — Also A land in which one errs from the right way; syn. مَضَلَّةُ; (K, TA; in the CK مَضَلَّةُ;) as also مُغْوَاةُ; (K, TA; in the CK مُغْوَاةُ, like مَهْوَاةُ;) and so مُغْوَاةُ: (TA:) the pl. of مُغْوَاةُ is مُغْوِيَاتٌ; (K, TA;) and that of مُغْوَاةُ is مُغَاوٍ. (TA.) — Also Any well. (AA, TA.)

غوث

1. غَاثُ: see 4. — [And see also غَوِيْتُ.]

2. تَغْوِيْتُ (K;) and تَغْوِيْتُ (S, K,) inf. n. غَوًى, (S, K,) and غَوًى, (S, K, TA) [Alas! a cry for aid, or succour! also pronounced غَوَاهُ accord.

to one of my copies of the §) and **غَوَّاهُ**. You say, **ضَرَبَ فُلَانٌ فَعَوَّاهُ** Such a one was beaten, and cried **غَوَّاهُ**. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوَّاهُ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour*. (MF.) — See also **غَوَّاهُ**.

4. **إِغَاثُهُ** (§, Mṣb, K,) inf. n. **إِغَاثَةٌ** (Mṣb, K) and **مُغَوِّتُهُ** [which is anomalous], (K,) *He aided, or succoured, him*; (Mṣb;) *He* (i. e. God, Mṣb) *removed from him trouble, or affliction*: (Mṣb, TA:) **يَغِيثُهُ**, aor. **يَغِيثُهُ**, is used in the sense of **إِغَاثُهُ**, but is rare, and is said [by some] to be from **الغِيثُ**, not **الإِغَاثَةُ**: **غَاثُهُ**, aor. **يَغُوُّهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاثُهُ**, inf. n. **غَوَّاهُ** and **غِيَاثُ**, though saying that **إِغَاثُهُ** is more approved. (TA.) And one says also, **أَغَاثَنَا الْمَطَرُ** + [The rain gave us relief]. (Mṣb.)

[6. **تَغَاوَّوْا**, accord. to Freytag, appears to be used in the Deewān of the Hudhalees as signifying *They said, one to another, غَوَّاهُ*: = and **تَغَاوَّاهُ** as *syn. with تَغَاوَّاهُ*.]

10. **اسْتَغَاثَ بِهِ** (§, O, Mṣb, K,) and **اسْتَغَاثَهُ** (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour*. (O, MF, TA.) — See also 2. [Hence, **اسْتَغَاثَ الْعَوْدُ** + *The lute sent forth plaintive sounds*: a modern phrase.]

غَوَّاهُ and **غَوَّاهُ** and **غَوَّاهُ** (§, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour*. (§, K, KL, PṢ.) One says, **أَجَابَ اللَّهُ دُعَاةَ وَغَوَّاهُ** [God answered his prayer, and his cry for aid]. (Fr, §.) **غَوَّاهُ** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with ḍamm, as **بُكَاءٌ** and **دُعَاءٌ**, or with kesr, as **بُكَاءٌ** and **دُعَاءٌ**. (§.) See also 2. — And see **غِيَاثُ**.

غَوَّاهُ: see **غَوَّاهُ**, in three places: — and see also **غِيَاثُ**. — In the dial. of Ḥimyer it signifies + *Travelling-provision*. (TA.)

غَوَّاهُ: see **غَوَّاهُ**, in two places: — and see also the paragraph here following.

غِيَاثُ (§, Mṣb, K, &c.) in which the **و** is changed into **ي** because of the kesreh preceding it, (§,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **أَغَاثُهُ** (§, Mṣb, K, &c.) as also **غَوَّاهُ**, ascribed by Ibn-Hajar to the majority, and **غَوَّاهُ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوَّاهُ** (Mṣb;) signifying *Aid, or succour*; (Mṣb;) or *deliverance from difficulty, distress, or adversity, and [from] re-*

venge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, **الغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one*. (TA.) — And **غِيَاثُ** signifies also *An aider, or a succourer*: you say, **فُلَانٌ غِيَاثُنَا** Such a one is our aider, or succourer; i. q. **مُغِيثُنَا**: (TA in art. نور:) and God is said to be **غِيَاثُ الْمُسْتَغِيثِينَ** [The Aider of the seekers of aid]. (O.) — [Hence,] **أُمُّ غِيَاثٍ** is a name for + *The cooking-pot*. (T in art. أُم.)

غَوَّاهُ Food, or other succour, with which one aids a person in necessity. (O, K.) — Also, (O, K,) in one copy of the K **تَغَوَّاهُ**, (TA,) [both perhaps inf. ns., the former like **دَبَّابٌ** &c.,] *Vehe- mence of running* (**شِدَّةُ عَدُوٍّ**). (O, K.)

مُغِيثُ: see **غِيَاثُ**, last sentence but one.

مُغَوِّتُهُ, an [anomalous] inf. n.: see 4.

مَغَاوِثُ Waters: (O, K:) said to be one of those plurals that have no singulars. (TA.)

يَغُوُّهُ A certain idol which belonged to [the tribe of] *Medhḥij*: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سَوَاعٌ** and **يَعُوُّ** and **نَسْرٌ**, mentioned therewith in the Kṣur lxxi. 22 and 23. (Bd.)

غوج

1. **يَغُوُّجُ** (§, O, K,) aor. **غَاَجَ** (§, O, K,) said of a man; (TA;) and **تَغَوَّجَ** (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَعَطَّفَ and تَشَتَّى* (§, O, K, TA,) and *inclined from side to side, in his gait*. (TA.) Aboo-Dhu-eyb says,

* **عَشِيَّةٌ قَامَتْ بِالْغِنَاءِ كَأَنَّهَا** *
* **عَقِيلَةٌ نَهَبَ تَصْطَفَى وَتَغَوَّجُ** *

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (§, O.)

5: see the preceding paragraph.

غَوَّجُ, applied to a horse, *Pliant, pliable, limber, or lithe*; syn. **بَيْنُ الْأَعْطَافِ**: pl. **غَوَّجٌ**. (En-Nadr, TA.) — And A man relaxed by reason of drowsiness. (TA.) — And A broad-breasted camel. (TA.) — And **غَوَّجُ اللَّبَانِ** A horse ample in the skin of the breast, (§, O, K,) but not unless he be **سَهْلُ الْمَعْطَفِ** [i. e. pliant, pliable, limber, or lithe]: (§, O, TA:) or a horse long in the **قَصَبُ** [or bones of the legs]: or that bends, going and

coming. (TA.) — And **غَوَّجٌ مَوْجٌ**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others*. (TA.)

غَوَّاجٌ That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.)

غور

1. **يَغُوْرُ** (Aṣ, Fr, Iṣṣ, §, Mṣb, &c.) aor. **غَارَ** (§, &c.) inf. n. **غَوْرٌ** (§, K) and **غَوَّورٌ** (K;) and **إِغَارَةٌ** (Fr, Mṣb,) inf. n. **إِغَارَةٌ** (K;) but Iṣṣ says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (§, Mṣb, TA;) and **تَغَوَّرَ**, inf. n. **تَغَوَّرٌ** (§, K;) and **تَغَوَّرَ** (K, TA;) *He came to the غور*, (Aṣ, Fr, Iṣṣ, §, Mṣb, K,) i. e., *low land or country*, (Mṣb,) [or the region so called, in Arabia:] or **غَارَ** signifies *he journeyed in the region of the غور*: (Aṣ, TA:) or **غَارَ** and **إِغَارَ** signify *he took his way towards the غور*. (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

* **نَبِيٌّ يَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ** *
* **أَغَارَ نَعْمَرِي فِي الْبِلَادِ وَأَنْجَدَا** *

[meaning, accord. to the first explanation of **إِغَارَ**, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands*]: Aṣ says that **إِغَارَ** signifies *has gone quickly*; and **أَنْجَدَا**, *has risen*; and that the poet does not mean *has come to the low lands nor to the high lands*; holding **غَارَ** only to signify the coming to the low land: but Fr asserts that **إِغَارَ** is a dial. var. of **غَارَ**; and cites this verse as authority: and some say **إِغَارَ** and **أَنْجَدَا**, but when they do not conjoin the two verbs they say **غَارَ**; like as they say **هَنَانِي الطَّعَامُ وَمَرَانِي**, but when they do not conjoin these two verbs they say **أُمُرَانِي**: (§) Aṣ also mentions another relation of the second hemistich, commencing **إِغَامَ** [app. a mistake for **أَقَامَ** or some other word]: (IKṭt:) and there is another relation, accord. to which the second hemistich is **مَخْرُومٌ**, commencing with **غَارَ**. (L.) You say also **وَأَنْجَدَا** meaning + *He became famous in the low countries and the high*. (A in art. نَجَد.) — **غَارَ فِي شَيْءٍ**, inf. n. **غَوْرٌ** and **غَوَّورٌ** (K) and **غِيَارٌ** (Sb, K,) *He, or it, entered [or entered deeply] into a thing*. (K.) — [Hence,] **غَارَ فِي أَمْرٍ** + *He examined minutely [or deeply] into an affair*; (IKṭt, Mṣb;) as also **إِغَارَ**. (IKṭt.) You say **فُلَانٌ بَعِيدُ الْغَوْرِ** + *Such a one is a deep examiner*: (TA:) or *acquainted [deeply] with affairs*: or *very rancorous, malevolent, malicious, or spiteful*. (Mṣb.) [See also **غَوْرٌ**, below.] — **فِي الْأَرْضِ** (§, Mṣb, K,) **غَارَ الْبَاءَ** inf. n. **غَوْرٌ** (Lḥ, §, K, &c.) and **غَوَّورٌ** (§, TA;) and **تَغَوَّرَ** (Lḥ, TA,) inf. n. **تَغَوَّرٌ** (K;) *The water sank*, (§, IKṭt,) or *went away*, (Mṣb, K,) *into the ground, or earth*: (§, Mṣb, K:) or *went away into the sources, or springs*. (Lḥ.) — **غَارَتْ**

part next the lower gums,] in the حَنَّان [or the palate and the part corresponding to it below]. (TA.) — And الغارَان signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِبَارِيهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say التَّقَى الغَارَانِ The two armies met. (S.) — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ (S,) or غَيْرَةٌ (K.). [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خَلَف (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الْغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت (Mgh, TA:) and it has an oil, (K,) which is called دَهْنُ الْغَارِ: (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — And The leaves of the grape-vine. (K.)

غَوْرٌ The bottom, or lowest part, of anything; (S, Mgh, K;) as also غَوْرِيٌّ (K:) and its depth. (TA.) — You say, عَرَفْتُ غَوْرَ هَذِهِ السَّأَلَةِ [I have become acquainted with the bottom of this question]. (TA.) And فَلَانَ بَعِيدَ الْغَوْرِ (S) [Such a one is deep and excellent in judgment; one who examines deeply. (TA.)] [See also 1.] And هُوَ بَحْرٌ لَا يَدْرُكُ غَوْرَهُ [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أْبْعَدَ غَوْرًا فِي الْبَاطِلِ مِنِّي [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — Low, or depressed, land, country, or ground; (S, Mgh, K;) [like خَوْرٌ;] as also غَارٌ. (K.) — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَاثٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like مَاءٌ سَكَبٌ, and دِرْهَمٌ ضَرْبٌ. (S.)

غَوْرٌ A bloodwit; syn. دِيَّةٌ (K, TA:) a dial. var. of غَيْرٌ: (TA:) or the latter is a pl., of which the sing. is غَيْرَةٌ. (AA, K in art. غير, q. v.)

غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — A quick running, (Mgh, Mghb,) or vehement running, (TA,) of a horse, (Mgh, Mghb, TA,) and of a fox; (Mgh;) as also غَوِيرٌ, of a fox. (TA.) — [A raid; or an incursion into the territory of an enemy; or a

sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى الْعَدُوِّ. (S, TA.) — And Plunder, or pillage. (TA.) — And hence, (Mgh, Mghb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. خَيْلٌ مُغِيرَةٌ (S, Mgh, Mghb, TA:) and one says also خَيْلٌ مُغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الْغَارَةَ i. e. He scattered, (S in art. شَنَّ, and Mgh* and Mghb*) or poured, (K in art. شَنَّ,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says,

وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً
تَجِيمُ بَنِي مَرْ وَالرِّمَاحِ التَّوَادِيسَا

[And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ غَارَةً: and تَجِيمُ بَنِي مَرْ is put in the accus. case as a substitute for غَارَةً. (S, TA.) — خَيْلٌ مُغِيرَةٌ means A rope twisted hard; or hard in respect of the twisting; (S, TA;) غَارَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so حَبْلٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مَسْحَلٌ.) — And الْغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

الْغَوْرَةُ The sun. (IAar, K, TA.) — See also غَائِرَةٌ.

غَيْرَةٌ Abundance of the produce of the earth: and rain: and i. q. مِيرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.]

غَوْرِيٌّ: see غَوْرٌ.

غَوِيرٌ: see غَارَةٌ, second sentence.

غَائِرَةٌ i. q. قَائِلَةٌ [app. as syn. with قَائِلَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also غَوْرَةٌ. (O, K.) — And The middle of the day [itself]. (K.) — And one says, بَنَى هَذَا الْبَيْتَ عَلَى غَائِرَةِ الشَّمْسِ, meaning † [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.)

مَغَارٌ: see غَارٌ, in two places. — Also A place

of entrance: and a place where a thing is sought for: you say, إِنَّكَ غَرَّتَ فِي غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.)

مَغَارٌ: see غَارٌ. — Also A place of a غَارَةٌ [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — Hence, † A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مُضْمَرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مَعَارٌ in that art.]. (Abou-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA.) [But in this last sense, the word should be, accord. to rule, as here next follows.]

مُغِيرٌ A horse swift in running: [see also what next precedes:] and مَغْوَارٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرٌ. (TA.) — غَارَةٌ: see غَارٌ.

مُغَوْرٌ: see 2.

مَغَارَةٌ and مَغَارَةٌ: see غَارٌ, first sentence.

مَغْوَارٌ: see مُغِيرٌ. — Also A fighting man; and so مَغَاوِيرٌ: (S:) or the former signifies one who occupies himself much in غَارَات [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also مَغَاوِيرٌ: (TA:) pl. مَغَاوِيرٌ: (S:) and مَغَاوِيرٌ may be a contracted pl. of مَغْوَارٌ or a pl. of مَغَاوِيرٌ. (TA.)

مَغَاوِيرٌ: see the next preceding paragraph, in two places.

غوص

1. يَغْوُصُ, (S, A, Mghb,) inf. n. غَوُصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Mghb [in my copy of which, the particle فِي is omitted, app. by a slip of the transcriber].) — غِيَاصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوُصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — [Hence,] you say also, غَاصَ عَلَى الْأَمْرِ, (K,) inf. n. غَوُصٌ, (TA,) † [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غَاصَ عَلَى الْمَعَانِي حَتَّى † [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtle]. (Mghb.) And فَلَانَ يَغْوُصُ عَلَى حَقَائِقِ الْعِلْمِ † [Such a one dives for the verities of science].

(A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهِمَا † [How good is his diving for them!]. (A, TA.) And مَا دَرَا أَوْخَرَ دَرَّةً † [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — You say also, غَوَّضَ عَلَى الشَّيْءِ, aor. يَغْوِضُ, inf. n. غَوْضٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Mṣb.)

2. غَوَّضَهُ فِي الْمَاءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immersed, dipped, plunged, or sunk, him therein. (TA.)

غَوْضٌ [originally an inf. n.]: see مَغَاضٌ, in two places.

غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.)

غَوَّاضٌ: see the next paragraph, in four places.

غَائِضٌ One who dives in, or descends beneath, or enters into, water; as also غَوَّاضٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and † the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غَوَّاضٌ, (A, TA,) of the former, (TA,) and غَاصَّةٌ, (A, TA,) [also of the former,] and [of the latter] هَوَّاضُونَ. (TA.) — [Hence the saying,] هُوَ مِنْ صَاغَةِ الْفَقْرِ وَغَاصَةِ الدَّرَرِ † [He is of the moulders of فقر, lit., as thus used, ornaments fashioned in the form of the vertebrae of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — [Hence likewise,] † غَوَّاضٌ also signifies † One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — And غَائِضٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Mṣb;) as also, (JK, Mṣb,) but in an intensive sense, (Mṣb,) † غَوَّاضٌ: (JK, Mṣb:) pl. of the former غَاصَّةٌ. (Mṣb.)

مَغَاضٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also † غَوْضٌ: (Lth, Mgh:) or † the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh.) You say also, هَذَا مَغَاضُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — Also The upper part of the سَاق [or shank, &c.]. (JK, Sgh, K.)

غوط

1. غَوَّطَ, aor. يَغْوِطُ, (S, Mṣb, TA,) inf. n. غَوَّطٌ, (S, Mṣb, K,) It entered, or sank, (S, Mṣb, K, TA,) into (فِي) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Mṣb;) and into a valley; (TA, in this art. and in art. غَيْطُ; in the former expl. by اِنْغَمَسَ;) and غَاطَ, aor. يَغِيْطُ, Bk. I.

(S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (Aṣ, and K in art. غَيْطُ,) in the ground. (Aṣ.) You say also, غَاطَتِ أَسْنَاغُ النَّاقَةِ, aor. and inf. n. as above, The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ الْأَسْنَاغُ فِي دَبِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — It (a place) sank, or became depressed, in the ground. (Ish.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الْغَوَّطُ is expl. by الْحَفْرُ; but the reading given in the TA, in that instance, is الْحَفْرَةُ.) = غَطَّ غَطَّ means Be thou with the جَمَاعَةُ [i. e. the mass, or main body], (IAṣr, O, K,) who are termed the غَاطُ, (O,) [be thou with them, not with the factious,] when فِتْنٌ [i. e. factions, &c.,] come. (IAṣr, O, K.)

2. غَوَّطَ, inf. n. تَغْوِيطٌ, He gobbled [food]: (Ibn-Abbād, O, K:*) or gobbled largely, or in large mouthfuls: (K,* TA:) from غَوَّطٌ meaning تُرِيدُ. (TA.) = And تَغْوِيطٌ signifies also The making a well deep. (K. [See also 4.])

4. أَعْوَطَ He made deep a well. (Fr, O, TA. [See also 2.])

5. تَغَوَّطَ † He voided excrement, or ordure. (S, Mṣb, K, TA. [In the CK, أَنْدَى is put by mistake for اَبْدَى.])

6. تَغَاوَّطَا فِي الْمَاءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K,* TA.)

7. انْغَاطَ It (a branch, or twig, or the like,) bent. (O, K.)

الْجَمَاعَةُ: see غَائِطٌ. = الْغَاطُ signifies also الْجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِي الْغَاطِ مِثْلُهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.)

غَوَّطٌ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حَفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الْغَوَّطُ in this instance is expl. by الْحَفْرُ: see 1, last sentence.) See also غَائِطٌ. = And i. q. تُرِيدُ [Crumbled bread moistened with broth]. (O: in the K تُرِيدَةٌ.)

غَيْطٌ: see غَائِطٌ, latter half.

غَوَّطَةٌ A [low, or depressed, place, or hollow, such as is called] وَهْدَةٌ, in the ground. (Ish, K.) [See also غَائِطٌ.]

غَوَّطَةٌ A place comprising water and herbage: whence غَوَّطَةٌ دِمَشْقُ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بُئْرٌ غَوَّيْطَةٌ A deep well. (TA.)

غَائِطٌ A wide, depressed piece of ground or land, (Ish, S, O, Mṣb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (Ish;) sometimes, as they assert, a league (فَرْسَخ) in extent, and having in it meadows; (AHn;) and † غَاطٌ and † غَوَّطٌ signify the same; (O, K;) or the last is more depressed than the غَائِطُ: (IDrd, O:) and غَائِطٌ is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاتٌ, (S, Mṣb, K,) or this is pl. of غَوَّطٌ, (IB,) and [of mult.] غَيْطَانٌ, (S, Mṣb, K,) which is pl. of both these sing., (IB,) and غَوَّطٌ (S, Mṣb, K) and غَيْطٌ. (K.) — Hence, † A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S,* Mṣb,* TA.) In the Kṣur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written غَيْطٌ, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَوَّيْطٌ, and then غَيْطٌ, [and then غَيْطٌ,] it being contracted; or, accord. to Abu-l-Ḥasan, the ي may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الْغَائِطَ, (S, TA,) and ضَرَبَ الْغَائِطَ, (TA,) † He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — And hence, (S, TA,) † Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غَائِطُ: or because they used to go thither to satisfy a want of nature. (TA.)

غوغ

Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غَوَّ. تَغَاغَى عَلَيْهِ الْغَوَّغَاءُ [as though originally تَغَوَّغَى i. q. رَكِبُوهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غَو.)

غَاغٌ The حَبَقُ [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فُوْدْنَج, (IDrd, K, TA,) an arabicized word from [the Pers. پُودِنَه: (TA:) [accord. to the TK, the plant called in Turkish يَارِدُوز, which is marjoram:] † غَاغَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرَنْوَى [a word of which both the orthography and the application are disputed]. (TA.)

غَاغَةٌ: see what here precedes: = and see also the paragraph here following.

غَوَّغَاءُ [i. e. غَوَّغَاءُ and غَوَّغَاءُ, as will be shown by what follows; mentioned in this art. in the Mṣb and K; and in the S, and again in the K and TA, in art. غَو.] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غَو.) in the former case like قَيْقَارٌ, the ء being substituted for و, and in the latter case like عَوْرَاءُ, (S,) Locusts after the growth of their wings, (AO, T, Mṣb, K,) i. e. (AO, T, Mṣb) after the state in which they are called دَبٌّ or دَبِي; (AO, T, S, Mṣb;) before which earlier state they are called سَرَوَةٌ [or rather

سِرٍّ (A'Obeyd, T, Mghb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IATH says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says Aq: (S:) or locusts, when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (Aq, K, TA.) — And A sort of insects resembling بَعُوض [or gnats], that do not bite, (AO, S, Mghb, K,) nor hurt, (AO, S, Mghb,) by reason of their weakness. (AO, S, K.) — And, (S, Mghb, K,) accord. to Aq, (S,) or AO, (Mghb,) as being likened to the locusts thus termed, (S, Mghb,) applied to men, (S, Mghb, K,) meaning † A mixed multitude of men; as also † غَاغَةٌ: (S and K in art. غو:) or the سَفَلَةُ [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — [Like غَوْغَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.)

غول

1. غَالَهُ (S, Mgh, O, Mghb, K,) aor. يَغُولُهُ (Mghb, TA,) inf. n. غَوْلٌ (Mgh, Mghb, TA,) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Mghb, K;) as also † اغتاله: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so † اغتاله: (S: [see also an ex. of this latter voce غَال الشَّيْءُ زَيْدًا, and accord. to IAg, signifies The thing took away Zeyd. (TA.) One says, † غَالَتْهُ غَوْلٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ بِلْكَ الْأَرْضِ [That land caused them, or has caused them, to perish in it]: and غَالَتْهُمُ الْأَرْضُ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض) تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — غَالَتْ الْخَمْرُ فَلَانًا means † The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bd in xxxvii. 46;) as well as أَهْلَكَه: (Ksh, ibid:) and a poet, cited by AO, says,

• وَمَا زَالَتْ الْكَأْسُ تَغْتَالُنَا •
† [And the cup of wine ceased not to deprive us of

our reason]. (S, O.) — تَغُولُ التِّيَابَ فَتَقْصُرُ عَنْهَا [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be مَا غَالَكَ عَنَّا. (TA.) — And one says, ذَاتُ غَوْلٍ i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — And غُلْتُهِ, inf. n. غِيَالٌ and غِيَالٌ and غَوُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].)

2. فَلَاةٌ تَغُولُ, inf. n. تَغْوِيلٌ, [A desert, or waterless desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.)

3. مُغَاوَلَةٌ is syn. with مُبَادَرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA.)

• عَايَنْتُ مُشْعِلَةَ الرِّعَالِ كَانَهَا •
• طَبِيرُ تَغَاوُلٍ فِي شَهَابٍ وَكُورًا •

[I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (S, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أَغَاوُلُ حَاجَةً لِي [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Asim, [it is related that he said,] كُنْتُ أَغَاوُلُهُمْ فِي الْجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أَبَادَرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أَغَاوِرُهُمْ I used to make sudden attacks or incursions upon them]. (TA.)

5. تَغْوُلٌ is syn. with تَلَوُّنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Sheereshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (S, O, K.) One says, تَغْوُلَتِ الْمَرْأَةُ, meaning تَلَوَّنَتْ [The woman varied in state or condition, or in form or appearance, &c.]: (S, O, TA:) and in like manner تَغْوُلَتْ is said of the غُولُ [q. v.]. (TA.) And The woman made herself to be like the غُولُ. (TA.) And تَغْوُلُ الْفَلَاةِ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تَغْوُلُ الْأَمْرِ † The affair, or case, became altered so as to be unknown; [for تَنَكَرَ, in my original, I read تَنَكَّرَ;] and became dubious, or confused. (TA.) — And تَغْوُلَتِ الْأَرْضُ بِفُلَانٍ see 1, former half. — And تَغْوُلَتْهُمْ الْغُولُ is said of them who have been made to deviate from,

miss, or lose, the right way [by the غُول; i. e. it means The غُول made them to deviate &c.]. (TA.)

6. تَغَاوَلُوا i. q. تَبَادَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning “sese invicem studuerunt capere.”]

8. اغتاله: see 1, first sentence, in two places. — Also (S) He slew him (S, Mgh, O, Mghb) covertly (S, * Mgh, O*) or on an occasion of inadvertence; (S, * O, * Mghb;) syn. † غِيَالُهُ. (S, Mgh, O.) — See also 1, latter half. — لَا يَغْتَالُهُ الشَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies † Satiety will not deprive him of his strength, (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (S, O, TA.) — هَذِهِ أَرْضٌ تُغْتَالُ الْمَشْيُ means † This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-Ajjáj cited voce نِبَاطٌ, in art. نوط. (S, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.): — and He filled it so that the space became too contracted to take, or hold.]

غَوْلٌ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلُ هَذِهِ الْأَرْضِ How far is the extent of this land! and إِنِّهَا لَبَعِيدَةُ الْغَوْلِ [Verily it is far in extent]. (ISh, TA.) And ذَاتُ غَوْلٍ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غِيَالٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَغْوَالُ الْأَرْضِ [in which أَغْوَال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — أَمْرًا ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. — [And see also غِيَالٌ, voce غِيَالٌ, in art. غيل.] — نَاقَةُ غَوْلِ النَّجَاءِ is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةُ غَوْلِ النَّجَاءِ, and signifying A she-camel of an exceeding degree of swiftness. — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvi. 19,] لَا يَصْدَعُونَ عَنْهَا (S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties.

(S, O, TA.) — See also **غُول**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supra*. (TA.) — And *Unfaithfulness; or unfaithful acting*. (TA.) — **أَتَى غَوْلًا غَائِلَةً** means *He did a cunning, bad, action*. (K.) — Also *Much earth*. (S, O, K.) Hence the phrase **غَوْلًا مِنَ الرَّمْلِ** [app. meaning *A large quantity of sand*,] in a verse of Lebeed. (S, O.) — And *A collection of [the trees called] طَلْح*, (K, TA,) with which nothing participates. (TA.) — And *A low, or depressed, part of the earth, or of land*. (K.)

غُول *A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them*; (JM, and TA* on the authority of IATH;) but this the Prophet denied, saying, **لَا غُولَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غُول**, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IATH, JM,* TA:) i. q. **سَعْلَةٌ** [q. v.]: or *a sort of سَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called **سَعْلَةٌ**: (Abu-l-Wefee El-Aarabee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غِيَالٌ** (S, O, Mṣb, K) and **غَوْلَةٌ**: (O, TA:) and it signifies also *an enchantress of the jinn*: (K:) and *a demon, or devil, that eats men*: (En-Nadr, O, K:) or *any jinnee, or devil, or animal of prey, that destroys a man*: (TA:) or *a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taūbbaṭa Sharrā*: (K, TA:) and *such as varies in form or appearance, of the enchanters and of the jinn*; (K, TA:) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs*; as also **غُولٌ**: (K:) and *anything that takes a man unexpectedly and destroys him*: (S, O, Mṣb:)

[whence] one says, **الغَضَبُ غُولُ الْحِلْمِ** *Anger [is that which] destroys, and does away with, forbearance, or clemency*. (S, O.) — Also *Destruction*: [or *a cause thereof*]: and *death*; or the *decree of death*. (K.) See 1, second sentence. — And *A calamity, or misfortune*; (K, TA;) as also **غَائِلَةٌ**; (TA;) of which latter the pl. in this sense is **غَوَائِلٌ**; (K,* TA;) thus mentioned by Ks. (Mṣb.) — And *A serpent*: pl. **أَغْوَالٌ**: (K:) accord. to Az, the Arabs call serpents **أَغْوَالٌ**; and thus this word is said to mean in the verse of Imra-el-Kays,

• لِيَقْتُلَنِي وَالْمَشْرِفِيُّ مَضَاجِعِي
• وَمَسْنُونَةٌ زُرْقٌ كَأَنِّيَابِ أَغْوَالِ

[To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrow-heads, like the fangs of serpents]: (O, TA:*) but AHāt says that this is meant as an exaggeration: (TA:) and it is said that the poet here means *devils*. (O, TA.)

غَيْلَةٌ *The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from أَغْتَالَهُ*: (Mṣb:) originally with **و** [i. e. **غَوْلَةٌ**]. (S.) See 8: and see also art. **غِيل**.

غَوْلَانٌ *A plant of the [kind called] حَمِضٌ, (A'Obeyd, AHn, S, O, K,) like the أَشْتَانُ [i. e. kali, or glasswort], (K,) or, accord. to AHn, resembling the عَنُقُطَوَانُ [which is described as a plant of the حَمِض, or, as some say, the best of the أَشْتَان], except that it is more slender; and it is a pasture. (TA.) — Also sing. of غَوَالِينٌ, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the ضُلُوع in a ship or boat. (AA, O, TA.)*

غَائِلٌ [act. part. n. of 1]. — [Hence,] **أَرْضُ غَائِلَةٍ** *A land that destroys its inhabitant by reason of its far extent. (TA.) — And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISH, TA.)*

غَائِلَةٌ [as a subst.] *Bad, or corrupt, conduct; and evil, or mischief. (Mṣb.)* See also **غَوْلٌ**, last quarter. [And see art. **غِيل**.] — And [particularly] *Wickedness, or disobedience, of a slave; and his running away*; (Mgh in art. **عدو**, and Mṣb;) and *the like thereof*: pl. **غَوَائِلٌ**. (Mṣb.) — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser. (TA voce حَبْنَةُ)*. — See also **غَوْلٌ**, latter half. — [Its pl.] **غَوَائِلٌ** also signifies *Places of destruction. (TA.)* — And you say, **أَخَافُ غَائِلَتَهُ**, meaning *I fear the result, and the evil, or mischief, thereof. (TA.)* — Also *A hole, or perforation, of a watering-trough, or tank, (IAḡr, O, K,* TA,) that causes the water to pass away*: (TA:) pl. **غَوَائِلٌ**. (IAḡr, O, TA.)

أَغُولٌ *see عَيْشُ غُولٍ*.

أَرْضُ غَيْلَةٍ *A land far extending. (Lh, TA.)* [Mentioned also in art. **غِيل**.]

أَغُولٌ [More, and most, destructive]. One says, **أَيُّهُ غُولٌ أَغُولٌ مِنَ الْغَضَبِ** [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, **الغَضَبُ عَيْشُ أَغُولٍ**. — [Hence, perhaps,] **غُولُ الْحِلْمِ** *A soft, or plentiful and easy, life*; (Ibn-'Abbād, O, K;) as also **غُولٌ**. (K.)

مِغُولٌ [primarily] *An instrument with which a thing is destroyed. (Ham p. 648.)* — And [hence] used as meaning *A knife*: and in common acceptance, *a knife that is put in the midst of a whip which is as a sheath to it*: (Ham ibid.:) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ قَفَا)*, (S, O, Mṣb,) like the knife, (Mṣb,) the sheath of which is like the whip: (S, O:) or *an iron [weapon] that is*

put within a whip, which thus becomes to it a sheath: (K:) or *a whip in the interior of which is a sword*: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. **مِغَاوِلٌ**: (TA:) and *a thing like a مِشْمَلٌ [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer*: (K:) and *a long نَصْلٌ [or blade], (AHn, K, TA,) of little breadth, thick in the مَتْن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears innrapped beneath his clothes*: (TA:) or *a slender sword, having a flat back (لَهُ قَفَا)*: (K:) or *a slender iron [weapon], having a sharp edge and a flat back (وَقَفَا)*, which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتُ مِغُولٍ** *A mare having a quality, or faculty, of outstripping*: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)

نَزَلُوا مِغَاوِلِينَ, occurring in a trad. respecting the lie [that was uttered against 'Aīsheh, to which allusion is made in the *Kur* xxiv. 11], means *They alighted [after] going far in the journeying. (TA.)*

غو : see غوى

غى

1: see what next follows.

2. **غَيْبَةٌ** (S, K, TA,) inf. n. **تَغْيِبَةٌ**; (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **رَبَّيْتُ** as well as **رَبَّيْتُهَا**;] and **أَغْيَبْتُهَا**; (S, K, TA; but in the last as not found in the K;) *I set up the banner, or standard*; (S, K, TA;) from A'Obeyd. (S.) — And **غَيْبٌ لِلْقَوْمِ** *He set up a banner, or standard, for the people, or party: or he made it for them. (TA.)* — And **غَيْبَتِ الطَّيْرُ** *The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it; syn. رَقَرَتْ. (TA.)* [See also 6.] — **غَيْبَتٌ** **غَائِلَةٌ** signifies [also] **بَيِّنَتُهَا** [i. e. *I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it*]. (Mṣb.)

3. **غَايَا الْقَوْمِ فَوْقَ رَأْسِ فَلَانٍ بِالسَّيْفِ** [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., flourished it above his head;] from Aḡ; (S, K,* inf. n. **مُغَايَاة**. (TA.)

4: see 2. — **أَغْيَا السَّحَابُ** *The clouds were, or became, stationary, (K, TA,) عَلَيْهِ upon, or over, him, or it; shadowing him, or it. (TA.)* — **أَغْيَا الرَّجُلُ** *The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, فِي سَبَاقِهِ [the horse in his contending in a race]. (IKt, TA.)*

6. *تَغَايَتِ الطَّيْرُ عَلَى الشَّيْءِ* The birds hovered, or circled, round about the thing. (TA.) [See also 2.] — *تَغَايَا عَلَيْهِ حَتَّى قَتَلُوهُ* signifies the same as *تَغَاوُوا*. (TA.) [See the latter, in art. *غو* or *غوى*.]

غَى :

غِيَّةٌ and غِيَّةٌ : see art. *غو* or *غوى*.

غَيَّان :

غَايَ : see the next paragraph, in two places.

غَايَةً, originally *غِيمة* [i. e. *غِيَّةٌ*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. *مَدَى*, (S, Mṣb, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتُ*, (S, Mṣb, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتُ*. (Mṣb.) [Hence, A goal to which racers run; as is indicated in the TA. And A scope; an object to be reached or accomplished, or that one has in view. And The ultimate object or intent of an action or a saying. And The ultimate import of a word: thus in the phrase, *يُطَلَّقُ بِأَعْتَابِ غَايَتِهِ* It is used with regard, or respect, to its ultimate import: opposed in this sense to *مَبْدَأُ*. And The utmost degree, maximum, climax, or acme, that is, or may be, attained.] And The utmost of one's power or ability, i. e., of one's deed: thus in the saying, *غَايَتُكَ أَنْ تَفْعَلَ كَذَا* [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Mṣb.) [And A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein. And, applied to a medicine, &c., Possessing the utmost efficacy, or efficiency, *لِكَذَا* for such a thing.] — [Also, like *مَدَى*, A space that is, or that is to be, traversed; or an extent, or the space between two points or limits: whence *إِبْتِدَاءُ غَايَةٍ*, and *إِنْتِهَاءُ غَايَةٍ*, The beginning, and the end, of a space between two points or limits.] — And *غُلُوبَةٌ*, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Mṣb in art. *غلو*.) — Also A banner, or standard: (S, Mṣb, K:) pl. *غَايَاتُ* (Mṣb, TA) and [coll. gen. n.] *غَايَ*. (K, TA.) — And A banner (*رَايَةٌ*) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine. (TA.) [See an ex. voce *عَقَابٌ*.] — And A cloud that is alone; apart from others: or that is falling, or alighting. (TA.) — And Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it. (TA. [See 2.]) — And The *قصة* [app. *قَصَبَةٌ*, generally meaning reed, or cane, but what is meant by it here I know not,] with which small birds (*عَصَافِيرُ*) are taken, or caught, or sought to be taken or caught. (TA.)

غَايَتُهُ [the rel. n. of *غَايَةٍ*]. *الْعِلَّةُ الْغَايَةُ*, with

the scholastic theologians, means *The final cause*. (TA.)

غَايَةً The light of the rays of the sun; (S, K;) not the rays themselves: (S:) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. *غَايَاتُ*. (S, TA.) — And Anything that shades a man, over his head, such as a cloud, (AA, S, K,) and dust, and darkness, and the like. (AA, S.) — And The bottom of a well; (S, K;) like *غَايَةً*. (S.)

غَايَةً A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.)

الْمُغَيَّاتُ That to which a limit is set, or put: so in the saying, *الْغَايَةُ لَا تَدْخُلُ فِي الْمَغَيَّاتِ* [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the غَايَةِ* [or space between two points or limits]: a post-classical term. (TA.)

غيب

1. *غَابَ*, (S, O, Mgh, Mṣb, TA,) aor. *يَغِيبُ*, (Mṣb,) inf. n. *غَيْبَةٌ* [the most common form] (S, O, Mgh, Mṣb, K) and *غَيْبٌ* (S, O, Mṣb, K) and *غَيْبٌ*, (S, O,) or *غَيْبٌ*, (Mṣb, K,) and *غَيْبٌ*, (S, O, Mṣb, K) and *غَيْبَةٌ* (O, K) and *غَيْبَةٌ*, (O, K,) accord. to some of the measure *فَعْلُولَةٌ*, but accord. to others of the measure *فَعْلُولَةٌ* i. e. originally *غَيْبَةٌ*, (MF,) and *مَغِيبٌ* (S, O, Mṣb, K) and *مَغَابٌ*; (K;) and *تَغَيْبٌ*; (Mṣb, K;) *He*, or *it*, *was*, or *became*, *absent*; *غَابَ* being the contr. of *حَضَرَ*; (S and K in art. *حضر*;) or *distant*, or *remote*; (Mgh;) or *hidden*, *concealed*, or *unapparent*; (TA;) [or *absent from the range*, or *beyond the reach*, of perception by sense, or of mental perception: see *غَيْبٌ*.] You say, *غَابَ عَنْهُ*, inf. n. *غَيْبَةٌ* (S, Mgh, TA) &c., as above, (S, TA.) *He*, or *it*, *was*, or *became*, [absent from him; or] *distant*, or *remote*, *from him*; (Mgh;) or *hidden*, or *concealed*, *from him*; [&c.]; as also *تَغَيْبٌ*. (TA.) And *أَوْحَشْتَنِي غَيْبَةَ فَلَانٍ* [The absence of such a one has made me to feel lonely]: and *أُطَلَّتْ غَيْبَتُكَ* [Thou hast made thine absence to be long]. (A.) And *أَنَا مَعَكُمْ لَا أَغَائِبُكُمْ* [I am with you: I will not be absent from you]. (A.) And *بَنُو فَلَانٍ* *فُلَانٌ يَشْهَدُونَ أَحْيَانًا وَيَتَغَابُونَ* *أَحْيَانًا* (ISk, S, TA) i. e. [The sons of such a one are present sometimes] and are absent (*يَغِيبُونَ*) sometimes: but one does not say *يَتَغَابُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَابُونَ*, here, is a mistranscription for *يَتَغَابُونَ* or the like; for] one says, *تَغَيْبٌ عَنْ فُلَانٍ* [Such a one was, or became, absent from me; or absented himself from me]; (S, K, TA) and *تَغَيْبَتِي* also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA.)

accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Kays says,

* *فَقُلْ لَنَا يَوْمَ لَدِيدٍ بِنَعْبَةٍ*
* *فَقُلْ فِي مَقِيلٍ نَحْسُهُ مُتَغَيَّبِي*

[thus in my copies of the S and in the TA; but we should read *مُتَغَيَّبِي*, whether it mean *مُتَغَيَّبِي* or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of midday-sleep whereof the ill luck was absent from me, . . .*: but Fr says that the word *مُتَغَيَّبِي* is marfooʿ, [i. e. that the right reading is *مُتَغَيَّبِي*, meaning simply *absent*,] that the verse is *مُكَفَّأ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَرَزَتْ*, like as it is not allowable to say *مَرَزَتْ* *بِرَجُلٍ أَبَوُهُ قَانِيرٌ*. (S, TA. [One might be tempted to suppose that we should read *فَقُلْ*; but this would not suit the context, which see in Ahlwardt's "Divans of the six ancient Arabic poets," p. 119.]) — [*غَيْبَةٌ*, inf. n. *غَيْبَةٌ*, is also said of the mind (*الْقَلْبُ*), meaning *It was*, or *became*, *absent*. The inf. n. (*غَيْبَةٌ*) is often used as meaning *Absence of mind*; and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things*: see an ex. voce *مَا غَابَ عَنْهُ* — [*سَكِينَةٌ*.] — *ابْنُ أَبِي فُحَّافَةٍ* + [*Ibn-Abi-Kohāfeh was not a stranger to it*, i. e. *was not unacquainted with it*,] occurs in a trad. respecting a satirical saying of Ḥassān against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Kohāfeh] was skilled in genealogies and traditions, and that it was he who instructed Ḥassān. (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغَيْبٌ*; *The man journeyed*; and *went away*, or *far away*. (TA.) — And *غَابَتِ الشَّمْسُ*, (S, Mgh, Mṣb, TA,) inf. n. *غَيْبٌ* and *غَيْبَةٌ* (Mgh, Mṣb, TA) and *غَيْبٌ* (Mgh) and *غَيْبَةٌ* (Mṣb); *The sun set*: (S, Mṣb, TA:) and the like is also said of the moon, (Mṣb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غَيْبَةٌ* and *غَيْبَةٌ* and *غَيْبٌ* and *غَيْبَةٌ* and *غَيْبَةٌ*, [The thing became hidden, or concealed, in the thing.]. (K.) — See also 8, in two places.

2. *غَيَّبَهُ* (S, Mṣb, TA) *He caused him*, or *it*, *to become absent*, or *to disappear*; or *he hid*, or *concealed*, *it*, *from him*. (TA.) See also *غَيَّابٌ*. — And see 8.

3. *مُغَايَبَةٌ* signifies *The being absent, &c., one from the other*. (KL.) See also 1, former half. — Also *The addressing words to another [in his absence], not in his presence, not face to face*; (KL;) contr. of *مُخَاطَبَةٌ*. (S, TA.) [You say, *غَايَبَهُ*, inf. n. as above, *He held a verbal communication with him in his absence*, i. e. *by means of a letter or letters, or by a messenger or messengers.*]

4. *اِغَابَتْ* She (a woman) had her husband, (S,

Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.)

5: see 1, in seven places. — The inf. n. **تَغَيَّبَ** occurring in a trad. respecting the contract for the sale of a slave means *The selling a stray slave, or one who has been found and whose owner is not known.* (L, TA.)

6: see 1, former half.

8. **اِغْتَابَهُ** [*He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:*] *he spoke evil of him in his absence; (TA;) or said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) he carped at him behind the back, or in absence, by saying what would grieve him, (بِمَا) تَنَاولَهُ بِظَهْرِ الْغَيْبِ (بِمَا) of what was [reprehensible] in him: (TA:) or he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Msb:) when the charge is false, it is termed بُهْتَانٌ (S, Msb, TA:) or he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA;) or said of him what would grieve him: (TA:) and غَابَهُ signifies the same: (K, TA:) [so does غَيْبُهُ: (see Ksh in civ. 1:) that اغْتَابَهُ does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases الْمَغْتَابُ فِي الْوَجْهِ (K in art. لَمَزَ) and الْمَغْتَابُونَ بِالْحَضَرَةِ (IAqr, TA in that art.): nor does it always signify he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:] IAqr says that غَابَ is syn. with اغْتَابَ, and signifies he mentioned a man with the imputation of good or of evil. (TA.) [It may also mean He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. لَمَزَ and هَمَزَ.]*

غَابَ: see غَابَهُ, in three places.

غَيْبٌ *Whatever is absent, or hidden, from one; (S, A, Msb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so غَائِبٌ, which [in this sense] is a subst., like كَامِلٌ (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAqr, TA:) [or anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity:] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kur ii. 2; (Zj, TA;) and [hence] Zj explains غَيْبٌ as meaning, in the Kur lxxi. 24, that*

*which has been revealed: (TA in art. ضُنَ:) pl. غُيُوبٌ. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, عَالَمُ الْغَيْبِ *The world of the unseen; the invisible world.*] And [hence also] one says, رَجَمَ بِالْغَيْبِ [and قَذَفَ بِالْغَيْبِ (see art. قَذَفَ)] *He spoke of that which he did not know: (Ham p. 494:) and قَالَ رَجَمًا بِالْغَيْبِ He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رَجَمَ, q. v.) — And † Doubt, or a doubting: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غَيَابٌ and غُيُوبٌ. (K.) A poet says,**

* أَنْتَ نَبِيٌّ تَعْلَمُ الْغِيَابَا *
* لَا قَائِلًا إِنْكَارًا وَلَا مُرْتَابَا *

[*Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen.*] (TA.) — Also *A place, in the ground, that hides, or conceals, one: (TA:) a low, or depressed, place in the ground, or in a tract of land: (S, K, TA:) or any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:) pl. غُيُوبٌ. (TA.)*

Hence the phrase عَنْ ظَهْرِ غَيْبٍ in a verse of Lebeed cited voce ظَهَرَ, q. v. (TA.) [Hence also] one says, سَمِعْتُ صَوْتًا مِنْ وَرَاءِ الْغَيْبِ i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And تَنَاولَهُ بِظَهْرِ الْغَيْبِ بِمَا يَسُوءُهُ: see 8. And تَكَلَّمَ بِهِ عَنْ ظَهْرِ غَيْبٍ (A) or عَنْ ظَهْرِ الْغَيْبِ (TA, and A and O in art. ظَهَرَ) [app. *He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الْغَائِبِ. See also ظَهَرَ.]*

— Also *The خُمُصَةُ [i. e. pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حُفْرَةُ, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says Ish: (Ksh ubi suprâ:) or the خُمُصَةُ that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:] pl. غُيُوبٌ: one says, شَرِبَتِ الدَّابَّةُ حَتَّى غُيُوبَ, (Ish, Ksh ubi suprâ, A, TA,) meaning هَزَمَهَا [i. e. *The beast drank until it concealed the pits of its kidneys.*] (A, TA.) — And *Fat: (K, TA:) i. e. the fat of the ثَرْبِ [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also غَائِبٌ.**

غَائِبٌ: see غَائِبٌ, in two places.

غَبَّةٌ is originally [غَبَّةٌ] of the measure فَعَلَةٌ, with fet-h to the ع. (Msb.) It signifies *A low, or depressed, place, or a hollow in the ground, (El-Hawázine, K, TA,) before which, or in the way to which, (دُونَهَا) is an eminence. (El-Hawázine, TA.) — And (K) i. q. أَجْمَةٌ: (S, K, TA:)*

[i. e.] *A bed of canes or reeds: (AHn, Msb, TA:) and [a thicket, wood, or forest; like أَجْمَةٌ;] a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall أَجْمَةٌ, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. غَابَاتٌ (Msb, TA) and [coll. gen. n.] غَابٌ. (S, Msb, TA.) — And † *A long spear (K, TA) that has extremities like those of the أَجْمَةُ [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَابَةٌ signifying a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:] or a spear that quivers in the wind: (K, TA:) or † numerous spears, like abundant and dense trees: (A:) or an assemblage of spears; app. so called as being likened to a غابة meaning an أَجْمَةُ of dense trees: (ISd, TA:) pl. غَابَاتٌ and [coll. gen. n.] غَابٌ. (TA.) One says, أَتَوْنَا فِي غَابَةٍ i. e. † [They came to us] amid numerous spears, like abundant and dense trees: (A:) or غابة may be used in this case in the sense here following. (TA.) — And *A company, or congregated body, of men: (Aboo-Jábir El-Asadee, K, TA:) pl. غَابَاتٌ and [coll. gen. n.] غَابٌ. (TA.)***

غَيْبَةٌ an inf. n. [See 1, in several places.] — Also, and غَيْابَةٌ, *A low, or depressed, piece of land or ground: so in the phrases وَقَعْنَا فِي غَيْبَةٍ and غَيْابَةٍ [app. meaning We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.]. (S.) — See also غَيْابَةٌ.*

غَيْبَةُ the subst. from اغْتَابَهُ: (Msb:) it signifies [*Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:] evil speech respecting a person in his absence; (TA;) or a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) or speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Msb:) when it is false, it is termed بُهْتَانٌ (S, Msb, TA:) or an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA;) or a saying of him what would grieve him: (TA:) or it may be speech imputing good or evil. (K, TA.)*

غَيَّابَانٌ or غَيَّابَانٌ, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ي, that it is مُخَفَّفَةٌ, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and غَيَّابَانٌ, *The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHn, the غَيَّابَانِ and غَيَّابَانِ and غَيَّابَةُ, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád El-Kilábee, the غَيَّابَانِ and غَيَّابَانِ of plants, or herbage, and also of their roots, are what is con-*

cealed from the sun, so as to be not shone upon by it. (L, TA.)

غَيْبَان: see the next preceding paragraph, in three places.

غَيْبٌ *A thing that hides, or conceals, a thing from one*: (Meyd:) and hence, (Meyd, TA,) *a grave*; (S, Meyd, TA;) and so غَيْبَةٌ: (TA:) one says, غَيْبُهُ غَيْبٌ (S, Meyd, TA) and غَيْبَتُهُ (TA) meaning *دَفِنَ فِي قَبْرِه* (S, Meyd, TA) [i. e. *May he be buried in his grave*]: an imprecation of death against the man. (Meyd.)

غَيْبَةٌ *The part of anything that veils, or conceals, one*. (K.) And hence, (K,) *The bottom of a جب* [or well]; (S, K, TA;) or this, accord. to some, is the primary signification; as also غَيْبَةٌ, accord. to one reading, in the Kur xii. 10; (TA;) [and غَيْبَةٌ;] and of a valley; (S, TA;) &c.: (TA:) pl. غَيْبَاتٌ. (K, TA.) [And *A covert, or place of concealment, of birds*. (See ظِلَّةٌ.)] See also غَيْبٌ, in two places: and غَيْبَةٌ. — And see غَيْبَان.

غَائِبٌ act. part. n. of 1 [signifying *Absent*; *distant*, or *remote*; and *hidden, concealed, or unapparent*; or *absent from the range, or beyond the reach, of perception by sense, or of mental perception*]: pl. (applied to men, K, TA) غَائِبُونَ and غَائِبٌ (S, Mgh, K) and غَائِبُونَ (K) and غَائِبٌ (S, Mgh, K) or rather the last is a quasi-pl. n., (TA,) and غَائِبٌ, [which is also properly speaking a quasi-pl. n.,] like صَحْبٌ: (Mgh [in which غَائِبٌ is not mentioned]:) the ى in غَائِبٌ remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَيْدٌ, and, although it is a pl. [in signification] and صَيْدٌ is an inf. n., it may be used as meant for an inf. n. (S, TA.) — See also غَائِبٌ, first sentence. — Also *A run in which a horse reserves [somewhat of his force for the time of need]*. (A in art. شَهَد: see شَاهِدٌ.)

مَغِيبٌ [an inf. n.: — and also a n. of place and of time, signifying] *The place [and the time] of setting of the sun and of the moon* [&c.]. (Mgh.)

مَغِيبَةٌ and مَغِيبَةٌ, (Mgh, Mgh, K,) or you say مَغِيبَةٌ [only], with ة, and [in the contr. sense] مَغِيبٌ, without ة, (IDrd, S,) and مَغِيبٌ (K) and مَغِيبَةٌ, (TA,) *A woman having her husband (or one of her family, TA) absent from her*. (S, Mgh, Mgh, K, TA.)

مَغِيبٌ: see the next preceding paragraph.

غيث

يَغِيثُ 1. غَاثَ اللَّهُ الْبِلَادَ (S, O, Mgh, K,) aor. يَغِيثُ, inf. n. غَيْثٌ (S, O, Mgh,) *God watered the country, or countries, with rain*. (O, Mgh, TA.) And غَاثًا *He (God) sent down rain upon us*. (TA.) And غَاثَ الْغَيْثُ الْأَرْضَ, (aor. and inf. n. as above,

Mgh,) *The rain fell upon the earth*. (S, O, Mgh, K.) And غَاثَ الْأَرْضَ, aor. تَغَاثُ (S, O, Mgh, K,) inf. n. as above, (S, O,) *The land was watered with rain*. (S, O, Mgh, K.) غَاثَ الْقَوْمَ *The people were rained upon; rain fell upon the people [or upon their land]*. (TA.) And غَاثًا مَا شَتْنَا [We were rained upon as much as we desired]: (S, O, Mgh, TA:) originally غَاثْنَا (TA.) — غَاثَ التَّوْرَ † *The blossom shone*. (O, K, TA.) — See also 4 in art. غَوث.

2. غَيْثٌ, said of a blind man, *He sought, or searched, [or groped, with the hand,] for a thing*: (Kr, TA:) also written [عَيْثٌ] with [the unpointed] ع, and thus correctly, though ISd thought this latter to be a mistranscription. (TA.)

5. تَغِيثٌ *He became fat*: (K:) said of a camel. (TK.)

غَيْثٌ inf. n. of غَاثٌ [q. v.]. (S, O, Mgh.) — And [a subst.] signifying *Rain*: (S, A, O, Mgh, K:) or *rain that occupies the space of a بُرِيد* [i. e. *six miles, or twelve miles*,] in width: (AA, O, K:) or *rain that is productive of much good*; [supposed to belong to art. غَوث, for it is added,] because mankind are aided thereby; thus expl. in the “Sharh esh-Shifè.” pl. أَغْيَاثٌ [a pl. of pauc.] and غَيْوُثٌ. (TA.) [Hence a tropical usage in a saying mentioned voce نُجَاجٌ.] — And [hence] غَيْثٌ [or ذُبَابُ الْغَيْثِ (see ذُبَابٌ) lit. *The fly of rain or the fly of the rain*] signifies † *the bee, or bees collectively*: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — غَيْثٌ signifies also † *Herbage* (Lth, S, A, O, Mgh, K) which grows by means of the water of the sky: (Lth, A, O, K:) called thus by the name of its cause. (Mgh.) — And † *Clouds*. (S, O, TA.) [See an ex. voce فَرْوَقَةٌ.]

غِيَاثٌ, originally غَوَاثٌ, see in art. غَوث.

غَيْثٌ i. q. عَيْلَمٌ مَاءٌ [i. e. *Water that is beneath a stratum of rock*]. (TA.) [Hence] غَيْثٌ بِئْرٌ ذَاتُ غَيْثٍ *A well having a constant accession of water*. (O, K.) — And [hence] قَرَسٌ ذُو غَيْثٍ † *A horse that performs, (O,) or that increases [his running], (K, TA,) run after run*. (O, K, TA.)

أَرْضٌ مَغِيثَةٌ, and مَغِيوُثَةٌ, (the latter being the original form, TA,) *Land watered with rain*. (S, O, Mgh, K.)

غَيْثٌ مَغِيثٌ *A general rain*. (TA.) [But the epithet مَغِيثٌ evidently belongs to art. غَوث; and the phrase properly signifies *A rain that gives aid, or succour*.]

مَغِيثَةٌ: see أَرْضٌ مَغِيوُثَةٌ.

غيد

1. غَيْدٌ, aor. -, (L, K,) inf. n. غَيْدٌ, (L,) *He had a bending neck, and limber sides*: (L, K:) or he

had a lax, or limber, neck. (L.) — [And غَيْدَةٌ is app. said of a young woman as meaning *She was soft, or tender*; or *soft, or tender, and limber in the sides*. (See غَيْدٌ below.) — And غَيْدٌ *He was, or became, drowsy*; or *drowsy and with a bending of the neck*. (See, again, غَيْدٌ below.)]

6. تَغَايَدٌ *He affected a bending of his body, or he bent his body, from side to side, in his gait*. (A.) And تَغَايَدَتْ *She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness*. (L, K, TA.)

غَادٌ *A fresh, tender, juicy twig*: (L:) and so غَادَةٌ applied to a tree (شَجَرَةٌ). (L, K.) — And the latter, *A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman*: (L:) or, (S, A, L, K,) as also غَيْدَاءُ, (S, A, K,) *a woman, soft, or tender*: (S, A:) or *soft, or tender, and limber* (L, K, TA) *in the sides*. (TA.)

غَيْدٌ, or غَيْدٌ, (accord. to different copies of the K,) *Hasten thou; make haste; be quick*: (K:) a word of the people of Esh-Shihr. (TA.)

غَيْدٌ [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) *Softness, or tenderness, (S, L, K,) and limberness* (L, K) *of the sides*. (L.) — And *Drowsiness*: (A:) [or *drowsiness with a bending of the neck*: see أَغْيَاثٌ.]

غَيْدَانٌ *The prime, spring, or first part, of youth*. (Ibn-'Abbād, O, K, TA.)

أَغْيَدٌ *A plant, or herbage, soft, or tender, and bending*. (L, K.) — And † *A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness*. (O.) — Also *A man, and a gazelle, having a bending neck, and limber sides: or having a lax, or limber, neck*. (L.) And [the fem.] غَيْدَاءُ (L, K) *A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness*. (L, K.) See also غَادٌ. — Also *Drowsy, and having a bending of the neck*: (S, A, L, K:) fem. غَيْدَاءُ: (TA:) and pl. غَيْدٌ. (L.) الْكَرَى الْأَغْيَدُ, occurring in a verse cited voce صَبَابَةٌ [q. v.], means † *Drowsiness that makes one to bend the neck from side to side*. (L, TA.)

غير

1. غَارَ نَهْرٌ (S, Mgh,) and غَارَ نَهْرٌ (TA,) aor. يَغِيرُ, inf. n. غَيْرٌ (S, Mgh) and غَيْرٌ (Mgh, TA,) i. q. مَارَهُمْ (S, Mgh, TA,) i. e. *He brought, or conveyed, to his family, مِيرَةٌ [or a provision of corn, or wheat, &c.]*. (Mgh.) [See also art. غَوْر.] — And *He benefited them*. (S, K, TA.) 'Abd-Menáf Ibn-Ribā El-Hudhalee says

مَاذَا يَغِيرُ أَبْنَتِي رُبْعَ عَوِيلَهِمَا

[What will their loud weeping benefit, or avail, the two daughters of Ribā?] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غَارَهُمْ بِخَيْرٍ (S, K, TA,) aor. and inf. n. as

above, (TA,) *He (God) bestowed upon them abundance of the produce of the earth, and rain;* (TA in art. غور;) like as you say *أَعْطَاهُمْ خَيْرًا* : (S, K:) and so *غَارَهُمْ بِرِزْقٍ* [*He bestowed upon them means of subsistence*]. (TA.) And *الْهَمُّ* (S, Mṣb) *O God, benefit us with prosperity.* (Mṣb.) And *غَارَهُمْ بِمَطَرٍ* *He (God) watered them with rain,* (S, K, TA,) and bestowed upon them abundance of the produce of the earth.

(TA.) And *غَارَ الْأَرْضَ الْغَيْثُ* *The rain watered the land.* (Fr, S.) [See also art. غور.] *غَارَةٌ*, aor. *يَغِيرُهُ*, (AO, S, K,) inf. n. *غَيْرُ*, (TA,) *He gave him the bloodwit;* (AO, S, K;) as also *غَارَهُ*, aor. *يَغُورُهُ*; (AO, S, TA;) [for his brother]: and so *غَيْرُهُ*. (TA.) [See *غَيْرُهُ*.] *غَارَ عَلَى أَهْلِهِ*, (S,) or *غَارَ أَمْرَاتِهِ*, (Mṣb, K,) aor. *يَغَارُ*, inf. n. *غَيْرُهُ*, (S, Mṣb, K,) with fet-ḥ, (S, Mṣb, TA,) and *غَارَ* and *غَارَ* (S, Mṣb, K) and *غَارَ*, (K,) [*He was jealous of his wife:*] *he was jealous for her* (of such a one: Mgh): [*he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation:* (see *غَيْرُهُ*, below:) or] *he was angry at the conduct, or action, of his wife.* (Mṣb.) And *غَارَتْ أَمْرَاتُهُ عَلَيْهِ* [*His wife was jealous of him:* &c.]. (Mṣb, K.) [See also art. غور.] And you say also, *لَا يَغَارُ* [Such a one is not jealous of his wife: &c.]. (TA.)

2. *تَغْيِيرُ*, (S, Mṣb, K, *) inf. n. *غَيْرُ الشَّيْءِ*, (Mṣb,) *He made the thing other than it was;* (K;) *made it cease to have the quality which it had;* (Mṣb;) *altered it;* *changed it.* (K.) *He, or it, altered, or changed, the thing in odour, or otherwise, for the worse; corrupted, tainted, or infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) It is said in the Kur [viii. 55], *ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا*, [This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves: or] until they change what God hath commanded them to do. (Th, TA.) — [And *He exchanged the thing for another thing.*] — *غَيْرَ الشَّيْبِ* *He plucked out the white, or hoary, hairs.* (TA.) — *غَيْرَ عَنْ بَعِيرِهِ* *He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it.* (TA.) One says *تَرَكَ الْقَوْمَ يَغَيِّرُونَ* *He left the people putting to rights, or adjusting, or repairing, the camels' saddles.* (S, TA.) — See also 1, latter half.

3. *مُغَايَرَةٌ*, inf. n. *غَايَرًا*, [*They differed, each from the other.*] You say *بَيْنَهُمَا مُغَايَرَةٌ* *Between them two is a difference.* (Mṣb.) [See also 6.] *مُغَايَرَةٌ*, (S, K,) inf. n. *مُغَايَرَةٌ*, (S,) *He bartered, or exchanged, with him, in buying and selling.* (S, K.) And *غَايَرَهُ بِالسِّلَعَةِ*, inf. n. as above, *He bartered, or exchanged, the article of merchandise with him.* (TA.) And *غَايَرِ السِّلَعَةَ*, (TA,) inf. n.

غِيَارًا, (S, K, TA,) *He exchanged the article of merchandise.* (S, * K, * TA.) El-Aashà says

فَلَا تَحْسِبْنِي لَكُمْ كَايَرًا

وَلَا تَحْسِبْنِي أُرِيدُ الْغِيَارَا

[Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange]. (S, TA.)

4. *اِغَارَ أَهْلَهُ* [*He made his wife jealous;*] *he married another in addition to his wife, so she became jealous* (غارت): (As, A'Obeid, Mṣb, K:) belonging to this art. and to art. غور. (TA.)

5. *غَيْرَ* quasi-pass. of *غَيْرَ*, (S, Mṣb,) [*It became other than it was;*] *it ceased to have the quality which it had;* (Mṣb;) *it became altered, or changed, from its state or condition.* (K.) *It became altered, or changed, in odour, or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) — [And *It became exchanged for another thing.*] — See also 1, last signification.

6. *تَغَايَرَتِ الْأَشْيَاءُ* *The things differed, one from another.* (S.)

8. *اِغْتَارَ* *He procured* مِيرَةً [*a provision of corn, or wheat, &c.*]. (K.) You say *يَغْتَارُ لِأَهْلِهِ* *He went forth to procure* مِيرَةً *for his family.* (Fr, Sgh.) — *He derived, or obtained, benefit, advantage, or profit.* (TA.) See also art. غور.

غَيْرٌ signifies i. q. *سَوَى* [Other]: and the pl. is *أَغْيَارٌ*: (S:) [but *غَيْرٌ* itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] *غَيْرٌ* signifies i. q. *سَوَى* [other than; exclusively of; or not, as used before a substantive or an adjective]. (Mṣb, K: in the CK [erroneously] *سَوَى*.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Mṣb:) you say *جَاءَنِي رَجُلٌ غَيْرُكَ* [*A man, other than, or not, thou, came to me*]: (Mṣb:) and *نَعْمَلُ صَالِحًا* [*We will in that case do good, other than, or not, what we used to do*]: (Kur xxxv. 34:): (Mughnee:) and *مِنْ مَاءٍ غَيْرِ آبٍ* [*Of water other than, or not, altered in taste and colour*]. (Kur xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by *لَيْسَ*, (Mughnee, K,) or by *لَا*: (K:) [in which case it signifies *Any other person or thing; any person or thing beside, or else:*] you say *قَبِضْتُ عَشْرَةَ لَيْسَ غَيْرَهَا* [*I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else*]; (Mughnee, K;) the enunciative, being suppressed: (Mughnee:) and *لَيْسَ*

غَيْرَهَا; (Mughnee, K;) the noun [of *لَيْسَ*] being understood; i. e., *لَيْسَ الْمَقْبُوضُ غَيْرَهَا*, (Mughnee:) and *لَيْسَ غَيْرٌ*; in which the affixed noun [for the mضاف, in the K, I read المضاف اليه, as in the Mughnee,] is suppressed, and the noun [of *لَيْسَ*] is also understood: (Mughnee, K:) and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in which, accord. to Mbr, and the later authors, *غَيْرٌ* is indecl., being likened to *قَبْلٌ* and *بَعْدٌ*, so that it may be either the noun or the enunciative [of *لَيْسَ*] or, accord. to Akh, it is decl., because it is not a noun of time like *قَبْلٌ* and *بَعْدٌ*, nor of place like *فَوْقٌ* and *تَحْتُ*, but like *كُلٌّ* and *بَعْضٌ*, so that it is the noun [of *لَيْسَ*], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and *لَيْسَ غَيْرٌ*, and *لَيْسَ غَيْرًا*; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and *لَا غَيْرٌ*; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Malik;

جَوَابًا بِهِ تَنْجُو أَعْتَيْدُ فَوَرَبَّنَا

لَعَنَ عَمَلٍ أَسْلَفَتْ لَا غَيْرُ تُسَالُ

[Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked]. (K.) — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in *صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger; (Kur i. 6 and 7:)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when *غَيْرٌ* occurs between two contraries its vagueness becomes weakened, (Mughnee, K, *) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Mṣb:) Az says that *غَيْرٌ* is here in the gen. case because it is an epithet to *الَّذِينَ*; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because *الَّذِينَ* has not [in itself] a direct meaning (*لَأَنَّ الَّذِينَ*), [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. ال prefixed to it: Abu-l-Abbás says that Fr holds *الَّذِينَ* to have the office of an indeterminate noun; and *غَيْرٌ* to be an epithet of it; not of any other noun; but that *غَيْرٌ*, accord. to some, may be an epithet relating to the nouns implied in *أَنْعَمْتَ عَلَيْهِمْ*, these not having a direct meaning: Akh says that *غَيْرٌ* [with what follows] is a substitute [for *الَّذِينَ* with what follows], as though the meaning were *صِرَاطُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [the way

of those who are not the objects of anger]. (TA.) The reading *غَيْر* is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning *they being not the objects of anger*,] relating to the pronoun governed in the gen. case by the prep. [in *عليهم*]; or by *أَعْنَى* [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — As it resembles a determinate noun in its being prefixed to a determinate noun, [as *المغضوب* in the above-cited passage of the *Kur*,] some have presumed to prefix to it the article *ال*: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and *ال* does not imply specification. (Msb.) — In the following verse of *Hassán*,

- * أَنَا فَلََمْ نَعْدِلْ سِوَاهُ بَغِيرِهِ *
 * نَبِيٌّ بَدَا فِي ظُلْمَةِ اللَّيْلِ هَادِيًا *

the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — *وَعَبَّرَ ذَلِكَ* is a phrase of frequent occurrence, meaning *Et cætera*. — *غَيْرٌ* is also used in the sense of *لَيْسَ* [He, or it, is not]; as in the phrase *كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ* [The word of God is not created], syn. *لَيْسَ بِمَخْلُوقٍ*. (Az, TA.) — It is also used in the sense of *لَا* [meaning *Not*, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase *فَمَنْ أَضْطَرَّ غَيْرَ بَاجٍ* [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — It is also used as an exceptive, (S, Mughnee,) in the sense of *إِلَّا* [Except; save; or but]; (Msb, K;) and then it is put in the same case in which the word following *إِلَّا* would be put in the same phrase, (S, Mughnee, Msb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S;) therefore you say *جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ* [The people came, except Zeyd]; and *مَا جَاءَنِي أَحَدٌ غَيْرَ* [Not any one came to me, except Zeyd]: (Msb, K;) or its case depends upon the governing words, so that you say *مَا قَامَ غَيْرَ زَيْدٍ* [No one stood, except Zeyd], and *مَا رَأَيْتُ غَيْرَ زَيْدٍ* [I saw not any, except Zeyd]: (Msb:) but Fr says that some of the Benoo-Asad and *Kudá'ah* put *غَيْر* in the accus. case, when used in the sense of *إِلَّا*, whether the phrase before it be complete or incomplete; saying *مَا جَاءَنِي غَيْرُكَ* [Not any one came to me, except thou], and *مَا جَاءَنِي أَحَدٌ غَيْرُكَ* [Not any one came to me, except thou]: (S, Msb:) and AA says that when *غَيْر* has the place of *إِلَّا*, it is put in the accus. case. (Msb.) In the saying *لَا إِلَهَ غَيْرُ اللَّهِ* [There is no deity other than God], *غَيْر* is in the nom. case because it is

the enunciative of *لَا*; but it may be put in the accus. case, as meaning *إِلَّا*. (Msb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-*h* for its termination; as in the following verse;

- * لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقْتُ *
 * حَمَامَةٌ فِي غُصُونِ ذَاتِ أَوْقَالِ *

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having awqal, which app. means stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of *غَيْرَ أَنْ*) in a verse cited voce *بَيِّدَ*.] — [It is often used with a prep.; as in *بَغَيْرِ حِسَابٍ* Without reckoning; (*Kur* ii. 208, &c.) and *مِنْ غَيْرِ سَوْءٍ* Without leprosy. (*Kur* xx. 23, &c.)] — *غَيْرٌ* (JK, K) and (JK) *غَيْرٌ* (JK, S) signifying The act of altering, or changing, i. q. *تَغْيِيرٌ*. (JK,) are subst. from *غَيَّرَ*; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence,] *غَيْرُ الدَّهْرِ*, the former of these two words being of the same measure as *عَنْب*, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] Iamb says, with respect to the saying *لَا أَرَانِي اللَّهَ بِكَ غَيْرًا* [May God not show me, in thee, alteration of state], that *غَيْرٌ* is from *تَغْيِيرُ الْحَالِ*, a subst. like *قَطْعٌ* [as meaning “a portion of the night”]; or that it may be a pl., of which the sing. is *غَيْرَةٌ*. (TA.) — [Hence also,] *بَنَاتُ غَيْرٍ* [or *غَيْرٍ*, as in Freytag's Arab. Prov. i. 309,] † Lying: or a lie, or falsehood: syn. *كَذِبٌ*: (TS, K:) or [rather] lies. (JK, A.) You say *جَاءَ بَنَاتُ غَيْرٍ* [or *غَيْرٍ*] † He uttered lies. (A.)

غَيْرٌ: see *غَيْرٌ*, last quarter, in four places: — and see also *غَيْرَةٌ*.

غَيْرَةٌ [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. *حَمِيَّةٌ* and *أَنَفَةٌ*: (TA:) or anger at the conduct, or action, of a wife. (Msb.) [See 1, last signification.]

غَيْرَةٌ A provision of corn, or wheat, &c., which a man procures for himself; syn. *مِيرَةٌ*; (S, Msb, K,) as also *غَيَارٌ*: (TA:) [or the latter is probably syn. with *مِيرَةٌ* used in the sense of an inf. n.:] pl. of the former *غَيْرٌ*. (Msb.) [See art. *غُور*.] — See also *غَيْرٌ*, last sentence but two. — Also A bloodwit; (AA, S, K;) syn. *دِيَّةٌ*: (AA, S:*) and *غُورٌ* is a dial. var. thereof: (TA in art. *غُور*.) pl. *غَيْرٌ*: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is *أَغْيَارٌ*: (S, TA:) and the *دِيَّةُ* is said to be termed *غَيْرٌ* because it is a substitute for retaliation. (TA.)

غَيْرَانٌ; fem. *غَيْرَى*: see *غُيُورٌ*, in two places.

غَيَارٌ The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the *زَتَار* [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — *كَلَامُ بَغْيَارِهِ* † Speech, or language, having its own proper guise; not altered therefrom. (Msb in جلف.) — See also *غَيْرَةٌ*.

غُيُورٌ and *غَيْرَانٌ* (S, Msb, K) and *غَيَارٌ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] from *غَارَ عَلَى أَهْلِهِ*, (S, Msb, K,) i. e., from *الْغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*:] and *غُيُورٌ* and *غَيْرَى* (S, Msb, K) and *غَيَارَةٌ* (TA) signify the same applied to a woman: (S, Msb, K:) the pl. of *غُيُورٌ* is *غَيْرٌ*, (S, Msb, K,) masc. and fem., (S, K,) and he who says *رَسُلٌ* [for *رُسُلٌ*] says *غَيْرٌ* [or *غَيْرٌ*?]; (TA;) and of *غَيْرَانٌ* and *غَيْرَى*; (S, Msb, K;) and of *غَيَارَى* and *غَيَارَى* (S, Msb, K) and *غَيَارَى* (Msb;) and of *مَغْيَارٌ* and *مَغْيَارَى*. (S, K.)

غَيَارٌ: see the next preceding paragraph.

أَغْيَرُ مِنَ الْحُمَى [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

مَغْيُورَةٌ and *أَرْضٌ مَغْيُورَةٌ*, Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-*h* to the م. (S.)

مَغْيَرٌ One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

مَغْيَارٌ: see *غُيُورٌ*, in two places.

أَرْضٌ مَغْيُورَةٌ: see *مَغْيُورَةٌ*.

غيض

1. *غَيْضٌ*, aor. *يَغِيضُ*, inf. n. *غَيْضٌ* (S, A, Msb, K) and *مَغَاضٌ* (Msb, K) and *مَغْيِضٌ* (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Msb;) [contr. of *فَاضٌ*, aor. *يَفِيضُ*;] as also *انْغَاضٌ*, (S, K,) which is of the dial. of El-Hijáz. (TA.) — It (a thing, Msb, a flow of milk, TA, and † the price of a commodity, S, Msb, K) decreased, or diminished, or became deficient. (S, Msb, K.) — *وَمَا تَغِيضُ إِلَّا رَحَامًا وَمَا* (S, K, TA,) in the *Kur* [xiii. 9], (S,) means And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the fetus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect

of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the foetus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Kātādeh's explanation of غِيض, below, which favours this reading. (TA.) — You say also, غَاضَ الْكَرَامُ وَقَاضَ الْبَتَامُ (S, A) †The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) — غَاضَ (S, Mṣb, K,) aor. as above, inf. n. غِيضُ, (TA,) He (God, S, Mṣb) made it (i.e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Mṣb:) and †اغاضه signifies the same; (S, A, K;) and so does †غِيضُهُ, inf. n. تَغْيِيضُ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kūr xi. 46,] وَغِيضَ آلِهَاءُ (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A,* Bd.) And hence the saying of 'Aisheh, describing her father, †And he did away with what appeared of apostacy. (TA.) You say also, غِيضَ دُمُعُهُ (S,* K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غَبَضُ)

- غِيضُنَّ مِنْ عِبْرَاتِهِنَّ وَقُلْنَ لِي
• مَا ذَا لَقِيتَ مِنَ الْهَوَى وَلَقِينَا

meaning They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Ḥasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَبُضُنَّ; but the former is the right. (O and TA in art. غَبَضُ.) — Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيض [q. v.]. (Mṣb.) — †He diminished it, namely the price of a commodity; (Ks, S, Mṣb, K;) as also †اغاضه. (K.) — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

2. غِيضُهُ: see 1, latter half, in three places. — غِيضُ said of a lion He frequented, or kept to, the غِيضَةُ [q. v.]. (S, Sgh, L, K.)

4. اغاضه: see 1, latter half, in two places.

7: see 1, first sentence.

Bk. I.

غِيضُ An abortive foetus, not completely formed; (Kātādeh, K;) i.e. less than seven months old. (TA.) — †Little; or a small quantity: as in the saying, or in قِيضٌ مِنْ قِيضٍ †He gave him little from much. (S, A, K.) — An abundance of the trees called اَعْلَاقٌ; i.e. طُرُقَاءُ and اَثَلٌ and عَنُوشٌ and حَاجٌ and يَتَبَوُّونَ. (TA.) [See also غِيضَةُ.]

غِيضُ The طَلْع [or spadix of a palm-tree]; (IAar, IDrd, O, K, TA;) like غَضِيضٌ and اِغْرِيبُ: (TA:) or the عَجَمَر (AA, O, K) [thus correctly (in the CK عَجَمَر) evidently, I think, here meaning the heart (commonly called جَمَار q. v.) of the palm-tree (the only produce that is eaten except the dates) that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لِفْ [q. v.], and all of which is eaten. (AA, O, K.)

غِيضَةُ A thicket; syn. أُجَمَّةٌ; i.e. a collection of tangled, or confused, or dense, trees: (Mgh, Mṣb:) or an أُجَمَّةٌ; i.e. a مَغِيض [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أُجَمَّةٌ: and a place in which is a collection of trees in a مَغِيضُ of water: (K:) or particularly, of [trees of the willow-kind called] عَرَبٌ; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَةُ: (AHn, O:) [see also غَيْبَةُ:] pl. [of pauc.] اَغْيَاضُ (S, K) and [of mult.] غِيَاضُ (S, Mgh, Mṣb, K) and غِيَضَاتُ: (Mṣb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any عَرَبٌ in Nejd adjacent to the عَرَبُ of the cultivated lands, when they are collected therein, are termed غِيَاضُ. (O, TA.) [See also غِيَضُ.]

غَانِضُ as used in the following verse,

- إِلَى اللَّهِ أَشْكُو مِنْ خَلِيلٍ أَوْدُهُ
• ثَلَاثَ حِلَالٍ كُلُّهَا لِي غَانِضُ

is said by some to mean غَانِضُ, the ض being substituted for ظ; [so that the verse should be rendered, To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers;] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me. (TA.)

مَغِيضُ is an inf. n. (TA. [See 1, first sentence.]) — And also the pass. part. n. of غَاضَهُ; applied to water. (Mṣb, TA.)* — And a n. of place, signifying A place where water sinks, or

goes away, into the earth: (Mṣb, TA:) or مَغِيضٌ signifies a place where water enters [into the earth]: and a place where water collects: (Mgh:) see also غِيضَةُ: pl. مَغَايِضُ. (Mgh.)

غِيظُ

1. غَاطَ, aor. يَغِيظُ, inf. n. غِيْطُ: see غَاطَ, aor. يَغُوْطُ, inf. n. غَوُوْطُ, in art. غَوُوْطُ.
غِيْطُ: see غَانِطُ in art. غَوُوْطُ.

غِيْظُ

1. غَاطَهُ, (S, Mṣb, K,) aor. يَغِيْظُ, (Mṣb, K,) inf. n. غِيْطُ, (Mṣb, TA,) He, or it, affected him with غِيْظُ [or anger, wrath, or rage; &c.; i.e. angered him; or enraged him; &c.]; (S, Mṣb, K, &c.) as also †غِيْظُهُ; (IAar, Th, K;) [in a copy of the Mṣb, تَغِيْظُهُ, which is doubtless a mistranscription;] and †غَايِظُهُ; (S, K;) and †اغاضه; (IAar, Th, Mṣb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غِيْظُ below.]

2: see the preceding paragraph.

3. غَايِظُهُ, inf. n. مُغَايِظَةُ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him. — And hence, because emulation, or the like, often causes mutual anger,] †He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.) — مُغَايِظَةُ also signifies †An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.)

4: see the first paragraph.

5: see 8. — سَبِعُوا لَهَا تَغِيْظًا, in the Kūr [xxv. 13] means †They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd,* Jel.) — تَغِيْظَتِ الْهَاجِرَةُ †The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.)

8. اغْتَاطَ He was or became, affected with غِيْظُ [or anger; or rage; &c.; i.e. he was, or became, angered; or enraged; &c.]; (S, Mṣb, K;) by reason of such a thing; and sometimes one says, مِنْ لَأْ شَيْءٍ by reason of nothing; (Mṣb;) as also †تَغِيْظُ. (S, K.)

غِيْظُ Anger; wrath; syn. غَضَبٌ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Mṣb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Mṣb:) or the outbreak, and commencement, of anger. (IDrd, K.) — تَكَادَ تَمَجَّزُ مِنَ الْغِيْظِ, in the Kūr

[lxvii. 8], means † *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ ذَلِكْ غِيَاظَكَ, and غِيَاظِيكَ, (K, * TA.)

[in the CK غِيَاظِيكَ,] i. q. غِيَاظِيكَ, (K,) i. e. *He did that in order to distress thee, [or anger thee, or enrage thee,] time after time.* (K in art. غِيظ.)

غَائِظٌ *Affecting with غِيظ* [or anger; or rage; &c.; i. e. *angering; or enraging; &c.*]: (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.)

أَغْيَظُ [comparative and superlative of غَائِظٌ]. أَغْيَظُ الْأَسْمَاءَ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاقِ means *The most severely to be punished, of persons bearing names, is he who is named the king of kings:* (TA:) [lit. *the most angering, or enraging, of names, is the king of kings.*]

مَغِيْظٌ *Affected with غِيظ* [or anger; or rage; &c.; i. e. *angered; or enraged; &c.*]. (S, Mṣb.)

حَلِيمَةٌ مُغْتَاطَةٌ † [lit. *Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;*] is an appellation given to a stone cooking-pot. (A, TA.)

غِيْفٌ

1. غَاثَتِ الشَّجَرَةُ, (S, O, K,) aor. تَغْيِفُ, (O, K,) inf. n. غَيْفَانُ; (S, O, K;) and تَغْيِفْتُ, (S, O, K,*) in the copies of the K erroneously تَغْيِفُ; (TA;) as also أَغْيِفْتُ, inf. n. أَغْيَافٌ; (TA;) *The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left.* (S, O, K.)

2. غِيْفٌ, (O, K,) inf. n. تَغْيِفُ, (K,) *He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly.* (K.) You say, حَمَلْتُ فَلَانًا فِي الْحَرْبِ فَغْيِفٌ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — See also 5.

4: see 1. — اغاث الشَّجَرَةَ, (O, K,*) inf. n. إِغَاثَةٌ, (TA,) *He made the tree to bend, or incline, (O, K, * TA,*) by reason of softness, or tenderness.* (TA.)

5: see 1. — تَغْيِفُ said of a horse, *He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running.* (TA.) And *He* [app. a man] *walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait.* (TA.) The phrase مَرَّ الْبَعِيرُ يَتَغْيِفُ, mentioned by Aṣ, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — One says also, تَغْيِفُ عَنِ الْأَمْرِ, meaning *He refrained, or drew back, from the affair, in fear; as also غِيْفٌ; this latter mentioned by Th.*

(TA.) — And تَغْيِفُ signifies also *The being, or becoming, creased, or wrinkled: like تَغْضُفٌ.* (TA in art. غَضَف.)

غَافٌ *A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عَقْفٌ, like the pods (قُرُون) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Oman, which is the place of its origin: n. un. with ʿ: (O:) accord. to some of the Arabs, the species of trees called يَنْبُوتٌ, [see this word, of which one description agrees exactly with that given above,] (O, K, * TA,*) which is found in 'Oman: (TA:) accord. to AZ, it is of the [trees called] عَصَاهُ, and is a tree like the قَرْطُ [q. v.], thorny, of the region of El-Hijaz, growing in the [high, or high and rugged, grounds called] قَفَافٌ [pl. of قَفٌّ]. (TA.)*

غَيْفٌ *A flock of birds.* (Ibn-'Abbād, O, K.) غَيْفَانُ and غَيْفَانٌ, (O, K, TA,) the latter like هَيْيَانُ, (K, TA, in the CK هَيْيَانُ) i. q. مَرَجٌ; (O, TA;) in the Tekmileh مَرَجٌ, like كَفٌّ; and in the copies of the K مَرَجٌ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.)

أَغْيَفَانِي: see غَيْفَانِي.

غَيْفَانُ: see غَيْفَانُ.

غِيَاثٌ *One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large.* (K, TA.)

أَغْيَفُ *Having a bending of the neck, (like أَغْيَدُ,) but without drowsiness.* (O, K.) — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also غَيْفَانِي; and so غَيْفَاءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — And عَيْشٌ أَغْيَفٌ *A soft, or an easy, and a plentiful, life; (Ibn-'Abbād, O, K;) like أَغْضَفٌ.* (Ibn-'Abbād, O.)

غِيَقٌ

غَاقٌ *A certain aquatic bird; as also غَاقَةٌ.* (Lth, O, K.) — And *The crow, or raven:* (ISd, K:) so sometimes called because of his cry. (ISd, TA.) — غَاقٌ is a word imitative of *The cry* [i. e. *can*] of the crow, or raven: when indeterminate, [meaning a *can*,] it is with tenween, (IJ, S, O, K,) i. e. غَاقِي. (IJ, TA.)

غَاقَةٌ: see the preceding paragraph.

غِيلٌ

1. غَالَتْ وَلَدَهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَالَتْ فَلَانًا كَذَا *Such a thing brought evil to such a one.* (TA.)

4. أُوْغَالٌ and أُغْيَلٌ, (Mgh,) or أُوْغَالٌ (S, Mṣb) and أُغْيَلَةٌ, (Mṣb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, * Mṣb.) — And أَغَالَتْ and أَغْيَلَتْ, (Mgh,) or أَغَالَتْ وَلَدَهَا and أَغْيَلَتْ وَلَدَهَا, (S, Mṣb, K,) *She gave her child to drink what is termed غَيْلٌ, (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Mṣb:) and وَلَدَهَا, aor. تَغْيِلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] — أَغْيَلْتُ said of sheep or goats, (O, K,) and of cows, (O, TA,) *They brought forth twice in the year.* (O, K, TA.) — See also the next paragraph.*

5. تَغْيَلُ الشَّجَرُ *The trees became tangled, or abundant and dense, (Aṣ, S, K,) in their branches, having leafy coverings or shades; as also أَغْيَلٌ and أَغْيَلٌ: (K:) or all signify the trees became large, and tangled, or abundant and dense.* (TA.) — And تَغْيَلُوا *They became many:* (O, K:) and (so in the O, but in the K “or”) *their cattle, or possessions, became many.* (O, K.) — تَغْيَلُ *He entered the غَيْل* [i. e. *thicket, or covert*]. (O.) And تَغْيَلُ الشَّجَرُ *He (a lion) entered among the trees, and took them as a غَيْل* [or covert]. (TA.)

8. اِغْتَالَهُ *He did evil to him without his knowing whence it came so that he might prepare himself.* (TA.) It is said in a trad., اُعُوْذُ بِكَ أَنْ اِغْتَالَ مِنْ تَحْتِي i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) — اِغْتِيَالٌ and اِغْيَالَةٌ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غُول. One says, اِغْتِيَلُ, meaning *He was deceived, and taken to a place, and [there] slain.* (TA.) — اِغْتَالَ said of a boy, *He became thick and fat.* (S, K.)

10. اسْتَغْيَلْتُ, said of a woman, a verb of which the subst. is غِيْلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify *She suckled her child while being compressed, or while pregnant; like أَغَالَتْ وَلَدَهَا*; and this I believe to be the right meaning: or] it signifies *she was compressed while suckling a child, or while pregnant.* (TK.) — See also 5, first sentence.

غَيْلٌ: see غِيْلَةٌ, first sentence, in two places. — As some say, (Mṣb,) it signifies *The milk with which a woman suckles while she is being compressed, (S, Mṣb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَتَهُ غَيْلًا, (Mṣb,) or اِغْيَلُ, (K, TA,) i. e. *She gave him to drink such milk.* (TA.) — Also *Water running upon the surface of the earth;* (S, Mgh, O, Mṣb,*

ك) ; thus correctly, with fet-h; but غيل, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees*: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غيول: and it is also said to signify *water running in rivers or rivulets, and in streamlets for irrigation*: (TA:) and by some, to signify *water running amid stones, in the interior of a valley*. (Ham ubi suprâ.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سَقَى بِالْغَيْلِ, §, Mgh, O, Mṣb, TA, or غَيْلًا, Mgh) there shall be [given for the poor-rate] the tenth; (§, Mgh, O, Mṣb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (§, TA.) [See also an ex. voce مَبَانِي.] — And *Any valley in which are flowing springs*: (K:) or *a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth*: (Lth, TA:) and *any place in which is water, (K, TA,) such as a valley and the like*: (TA:) and غيل, with kesr, signifies *any valley in which is water*; and the pl. of this is أَغْيَال [a pl. of pauc.] and غَيُول. (K.) — See also غَيْل. — Also *A plump, full, سَاعِد [or fore arm]*: (§, O, K;) and so مُغْتَال: (K:) the latter said by Fr to be applied to a wrist as meaning *full* because from الغَوْل; but this saying is not valid, as غَيْل is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طِفْل.] And *A fat, big, boy*; as also مُغْتَال: (K:) fem. of the former غَيْلَة; (TA;) which is applied to a woman as meaning *fat*: (§, K;) or *a fat, big, woman*. (AO, TA.) — See also غَيْل, in two places. — Also *The ornamental, or figured, or variegated, border (syn. عِلْم) in a garment*: (AA, K:) pl. أَغْيَال. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (K.)

غيل *A thicket; or trees in a tangled, confused, or dense, state*: (Aṣ, §, O:) or *an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself*: (TA:) and غَيْل signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] حُلَفَاء: (K:) and i. q. أَجْمَعَة [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (§, O, K) [and in like manner غَيْلَة, occurring in the Deewân of the Hudhalees, is expl. by Freytag, as signifying “saltus:” and the place [meaning covert] of the lion: it may not have the termination ة: the pl. is غَيُول; (§, O;) and غَيَابِيل is said to be an anomalous pl. of غَيْل. (O and TA in art. عَيْل, voce عَيَال, q. v.) — See also غَيْل, in two places.

غَيْلَة: see غَيْلَة. — Also *A single act of اغْتِيَال [q. v. voce غَيْلَة]*. (TA.) — See also غَيْل. — It is also fem. of the epithet غَيْل [q. v.]. (TA.)

غَيْلَة and غَيْل signify the same; (Mgh, O, Mṣb); i. e. *The compressing one's wife while she is suckling*: (Mgh, Mṣb:) thus expl. by AO as stated by A'Obeid: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málík: or, accord. to El-Munáwee, it signifies *the compressing one's wife while she is suckling or pregnant*: or, accord. to ISk, a woman's *suckling while pregnant*: (from a marginal note in a copy of the Jâmi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and غَيْل has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غَيْلَة is the subst. from اسْتَغْيَلْتُ: (K:) and IATH says that غَيْلَة is a dial. var. thereof; or, as some say, this denotes *a single act [of what is termed غَيْلَة]*; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَضَرَّتِ الْغَيْلَةَ بَوَدِّ فَلَانٍ, meaning *His mother's being compressed while she was suckling him [injured the child of such a one]*, and likewise *his mother's being pregnant while she was suckling him*. (§, O.) [But] in a trad. is related the saying, (of the Prophet, O) “Verily I had intended to forbid the غَيْلَة (§, Mgh, O, Mṣb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children.” (Mgh, O, Mṣb.) [See also 4 in art. فسد.] — Also *The act of deceiving, or beguiling*: (K:) and i. q. أَغْيَال: (§, O, K: [see 8, and غَيْلَة, as expl. in art. غَوْل]) accord. to Abou-Bekr, in the language of the Arabs it signifies *the causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, قَتَلَهُ غَيْلَة, meaning *He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (§, O, K) when he reached it*: (§, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) — Also *The شِقَاقَة [or faucial bag of the he-camel]*. (IAṣr, K.)

أَمُّ غَيْلَان [in Pers. مُغْيَلَان] *A species of the [trees called] عَضَاه*; (Mgh, Mṣb;) the [species of lote]-trees called بَدْر; (§, O, K, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the غ, and that it is thus called because the غيلان [pl. of غَوْل] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the طَلح [q. v.]. (TA in art. طلع.)

غَيُول, as stated by IJ, on the authority of Abou-Amr Esh-Sheybáne, who had it from his grandfather, is sing. of غَيْل, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَفَر in the CK being a mistake for نَفَر],) and to camels, (K,) signifying *Numerous*: and also [in the K “or”] *fat*. (AO, IJ, O, K.) — And, applied to anything, *Alone; solitary*: pl. غَيْل. (AA, TA.)

غَيْل, like سَيْد, (O, TA,) in the K غَيْل, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, K, TA.) And so غَيْلَة applied to a land: (O, TA: [mentioned also in art. غَوْل]) or, as some say, غَيْل, thus applied, (O, TA,) but accord. to the context in the K غَيْل, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, K, TA:) and ذَاتُ غَوْل, so applied, has been mentioned in art. غَوْل as having this meaning. (TA.) And غَيْلَة applied to a woman signifies *Tall*: (O, TA:) and so does ذَاتُ غَوْل. (TA in art. غَوْل.)

الْغَيَال *The lion: (K) or the lion that is in the غَيْل [or covert]*. (O.)

غَائِل *Much, or abundant, dust or earth*. (TA.)

غَائِلَة *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (K.) And *Evil, or mischief*; as also مَغَالَة: (§, K:) thus in the saying فَلَانٌ قَلِيلُ الْغَائِلَةِ and الْمَغَالَة [Such a one is a person of little evil or mischief]. (§.) — See also the same word in art. غَوْل.

أَغْيَل *Full; big, or large*. (TA.)

مُغَال (Mgh, K) and مُغْيَل (§, Mgh, K) *A child given to drink what is termed غَيْل (§, K: [See 4:]) or suckled while its mother is pregnant*. (Mgh.)

مُغْيَل: see the next preceding paragraph.

مُغْيَل (§, Mgh, Mṣb, K) and مُغْيَل (Mgh, Mṣb, K) *A woman giving her child to drink what is termed غَيْل (§, K: [see 4:]) or suckling it while she is pregnant*. (Mgh, Mṣb.)

مَغَالَة: see غَائِلَة, in two places.

مُغْيَل [in the CK مُغْيَل] and مُتَغْيَل *Continuing, or remaining fixed, or stationary, in the غَيْل [meaning thicket, or covert, in the CK غَيْل]: and entering therein*. (K, TA.)

مُغْيَل *A tree (شَجَرَة) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (K.)

مُغْتَال: see غَيْل, latter half, in two places.

مُتَغْيَل: see مُغْيَل.

غيمر

1. غَامَتِ السَّمَاءَ, (§, Mṣb, K,) aor. تَغْيَمِر, inf. n. غَيْمِر; (Mṣb;) and تَغْيَمِت; and غَيْمَت, (§, Mṣb, K,) inf. n. تَغْيَمِر; (K;) and أَغَامَت, (§, Mṣb, K) and أَغْيَمَت, (§, K;) all signify the same; (§;) *The sky was, or became, clouded, or covered with clouds*. (§, Mṣb, K.) — غَامَ, aor. تَغْيَمِر, (§, K,) inf. n. غَيْمِر, (KL,) *He was, or became, thirsty*, (§, K, KL, [like غَامَ,]) and *affected with internal heat*. (§, K.) — And غَامَر, aor. as above, inf. n. غَيْمَة and غَيْمَان, aor. as above, inf. n. غَيْمَة and مَغْيَمِر, is mentioned by IAṣr [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of غَيْمَة given below]. (TA.)

2: see 1. — [Hence,] غَيْر اللَّيْلِ (K,) inf. n. *غَيْر*, (TA,) † *The night became like the غَيْر* [or clouds]; (K;) *became dark, and came like the clouds.* (TA.) — And غَيْر الطَّائِر † *The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAsr as with غَيْن and تاء [evidently mistranscriptions for غَيْن and تاء: see عَيْت].* (TA.)

4. أَغْمَرَ الْقَوْمَ and أَغْمَتِ السَّمَاءَ: see 1. — أَغْمَرَ الْقَوْمَ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْمَرَ He (a man, TA) became stationary (K, TA) like the clouds. (TA.)

5: see the first paragraph.

غَامَتِ السَّمَاءُ, originally an inf. n., from غَامَتِ السَّمَاءُ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with ة: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غُيُومٌ and غَيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — And a certain disease in camels, like that called قَلَابٌ [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (النَّجْمَاتُ, q. v.) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْرٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْر in other senses]. (TA.)

غَيْمَةٌ Thirst; so says A'Obeid: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْرٌ.]

غَيَّانٌ Thirsty: and affected with internal heat: fem. غَيَّيِي (S, K:) the latter applied to a woman. (S.)

يَوْمٌ غَيْرٌ [A cloudy day;] a day having غَيْرٌ [or clouds, or clouds covering the sky]. (Th, TA.)

مَغْيُومٌ A camel affected with the disease termed غَيْرٌ: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

غَيْن

1. غَيْنٌ عَلَى كَذَا, [aor. يَغِينُ, inf. n. غَيْنُ.] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so أَغَانَهُ; whence] one says, غَيْنُ السَّمَاءِ † *The clouds covered, or overspread, or wholly covered, the sky.* (S, K.)

And غَيْنٌ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غَيْنٌ عَلَى قَلْبِهِ, inf. n. غَيْنُ; as also † أَغِينُ [in the CK (erroneously) أَغِينُ]; † *His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull].* (K, TA. [For الرُّبَيْنُ, meaning “the like of rust” covering the heart, the CK has الدَّيْنُ.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِي (S, Msb, TA) حَتَّى أَسْتَغْفِرَ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase غَيْنٌ عَلَى كَذَا signifying as expl. above, (S,) and means † *Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المِرَاقَبَةِ [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المِرَاقَبَةِ. (Msb.) — One says also, غَيَّيْتُ السَّمَاءَ, (Msb, TA,) inf. n. غَيْنُ; as also غَانَتْ, inf. n. غَيْنُ; [like غَامَتِ;] (TA;) The sky became covered (Msb, TA) with غَيْنٌ (Msb) or غَيْرٌ (TA) [i. e. clouds, or an expanse of clouds]. — غَنَتْ, aor. أَغَيْنُ, [inf. n. غَيْنُ,] I was, or became, thirsty. (S, K.) And غَانَتْ الإِبِلُ i. q. غَامَتِ (S, K, TA) i. e. The camels were, or became, thirsty. (TA.) — And غَانَتْ نَفْسُهُ (S,) or نَفْسِي (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنُ, (TA,) His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. غَنَتْ. (S, K.)*

2. حَسَنًا وَغَيْنًا † *He wrote a beautiful* غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْرٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase غَيْنٌ يَوْمٌ غَيْنٌ in a day of clouds: (S, TA:) or, meaning “clouds,” it is from غَانٌ عَلَى كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) — And شَجَرٌ غَيْرٌ Dense, or tangled, trees: (TA:) like غَيْرٌ. (TA in art.

غَيْر.) — Also [like غَيْرٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غُيُومٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةٌ The ring at the head of the bow-string. (K.) [See عَنَتُوت.]

غَيْنَةٌ i. q. أَجْمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْنَةُ الشَّجَرَاءُ is like الغَيْضَةُ الْخَضْرَاءُ: or, accord. to Abu-l-'Ameythel [or 'Omeythil], (S, TA,) غَيْنَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْضَةٌ: (S, TA:) [and Golius states, as on the authority of Yāḳoot, that † غَانٌ signifies the same as غَيْنَةٌ.]

غَيْنَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيدٌ, q. v. (K.) — See also the next paragraph.

أَغَيْنٌ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْنَاءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانٌ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغَيْنٌ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غَيْنٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاكٌ and سِدْرٌ; but what is well known is that it is pl. of غَيْنَاءُ applied to a tree; of which غَيْنَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مُغِينٌ, in the original form, [for مُغِينٌ, act. part. n. of أَغَانُ,] is used by Ru-beh in the following verse:

أُمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ
أُمْطَرٌ فِي أَكْثَافِ غَيْنٍ مُغِينِ

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)

ف

The twentieth letter of the alphabet: called **فَا** [and **فَا**]. (TA.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **شَفَوِيَّةٌ** [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in **باب الالف** **اللينه**;) sometimes it is substituted for **ث**; thus in the conjunction **ثُمَّ**, as in the saying **جَاءَ زَيْدٌ ثُمَّ أَمْرٌ** ["Zeyd came, then 'Amr"]; and in **الثَّوْرُ**, "the well-known herb so called [?]," for which they say **الفُورُ**; and in **الجَدَثُ**, "the grave," or "sepulchre," for which they say **الجَدَفُ**, but using for the pl. **أَجْدَاتُ**, and not **أَجْدَافُ**, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. **جَدَفُ**.) — **ف** is a particle having no government: (Mughnee,* K,* TA:) or it governs a manṣoob aor.; as in the saying, **مَا تَأْتِينَا فَتَحَدِّثْنَا** [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here manṣoob by **أَنْ**, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the **أَنْ** in this case is necessarily suppressed: (IAk p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

* **فِيئَلِكِ حَبْلِي قَدْ طَرَقْتُ وَمَرَضُجِ** *

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is **رَبِّ**, meant to be understood; (Mughnee, TA;) like as it often is in the case of **و**, as is said in the Lubáb. (TA.) — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — one of these is order; and this is of two sorts; relating to the meaning, as in **قَامَ زَيْدٌ فَعَمْرُو** [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] **فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ** [And the Devil caused them both to slip, or fall, from

it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K:*) — the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K:*) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison;" or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says **تَزَوَّجَ فُلَانٌ فَوُلَدَ لَهُ** [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K,*) and so if it were a period protracted [beyond the usual length]; and you say **دَخَلْتُ الْبَصْرَةَ فَبَغْدَادَ** [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdaad,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the **ف** that denotes causality; as is shown by the correctness of one's saying **إِنْ يَسْلِمَ فَهُوَ يَدْخُلُ الْجَنَّةَ** [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:) — [or, accord. to J,] the adjunctive **ف** occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, **ضَرَبْتُ زَيْدًا فَعَمْرًا** [I beat Zeyd, and next 'Amr]: (S: [the second and third of these cases will be mentioned in the course of this art:]) — and it is said to occur sometimes in the sense of **ثُمَّ**, (Mughnee, K,* TA,*) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] **ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ثُمَّ خَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا** [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:) — and sometimes in the sense of **و**, (Mughnee, K,* TA,*) denoting conjunction in an

absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), **بَيْنَ الدَّخُولِ فَحَوْمَلٍ** [as though meaning *Between Ed-Dakhool and Howmal*]; (Mughnee, K, TA;) the right reading of which is asserted by Aṣ to be with **و**; but it is replied that the implied meaning is **بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلٍ** [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, Howmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying **جَلَسْتُ بَيْنَ الْعُلَمَاءِ فَالزُّمَرِ** [I sat amidst the learned men and the devotees]: it has been said that **مَا** is here suppressed before **بَيْنَ**, and that **ف** is used in the place of **إِلَى**; but this usage of **ف** is strange: (Mughnee:) — the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K,* TA:*) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings **ضَرَبَهُ فَبَكَى** [He beat him, and he consequently wept,] and **ضَرَبَهُ فَأَوْجَعَهُ** [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] **فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ** [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] **لَا تَكُلُونَ مِنْ شَجَرٍ مِنْ زُقُومٍ فَيَأْكُلُونَ مِنْهَا لَا يَسْخَرُونَ مِنْكُمْ فَيَكُونُونَ نَارًا** [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.) — Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee,* K,* TA,) when this is of a kind not fit to be itself conditional, i. e., to be a protasis. (Mughnee.) It is thus used when the complement is a

nominal proposition; as in [the saying in the *Kur* vi. 17] **وَإِنْ يَمْسَسْكَ بَخِيرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** [And if He cause good to betide thee, He is able to do everything]: (Mughnee, *K*, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying **إِنْ تَزُرْنِي فَأَنْتَ مُخْسِنٌ** [If thou visit me, thou wilt be a well-doer]; in which what follows **ف** is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for **أَنْتَ** is an inchoative, and **مُخْسِنٌ** is its enunciative; and the proposition has become a complement by means of the **ف**: (*S*, TA:) — or, (*K*,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the *Kur* xviii. 37 and 38] **إِنْ تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَلَوْلَا فَسَى رَبِّي أَنْ يُؤْتِيَنِ** [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the *Kur* ii. 273] **إِنْ تَبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ** [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, *K*,) — or, (*K*,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the *Kur* iii. 29] **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** [If ye love God, follow ye me]: (Mughnee, *K*,) — or, (*K*,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the *Kur* xii. 77] **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the *Kur* xxvii. 92] **وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجُوهُهُمْ فِي النَّارِ** [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, *K*,*) — fifthly, when the **ف** is coupled with a particle relating to futurity; as in [the saying in the *Kur* v. 59] **مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ** [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the *Kur* iii. 111] **وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ نَنْفَعَهُ** [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the *K*; as is also what here next follows:) — sixthly, when the **ف** is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying,

- * فَإِنْ أَهْلَكَ قَدَى حَقِّي لَطَاهُ *
- * عَلَى يَكَادُ يَلْتَهَبُ أَلْتِهَابًا *

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah

Ibn-Makroon (in *Ham* p. 29), app. meaning *And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming*; **قَدَى حَقِّي** being for **قَرَّبَ دَى حَقِّي**; for **رَبِّ** is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — the **ف** must also be used when the complement of a conditional clause is imperative; as in the saying **إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرَمُهُ** [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying **إِنْ يُكْرِمَكَ زَيْدٌ فَلَا تُبْهِتْهُ** [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of **لَنْ** [as in an ex. above] or by means of **مَا**; as in the saying **إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَهْنِكُ** [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — when the verb of that complement is an aor., affirmative, or negative by means of **لَا**, the **ف** may be introduced or omitted: in the former case you may say **إِنْ تَكْرِمُنِي فَأَنَا أَكْرَمُكَ** meaning **تَكْرِمُنِي فَأَكْرَمُكَ** [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say **إِنْ تَكْرِمُنِي أَكْرَمُكَ** [which is the more usual] if you do not make it [i. e. **اَكْرَمَكَ**] the enunciative of a suppressed inchoative [i. e. of **أَنَا**]: and in the case of the negative by means of **لَا** you may say **إِنْ تَكْرِمُنِي لَا أَكْرَمُكَ** [If thou treat me with honour, I will not treat thee with contempt]; and you may omit the **ف** as is more usual: (TA:) — and sometimes the **ف** is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

- * مَنْ يَفْعَلِ الْحَسَنَاتِ اللَّهُ يَشْكُرَهَا *

[Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, *K*,) meaning **فَاللَّهُ** (*K*,) or, (Mughnee, *K*,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

- * مَنْ يَفْعَلِ الْخَيْرَ فَالرَّحْمَنُ يَشْكُرُهُ *

[Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, *K*,) and it is absolutely disallowable: (*K*,) or it occurs in chaste prose, (Mughnee, *K*,*) accord. to Akh; (Mughnee;) and hence the saying [in the *Kur* ii. 176] **إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ** [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, **إِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتَعَ بِهَا** [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, *K*,) — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the *Kur* xxvii. 92, cited above], the **ف** may not be prefixed to it; as in the saying **إِنْ أَكْرَمْتَنِي أَكْرَمْتُكَ** [If thou treat me with honour, I will

treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying **إِنْ أَتَيْتَ النَّارَ لَمْ تَدْخُلِ النَّارَ** [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — And as the **ف** thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying **الَّذِي يَأْتِيَنِي فَلَهُ دِرْهَمٌ** [Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle **أَمَّا**, q. v. (Mughnee in art. **أَمَّا**; &c.) — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of **أَنْ**, meant to be understood, (*S*, TA, and I'Alk p. 295,) but necessarily suppressed: (I'Alk ibid.:) — thus in the complement of a command; (*S*, TA, and I'Alk p. 296;) as in **اِئْتِنِي فَأَكْرَمَكَ** [Come thou to me, that I may treat thee with honour]: (I'Alk ibid.:) [and] you say **زُرْنِي فَأُحْسِنَ إِلَيْكَ** [Visit thou me, that I may do good to thee]; (*S*, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems be an omission here in the copies of the *S*, for, as] IB says, if you make **أُحْسِنَ** to be marfooḥ, [not mansoob,] saying **فَأُحْسِنَ إِلَيْكَ**, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooḥ; as in **صُمُّ فَاحْسِنَ إِلَيْكَ** [Be silent, then I will do thee good]; and in **حَسْبُكَ الْحَدِيثُ فَيَنَامُ النَّاسُ** [The discourse is sufficient for thee, so the people shall sleep]: (I'Alk p. 296:) — also in the complement of a prohibition; (*S*, and I'Alk p. 296;) as in **لَا تُضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'Alk ibid.:) — and in the complement of a prayer; as in **وَبِّ أَنْصُرْنِي فَلَا أُخْذَلْ** [My Lord aid me, so that I may not be left helpless]: (I'Alk ibid.:) — and in the complement of an interrogation; (*S*, and I'Alk p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'Alk ibid.:) — and in the complement of a petition with gentleness; (*S*, and I'Alk p. 296;) as in **أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'Alk ibid.:) — and in the complement of a demanding with urgency the performance of an action; as in **لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا** [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'Alk p. 296:) — and in the complement of an expression of

wish; as in **لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ** [Would that I had wealth, that I might give alms thereof]: (IAk ibid.): — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofoes universally; as in the saying in the Kur [xl. 38 and 39] **لَعَلِّي أَبْلُغَ الْأَسْبَابَ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ** [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (IAk p. 298:) — and in the complement of a negation, (S, and IAk p. 295,) i. e., of a simple negation; as in **مَا تَأْتِينَا فَتَحَدِّثْنَا** [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (IAk ibid.) — It is also prefixed as a corroborative to an oath; as in **فَبِعِزَّتِكَ** [which may be rendered *Now by thy might, or nobility, &c.*], and **فَوَيْلَكَ** [Now by thy Lord]. (TA.) — The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase **أَخُوكَ فَوَجَدَ** [as though meaning *Thy brother, he has been found*; but **هَذَا** is app. meant to be understood, so that the phrase should be rendered, fully, *this is thy brother, and he has been found*]: Fr and El-Aplam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

وَقَائِلُهُ خَوْلَانٌ فَأَنْجَحَ قَتَاتِهِ

and in the saying,

أَنْتَ فَاَنْظُرْ لِأَيِّ ذَاكَ تَصِيرُ

or a prohibition, as in the saying **زَيْدٌ فَلَا تُضْرِبُهُ**; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is **هَذِهِ خَوْلَانٌ**, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khowlân (the tribe so named), therefore marry thou their young woman*; and in like manner the implied meaning of the third ex. is **هَذَا زَيْدٌ فَلَا تُضْرِبُهُ** *This is Zeyd, therefore do not thou beat him*;] and the implied meaning of the second ex. is **أَنْظُرْ فَاَنْظُرْ**, [so that the saying should be rendered, fully, *Look thou, and look to what result thereof thou wilt eventually come,*] the former **انظر** being suppressed, and its implied pronoun, **أَنْتَ**, expressed: the saying

وَإِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي

[meaning *And when I perish, on the occasion thereof manifest thou impatience, or grief, &c.*, the second **ف** being redundant,] is an instance of poetic license. (Mughnee.) — [As a numeral, **ف** denotes *Eighty*.]

ف

فَا and فَا Names of the letter ف, q. v. — فَا as a prefixed n. in the accus. case, *syn. with* فَا, see فَا, in art. فَا.

فَا

R. Q. 1. فَا, (T, M, Msh, K,) inf. n. فَا, (T, S, M, Msh, K,) *He reiterated the letter ف* (Mbr, T, S, M, Msh, K) *in his speech*; (S, M, K;) or *was as though the letter ف predominated upon his tongue*; (T;) or *had an impediment in the tongue, the letter ف predominating in the speech*. (M.) You say, **فِيهِ فَافَاةٌ** [In him is a fault of reiterating the letter ف in his speech; &c.] (S, K.) [See also فَا.]

فَا: see what follows.

فَا, (T, S, M, Msh, K) and فَا, (T, M, Msh, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) *A man in whom is what is termed فَا, expl. above*; (T, S, M, K;) or *who reiterates the letter ف much when he speaks*; (M;) or *who cannot utter the word unless with an effort, commencing with the like of the letter ف, and then pronouncing with effort the letters of the word correctly*: (Mgh:) or *one who reiterates his words much in speaking*: (TA:) fem. with ة. (T, Msh, K.)

فَا

8. فَا, (T, S, O:) *He said of me what was false*:

(AZ, S, O:) or **فَا, عَلَيَّ الْبَاطِلُ** *he forged against me what was false*: (K:) and **فَا, عَلَيَّ مَا نَرَأَى** *he forged against me what I did not say*. (M.)

— And **فَا, عَلَيْنَا** *He was alone in his opinion against us; none sharing it with him*: (ISh, T, TA:) or **فَا, عَلَيْنَا** *he was alone, or singular, in his opinion*: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from **فَا**, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of **فَا, عَلَيْنَا** and **فَا, عَلَيْنَا**. (S, O.) [See also art. فَا.] — **فَا, عَلَيْنَا**, in the pass form, *He (a man, O) died suddenly*: (O, K:) but this, app., [if not a mistake for **فَا, عَلَيْنَا**], should be **فَا, عَلَيْنَا**, without hemz, from **فَا, عَلَيْنَا**. (TA.)

فَا, عَلَيْنَا, applied to a man and to a woman, *One who follows his, or her, own opinion only*. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, **فَا, عَلَيْنَا**, without hemz: see art. فَا.]])

فَا

1. فَا, (T, S, M, A, L, K,) aor. ء, inf. n. فَا, (M, L,) *He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فَا [or heart, &c.]*: (S, M, L, K:) *he hit, or smote, him, (AZ, T,) or shot, or shot at, and hit, or smote, him, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) in his فَا*. (AZ, T, A.) — And, said

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَا*: (S, A:) or, said of fear, it rendered him cowardly. (K.) — And **فَا, عَلَيْنَا**, (T, M, A, L, K,) inf. n. فَا; (M, L;) and **فَا, عَلَيْنَا**; (K;) *He had a disease in his فَا*: (T:) or *he had a complaint thereof*: (M, L, K:) or *he had a pain therein*: (K:) or *he was, or became, hit, struck, smitten, affected, or hurt, therein*. (A.) — **فَا, عَلَيْنَا**, (T, S, M, L,) or **فَا, عَلَيْنَا**, (K,) aor. as above, and so the inf. n., (M, L,) *He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes*; (T, S, K;) and *baked it therein*: (T:) or *he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes*. (M, L.) And **فَا, عَلَيْنَا**, (S, M, L, K,) *في النار*, (M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat [in the fire]*; as also **فَا, عَلَيْنَا**. (S, M, L, K.) — And **فَا, عَلَيْنَا**, (S, L,) aor. and inf. n. as above, (L,) *He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]*. (S, L.) — **فَا, عَلَيْنَا**, *He acted well, or kindly, to such a one, in his affair, in absence*: so in the "Nawadir" of Lh. (TA.)

5. فَا, i. q. فَا, [i. e., when said of fuel, *It burned, burned up, burned brightly or fiercely, blazed, or flamed*]: (M, L, K:) [and] so when said of the heart [i. e. *It became excited with ardour, or eagerness*]. (M, L, K.) And i. q. فَا, [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, فَا, [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of فَا.]

8. فَا, (M, A, L, K,) *They lighted a fire* for the purpose of roasting. (A.) — See also 1, latter half.

فَا: [see 1, of which it is the inf. n.: and] see the paragraph here following.

فَا, (S, M, A, Msh, K, &c.) and فَا, which is strange, (K,) but said by Esh-Shihab to be a dial var., and to be without reason disallowed by AHat; (TA:) of the masc. gender only; (Lh, M, L, K, &c.) *The heart*; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Msh, K, &c.) of man, and of an animal other than man: (M, L:) so called because of its فَا, (T, M, L, K,) i. e. فَا, [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called قَلْبٌ, from قَلْبٌ]; for it is said that the primary meaning of فَا is "motion," and the "putting in motion:" (MF, TA:) or the heart is thus called only when its فَا, i. e. its فَا, is regarded: and most authors make a distinction between فَا and قَلْبٌ; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the pericardium,] the غِشَاءُ,

(L, TA,) or the **وَعَاءَ** (TA,) of the **قَلْب**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْب** being its **حَبَّة** [q. v.], (L, TA,) or its **سَوْنَدَاءَ**: (L:) or **فَوَادُ** signifies the *appendages of the مَرَى* [or *oesophagus*], consisting of the liver and lungs and **قَلْب** [or heart]: (K:) pl. **أَفْنَدَة**: (S, M, A, Mgh, Msh, K, &c.) the only pl. thereof known to Sb. (M, L.) — Also *The mind, or intellect*: and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], **مَا كَذَبَ الْفُؤَادُ مَا رَأَى** (TA,) or **مَا كَذَّبَ**, another reading, i. e. [The mind] did not disacknowledge, or deem improbable, what he saw. (Jel.) [Hence,] **حَدَّةُ الْفُؤَادِ** i. q. **ذَكَاةٌ** [meaning *Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast.* (S in art. **ذَكَو**.)] [And **حَدِيدُ الْفُؤَادِ** i. q. **ذَكِيٌّ** meaning *Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast:* one says **فَرَسٌ حَدِيدَةٌ** *A mare sharp in spirit*; and in like manner **نَاقَةٌ** [a she-camel]: (S and K in art. **رَوَاع**.) and **رَوَاعَةُ الْفُؤَادِ**, and **رَوَاعُ الْفُؤَادِ**, a quick, spirited, vigorous, she-camel; sharp in spirit; syn. **شِبْهَةٌ ذَكِيَّةٌ**. (K in that art.) [And **طَارَ فُؤَادُهُ** *His mind or intellect, fled: and his courage.* (See **شَعَاعٌ** and **طَارَ**.)]

فَتِيدٌ: see **مَفْقُودٌ**, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so **مَفْقُودٌ**, (M, L, K,) and **مَفْتَادٌ**, and **أَفْقُودٌ**, (K,) *Baked on the fire*: (T:) or *put into hot ashes*, (L, K,) and *baked therein*: (L:) or *toasted* [or *baked*] in hot ashes. (M, L.) And the first, (T, S, M, &c.) applied to flesh-meat, (S, M, L,) *Roasted*, (T, S, M, L, K,) as also **مَفْقُودٌ**, (M, L, K,) *on the fire*: (T:) or *roasted upon live coals*; as also **مَفَادٌ** [evidently, I think, a mis-transcription for **مَفْتَادٌ**]. (L.) — And **فَتِيدٌ** signifies also *Fire or a fire* [for *baking* &c.]. (T, L, K.)

أَفْقُودٌ *A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein [for the purpose of baking it]*: (S, M, L, K, &c.) pl. **أَفَانِيدٌ**. (L.) — See also **فَتِيدٌ**.

مَفَادٌ: see **فَتِيدٌ**.

مَفَادٌ (T, S, M, L, K) and **مَفَادَةٌ** (S, L, K) and **مَفَادٌ** (T, M, L, K) *The [iron instrument, with which flesh-meat is roasted, called] سَفُودٌ*, (T, S, M, L, K,) [or] *with which one roasts and bakes*. (L, TA.) And [in the CK “or”], the first, (S, L, K,) and the second and third also, (accord. to the K,) the *piece of wood, or wooden implement, with which the [fire in the kind of oven called] تَنُورٌ is stirred*: pl. **مَفَادِيدٌ**. (S, L, K.)

مَفَادَةٌ: } see the next preceding paragraph.
مَفَادٌ: }

مَفْقُودٌ *Hit, struck, smitten, affected, or hurt,*

in his فُؤَاد [or heart, &c.]: (S, A, L:) *smitten, or affected, by a disease therein*: (S, L:) or *by pain therein*. (L.) — A man *without a heart; having no heart*; as also **فَتِيدٌ**: (Ks, S, L:) *weak-hearted*: (T, L:) a coward; (T, M, L, K;) and so **فَتِيدٌ**: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also **فَتِيدٌ**, in two places.

مَفْتَادٌ: see **فَتِيدٌ**, in two places. — Also *A place of fuel*: (T, L:) *a place in which a fire is lighted for roasting*. (A.)

فار

1. **فَتَرٌ**, aor. **يَفَارُ**, *It (a place) became abundant in فَرٌ* [i. e. rats, or mice]. (Mgh.) — **فَارٌ**, (J, O,) aor. as above, (K,) inf. n. **فَارٌ**, (TK,) *He dug*; (K;) or *dug as does the فَرٌ* [i. e. rat, or mouse]: (M, TA:) and, (K,) as some say, (M, TA,) *he buried, and hid*. (M, O, K, TA.)

فَارٌ [A kind of animal,] well known, (M, K,) [the genus *mus*; the rat; the mouse; and the like]; with **فَ**, (Lth, S, Mgh,) and without **فَ**; (Mgh;) [a coll. gen. n.:] n. un. with **فَ**: (Lth, T:) [in the S and O and Mgh, **فَارٌ** is said to be pl. of **فَارَةٌ**, but in the last is added, like **تَمَرٌ** and **تَمَرَةٌ**, showing that by pl. is meant coll. gen. n.:] the pl. of **فَارٌ**, (Lth, T, M, K,) or of **فَارَةٌ**, (O, Mgh,) is **فَتَرَانٌ** (Lth, T, M, O, K, Mgh) and **فَتَرَةٌ**: (M, K:) accord. to IAAr, (T, TA,) **فَتَرٌ**, like **صَرَدٌ**, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase **الْفَارُ الْفُؤَرُ**, [in which **الْفَارُ** is evidently used in a sense mentioned below, namely, “the muscles,” as is indicated in the T and O,] and, accord. to some, [the **فُؤَرُ** is a corroborative epithet, for they say that] this phrase is like **لَيْلٌ لَابِلٌ** and **يَوْمٌ أَيْوَمٌ**: (O:) **فَارَةٌ** is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as **حَمَامَةٌ** is applied to the male and the female of the [genus] **حَمَامٌ**. (M, TA.) — Also *Musk*: (M, K:) this is sometimes called **فَارٌ** because it is from the [animal, or from a kind of animal, called] **فَارٌ**, as some say. (M.) — And **فَارَةُ الْمِسْكِ** signifies *The bag, follicle, or vesicle*, (**نَافِجَةٌ**, S, M, O, K, or **نَافِقَةٌ**, T,) of *musk*: (T, S, M, O, K:) and is also without **فَ**; (M, Mgh;) or it should correctly be mentioned in art. **فُور**, [as being called **فَارَةٌ**] because of the spreading (**فُورَانٌ**) of its odour: or it may be with **فَ** because it has the appearance, or form, of the [animal called] **فَارَةٌ**. (O, K.) It was said to an Arab of the desert **أَتَهَجَرُ الْفَارَةَ**, (K, TA, in the CK **أَتَهَجَرُ الْفَارَ**) [meaning *Dost thou pronounce فَارَةٌ with hemz?*], and he replied, [understanding the animal so called to be meant,] **الْبَيْرَةُ تَهَجَرُهَا**, (K,) meaning, [The cat] bites it. (TA.) — [Hence, app., by a synecdoche, **فَارَةُ الْمِسْكِ** is applied to *The musk-animal, or Tibet-musk;*

moschus moschiferus:] El-Jāhidh says, I asked a perfumer, of [the sect of] the Moqtezileh, respecting [the animal called] **فَارَةُ الْمِسْكِ**, and he said, *it is not a mouse, or rat, (فَارَةٌ) but is more like a young gazelle: it is found in the region of Tubbat [or Tibet]; and is hunted; and the man who catches it binds tightly its navel, [or rather its umbilical follicle,] which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley (شعير) until the congealed blood becomes converted into strong-scented musk.*

(TA.) — And **فَارَةُ الْإِبِلِ** signifies *The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms, (S, O,) or, as some say, upon the [plant called] خَزَامِي [q. v.], (O,) and then drunk, and returned from the water, with their skins moist*: (S, O:) so says Yaakoob. (S.) Thus in a verse cited voce **ذَفَرٌ**. (S, O.) [Therefore **فَارَةٌ ذَفَرَاءَ** should there be rendered *A pungent sweet odour like that of a vesicle of musk*. But see **فَارَةٌ**, in art. **فُور**.] — **الْفَارُ** signifies also *† The muscles*: (T, O:) and **فَارُ الْمَتْنِ** *† the flesh on either side of the back-bone*; as also **يَرَابِيعُ الْمَتْنِ**. (T. [See also **الْفَارُ**, in art. **فُور**.]) — And *A species of trees*; with and without **فَ**: (M:) and **فَارَةٌ** [as its n. un.] *a tree [of that species]*. (K.) — Also *A certain well-known measure, or quantity, of wheat*: in this sense an adventitious word. (O.)

فُؤَرٌ: see **فَارٌ**, first sentence.

فَتَرٌ *A place abounding with فَرٌ [rats, or mice]*. (S, O.) You say **أَرْضٌ فَتَرَةٌ**, (O, K,) and **أَرْضٌ فَارٌ**, (S, O, K,) *Land abounding with فَرٌ*: (K:) or *land containing فَرٌ*. (S, O,) [In my copy of the Mgh, I find **مَكَانٌ مَفَارٌ**.] — *Milk, (M, K,) and food, (TA,) into which a rat, or mouse, (فَارَةٌ,) has fallen*. (M, K, TA.)

فَارَةٌ n. un. (but said by some to be fem.) of **فَارٌ** [q. v.] — Also, (S, M, O, K,) and **فُؤَرَةٌ**, (M, K, in the O written **فُؤَرَةٌ**), both with and without **فَ**, (M, O,) *A flatus* (S, M, O, K) *that collects (S) in the pastern (S, M, O, K) of a camel, (S,) or of a beast, (M, K,) or of a horse; (O;) which issues (S, M, O, K) when it is felt, (S,) or when it is stroked, and collects when it is left to itself*. (M, O, K.)

فُؤَرَةٌ: see the next preceding paragraph.

فَتِيرَةٌ and **فَتِيرَةٌ**: see **فَتِيرَةٌ**.

فُؤَارَةٌ: see the paragraph here following.

فَتِيرَةٌ (T, M, O, K) and **فُؤَارَةٌ** (M, K) and **فَتِيرَةٌ** (Lth, T, O, K) and **فَتِيرَةٌ**, and also without **فَ**, (K,) *Fenugreek (حَبَّةٌ) cooked until its foam boils up, when it is put into a press (مَعْصَرٌ), and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it*: (Lth, T:) or *fenugreek (حَبَّةٌ) and dates cooked for the woman in the state following child-*

birth, (M, O, K,) who drinks it, (M,) and for the sick. (O.)

فَتْر; and its fem., with ة: see فِتْر.

فأس

1. فأس, (S, M, O, K,) aor. ٤, inf. n. فأس, (M, K,) He struck (AHn, S, O, Mṣb, K) him, or it, (S, O,) or a tree, (AHn, M,) with a فأس: (AHn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — He hit (S, K) a man (S) in the فأس of the head. (S, K.) — He ate wheat, or other food. (O, K,* TA.)

فأس A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فأس,) and for hewing, forming, or fashioning, wood &c.: (see also قُدُوم:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَافُور:)] the ٤ in this word may be suppressed: (Mṣb:) it is of the fem. gender: (M, Mṣb, K:) the pl. (of pauc., O) is فُؤُوس (M, O, Mṣb, K) and (of mult., O) فُؤُوس, (S, M, O, Mṣb, K,) and, accord. to some, فُؤُوس. (TA.) — فأس اللِّجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle في] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيمَة: (T;) or, as some say, that which is in the middle of the شَكِيمَة, between the مَسْحَلَانِ: (ISH:) the شَكِيمَة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْحَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curb-chain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr,] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فُلَانٌ يَلُوكُ فُلَانَهُ فِي الْكَلَامِ كَمَا يَلُوكُ الْفَرَسُ فَأْسَ اللَّجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فأس الرأس (S, O, K,) or فأس, (M,) The edge of the قَمْحَدُوه [or hinder part of the back of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قَمْحَدُوه. (M.) — فأس الرِّحَى

The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) —

And hence, الفأس The Constellation of Ursa Minor. (Idem, same place.) — فأس الفم The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الْأَمْرَ فَأْسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. بَاج.)

فال

2. الفال is of the measure تَفْعِيل from تَفَال: (O, K,* TA:*) [and is app. syn. with تَفَال, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَالَهُ بِهِ means he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

لَا يَأْخُذُ التَّفْنِيلُ وَالتَّحْزِي
فِينَا وَلَا قَدْ فَعَلْنَا ذُو الْأَرِ

[which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّافِيكُ [lit. the lying] for التَّفْنِيل; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.)

5. تَفَال, (ISk, S, M, MA,) or تَفَال, (AZ, T, Mṣb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M,* MA, Mṣb, K:) or so, and likewise evil; (AZ, T, Mṣb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِح, &c. See also 2 and 8: and see فَال.]

6: see the next preceding paragraph.

8. اِفْتِيَال [in my copies of the S written اِفْتِيَال] is of the measure اِفْتَعَال from اِفْتَال: (S, K,* TA:*) [in the PS and TK, it is said to be syn. with تَفَال: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses,

إِذَا مَا بَدَتْ تَحْتَ الْخَوَافِقِ صَدَقَتْ
بِأَيْمَنِ فَالِ الرَّاجِرِينَ اِفْتِيَالُهَا

[app. meaning, When they appear beneath the standards, (perhaps standards set up as winning-posts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرَف, third sentence]. (S, TA.) — [It has also another signification:] Fr says, اِفْتَالُ الرَّأْيِ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيْلَتْ, which becomes changed by rule to اِفْتَلَتْ; and that the signification is the same as that of اِفْتَلْتُ الرَّأْيَ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.)

فَال, (T, S, M, O, Mṣb, K,) and فَال without ٤ is allowable, (Mṣb,) A good omen; (PS;) contr. of طَبِيرَة: (T, M, Mṣb, K:) it is when a man is sick, and he hears another say يَأْ سَالِم [O safe]; or seeking, and hears another say يَأْ وَاجِد [O finder]: (ISk, T, S, O, K:*) or it is when one hears a good saying, and augurs good by it: (Mṣb:) [therefore] it is said in a trad., كَانَ يُحِبُّ الْفَالَ وَيَكْرَهُ الطَّبِيرَةَ [He (the Prophet) used to like the فال, and dislike the طَبِيرَة]: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Mṣb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِي الْفَالُ الصَّالِحُ [The good فال pleases me]; which shows that there is a sort of فال that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طَبِير:) the pl. is أَفْوَال [properly a pl. of pauc.,] (S, O,) or فُؤُول [a pl. of mult.,] (M,) or both: (K:) El-Kumeyt says,

وَلَا أَسْأَلُ الطَّبِيرَ عَمَّا تَقُولُ
وَلَا تَسْخَا جَنِي الْأَفْوَالُ

[And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions].

(S, O.) — لَا فَالَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

فَيْالٌ, (T,) or فَيْالٌ, (O, K,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيْل, in art. فَيْل.]

الفال A certain game of the boys (T, S, O, K,

TA) of the desert-Arabs, (TA,) with earth, or dust: (T:) they hide a thing in earth, or dust, and then divide it, and say, In which of them (S, O, K, TA) twain (S, O, TA) is it? (S, O, K, TA.) [See also الْفَيْل, in art. فَيْل.]

فَيْلُ اللَّحْمِ: see فَيْلُ اللَّحْمِ, above.

مُفَايِل [or مُفَايِل (M and TA in art. فَيْل)] A boy playing at the game called الْفَيْل. (S, O.)

&c. فالود

فَلْد: see art. فُلْد. فَالُودُج and فَالُودُج and فَالُودُج

فَأَم

1. فَأَم, [or فَأَم الْعُشْبِ, as is shown by an ex. in the S and TA,] aor. -, [inf. n. فَأَم, T, K,] He (a camel) filled his mouth with herbage; (IAar, S, K;) as also فَمَر, (K, TA,) like فَرَح; (TA; [in the CK فَأَم;]) and تَفَامَر. (AA, T, K, TA.) — And فَأَم, (T,) or فَأَم مِنَ الْمَاءِ, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) — And فَأَم فِي الشَّرَابِ He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (تَفَسًا) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from أَفَامَر signifying "he filled" a vessel: and صَامَر signifies the same. (T, TA.) — See also 4.

2: see 4. — تَفْمِير signifies also The making wide a leathern bucket. (T, TA.) — And [app. as inf. n. of فَمَر, first signifying The being made wide, and then, as a subst.,] largeness, bulkiness, or corpulence, and wideness. (TA.) — See, again, 4.

4. فَأَم He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَتَب, (S, K,) and [such as is called] رَحْل, (S,) or a [woman's camel-vehicle such as is called] هَوْدَج, in its lower part; (M;) and فَأَم, (S, M, K,) inf. n. تَفْمِير, (S, K,) signifies the same: and the epithets مَفَامَر and مَفَامَر are then applied thereto. (S, M, K.) — [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also شَعْبَب.] — And He filled a vessel (T, TA) or a leathern bucket: (TA:) and so أَفَمَر. (T, TA.) — أَفَمَر His (a camel's) withers became full of fat: (S:) [or] so فَمَر, like فَرَح [in measure], accord. to the K, but correctly فَمَر, like غَنَى: (TA:) [or the latter verb is app. فَمَر: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are مَفَامَر (S, TA) and مَفَامَر, meaning fat, and wide within: in the K, erroneously, مَفَامَر and مَفَامَر, like مَحْرَاب and مَحْرَاب. (TA.)

6: see 1, first sentence.

قَطَعُوهُ فُؤْمًا [the latter word] like صُرْد, (K,) or قَطَعُوا الشَّاةَ فُؤْمًا فُؤْمًا, (so in the T accord. to the TT.) i. e. [They cut it, or the sheep, or goat,] into a number of pieces. (T, K.)

فُؤْمَر A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] مَشَايِر [pl. of مَشَجَر], (M,) or to [those called] هَوَادِج, (K,) or to both of these: (S:) or, as some say, a هَوْدَج that is widened in its lower part by something added thereto: or a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another [app. close to the former] on the other side: (M:) pl. فُؤْمَر [with two dammehs]. (S, M, K.) — [And A piece that is added to a leathern water-bag. (See شَعْبَب; under which it is loosely explained: and see 4 in this art.)] — Also A company of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فَيَامَر, without -: (S:) [or] they say فَيَامَر: (thus in the T accord. to the TT:) [but ISd says,] فَيَامَر and فَيَامَر have this meaning; otherwise I should say that فَيَامَر is a modified form, for alleviation, from فَيَامَر. (M in art. فَيَامَر.)

أَفَامَر [a pl. of which the sing. is not mentioned] The four parts whence the water pours forth, between the extremities of the cross-pieces of wood (العَرَايِي), of the leathern bucket. (Th, M.)

مَفَامَر: see 4, first sentence. — مَزَادَةٌ مَفَامَةً [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see شَعْبَب:] and in like manner دَلْوٌ مَفَامَةً [app. meaning a widened leathern bucket]. (M.) — And سَقَاءٌ مَفَامَر [A skin for water or milk] filled. (TA.) — See also 4, last sentence.

مَفَامَر: see 4, first and last sentences.

فَانِيد and فَانِيد

فَانِيد and فَانِيد: see art. فَنَد.

فَأَى and فَأَو

1. فَأَى, inf. n. فَأَو; and فَأَيْتَهُ, inf. n. فَأَى; I split, or clave, his head, i. e. a man's, with the sword: (AZ, T, S, M:) or I struck, or smote, the upper part of his skull so that it opened from over his brain. (Lth, T.) — And فَأَيْتُ الْقَدَحَ I split, or clave, or cracked, the bowl. (M.) And فَأَوْتُهُ بِالْعَصَا I smote, or struck, him with the staff, or stick. (IAar, M.) فَأَو and فَأَى both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.)

4. فَأَى He (a man, TA) lighted upon, or became in, what is termed a فَأَو: or he inflicted a wound of the head such as showed the whiteness of the bone, or such as laid bare the bone. (K, TA.)

5: see the next following paragraph.

7. انْفَأَى It became split, or cloven, (S, M, K,) or cracked; (M, K;) said of a bowl [&c.]; (S, M;) as also تَفَأَى: (M, TA:) it opened, or became opened: (M, K:) it opened so as to form a break, or breach: (T, M, K:) it became laid open, uncovered, or exposed to view. (T, TA.)

فَأَو An interval, (S, M,) or a low, or depressed, place, (خَفَض, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) a cleft (M, K) in a mountain, (M,) or between two mountains. (K.) And وَأَو [or depressed tract], (M, and so in copies of the K,) or وَطَى, (so in other copies of the K,) meaning soft, or smooth, or plain, place, (TA,) between two stony tracts of the kind whereof one is termed حَرَّة. (M, K.) And, (M, K,) as some say, (M,) A clear, open, space among sands. (M, K.) And, (M, K,) accord. to As, (M,) A low, or depressed, tract of good land surrounded by mountains, (M, K,) and such as is of an elongated form, and such as is not of that form. (M.) And (as some say, TA) A narrow place in a valley, leading to a wide space, (K, TA,) of which the upper part has no place of exit. (TA.) And (as some say, TA) A smooth place. (K, TA.) — Also The night; (M, K;) so says Abou-Leylà; but of questionable correctness. (M.) — And The place, or time, of sunset. (K.)

فَتَّة A party, portion, division, or distinct body; or a company, or congregated body; syn. فُرْقَةٌ, (T,) or طَائِفَةٌ, (S,) or جَمَاعَةٌ; (M, K;) of men: (T, M:) [see more in art. فَيَا, to which it belongs accord. to some: accord. to others,] it is originally فِتْوَةٌ [app. فِتْوَةٌ (T) [or فِتْوٌ (see art. فَيَا); or فِتْيٌ or فِتْيَةٌ (see what follows)]; the ة being a substitute for the [final radical letter, which is و or ي:] (S:) the pl. is فِتْوُونَ (S, M, K) and فِتَاتٌ. (M, K.) El-Kumeyt says,

تَرَى مِنْهُ جَمَاعَتُهُمْ فِتْيَانًا

meaning [Thou wouldst see, in consequence thereof, their skulls become] scattered fragments. (S.)

فَأَوِي The head, or glans, of the penis. (M, K.)

فَائِيَّة or فَائِيَّة (accord. to different copies of the K) An elevated, expanded place. (K.)

فَاوَانِيَا

عُودُ الصَّلِيبِ. q. الْفَاوَانِيَا [both of which appellations are now applied to The common peony, *peonia officinalis*, and this is what is meant in what here follows,] i. e. the كَهِينَا, [app. for كَهِينَانَا, which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned

in the TA,) are ascribed to it:] it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the نقرس [i. e. gout, or particularly podagra,] and epilepsy (الصرع), even by its being suspended [on the patient]. (K.) [See also يَبْرُوحُ, in art. برح.]

فت

1. فَتَّ (S, M, O, Mṣb,) aor. ʔ, (M, Mṣb,) inf. n. فَتَّ (Lth, T, M, Mṣb, K,) He crumbled a thing, or broke it into small pieces, with his fingers: (Lth, T, TA:) or he broke (a thing, M) with his fingers: (M, K:) or [simply] he broke a thing: (S, O:) or (M) he bruised, or brayed, (M, K,) a thing: (M:) and فَتَّتْ (M, TA,) inf. n. تَفْتِتْ (O,) signifies the same; (M, TA:) or [rather] he broke [a thing, or crumbled it with his fingers,] much. (O.) You say of a man, فَتَّ الْخُبْزَ (A, Mṣb,) aor. and inf. n. as above; (Mṣb;) and فَتَّتْهُ He crumbled the bread with his fingers. (A.) — [Hence,] one says, ذَا مِثَا يَفْتُّ كِدِّي + [lit. This is of what crumbles, or crushes, my liver; like as we say, "of what breaks my heart"]. (A, TA.) — And كَلَّمَهُ فَتَّ فِي سَاعِدِهِ + He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him. (M, K,* TA.) And فَتَّ فِي عِزِّي وَعَدَّ رُكْبِي (O, TA) + He broke my strength, and dispersed, or separated, my assistants. (TA.) And فَتَّ فِي عِزِّ فُلَانٍ i. e. He sought to injure such a one by diminishing, or impairing, [in number or power,] the people of his house. (T, O. [See also art. عضد.]) The verb in this phrase is also used in the pass. form. (O.)

2: see the preceding paragraph, in two places.

5: see the paragraph here following.

7. انْفَتَّ It became crumbled, or broken into small pieces, with the fingers: (TA:) or it became broken with the fingers: (M, TA:) or [simply] it became broken: (S, O:) or it became bruised, or brayed: and فَتَّتْ signifies the same; (M, TA:) or [rather] it became broken [or crumbled with the fingers] much. (S, O.)

R. Q. 1. فَتَفَتَّ [inf. n. of فَتَّتْ] The drinking, of camels, less than satisfies thirst. (O, K.) — [And it is also trans.:] one says of a pastor, فَتَفَتَّ إِلَيْهِ He drove back his camels from the water when they had not satisfied their thirst. (IAqr, T, O.) — And فَتَفَتَّ إِلَيْهِ, inf. n. فَتَفَتَّةً, He spoke secretly to him: one says, مَا هَذِهِ الدَّنْفَتَّةُ وَالْفَتَفَتَّةُ [What is this whispering, and secret speaking?]. (A, TA.)

فَتْ A fissure in a rock: (IAqr, T, O, K:) as also فَتٌّ: (IAqr, T:) pl. فَتُوت. (IAqr, T, O.) — مَا فِي يَدِي مِنْكَ حَتْ وَلَا فَتْ There is not in my hand, from thee, aught. (O.) — أُولَئِكَ أَهْلُ

فَتْ and فَتَّ (Fr, T, O, K*) and فَتَّ (Fr, T, K) Those are the people of a house dispersed, or scattered. (Fr, T, O, K*.)

فَتْ and فَتَّ: see what next precedes.

فَتَّة (M, A, and so in some copies of the S,) or فَتَّة (so in other copies of the S,) or both, (K,) or the latter and فَتَّة (T, O,) The thing, (S, O,) or piece of dung, (T, M, A, K,) [i. e.] of dry dung, (CK,) of the camel, (T, M, A, K,) or of the horse or any solid-hoofed animal, (T,) that is broken, or crumbled, (S, M, A, O, K,) and put beneath the زَنْدَة (T, S, O,) or put beneath the زَنْد, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.) [Hence,] one says, فُلَانٌ لَا يَسَاوِي فَتَّةً, meaning [Such a one is not worth] a crumbled piece of dung of the camel. (A.) — Also, i. e. فَتَّة and فَتَّة (K,) or the latter [only], (AA, T, O,) كُنْزَة [i. e. lump, or compact portion,] of dates. (AA, T, O, K.)

فَتَّة and فَتَّة: see the next preceding paragraph; the former in two places.

فَتَّات Broken bits or particles, (T, S, M, A, O, Mṣb, K,) and (A) such as have fallen off, (T, A,) of a thing, (S, O, Mṣb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [crumbs] of bread. (A.)

فَتُّوت: see the next paragraph, in two places.

فَتَّتْ i. q. مَفْتُوت [i. e. Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed]; (T, S, M, O, Mṣb, K;) as also فَتُّوت. (M, K.) — And particularly, (Lth, T, S, M, A, Mgh, O, Mṣb,) and so فَتُّوت (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سَوِيْق (A, Mgh.) فَتَّتْ has a more special signification than فَتَّتْ, [being a n. un., meaning A mess of crumbled bread,] (Mgh, Mṣb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) — And فَتَّتْ signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)

فَتَّتْ: see the next preceding paragraph.

بَيْنَهُمْ فَتَاتٌ Between them is secret speaking, [or between them are secret speakings, for فَتَاتٌ is app. pl. of the inf. n. فَتَفَتَّ used as a simple subst., (see R. Q. 1,)] not heard nor understood [by others]. (O, K.)

مَفْتُوت: see فَتَّتْ.

فنا

1. مَا فَتَّى (Fr,* T, Mṣb, K,) aor. ʔ; (Fr, T, Mṣb;) and مَا فَتَّى [aor. ʔ;] (K;) and مَا فَتَّى (Fr,* T, K,) aor. ʔ; (Fr, T;) He did not cease [doing a thing; being incomplete, or non-attributive, verbs]; (T, Mṣb, K;) as also مَا أَفْتَأَ (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and

others: (AZ, T:) you say, مَا فَتَّتْ أَذْكَرُهُ (AZ, T, S, O, Mṣb,*), or مَا فَتَّتْ أَفْعَلُ (M,) and مَا فَتَّتْ (AZ, T, S, O, M,) aor. ʔ, inf. n. فَتَّتْ (AZ, T, M) and فَتُّوت; (M;) and مَا فَتُّوت, aor. ʔ; (Fr, O;) and مَا أَفْتَأَتْ; (AZ, T, S, M, O;) I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O, Mṣb,*) these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in تَلَّاهُ تَفَاتًا تَذْكُرُ يَوْسُفَ (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning مَا تَفَاتًا (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفَاتًا, [i. e. By God, thou wilt not cease remembering Joseph,] accord. to all the grammarians and the expositors of the Kur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — And فَتَّى فَتَّى (O, K,) inf. n. فَتَّى (O,) He forgot it, and abstained, or desisted, from it; (O, K,) and so in some copies of the K; in other copies of the K انْفَدَعَ or انْفَدَغ; [both of which are evidently mistranscriptions;] namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.) — فَتَّى, as a complete [i. e. an attributive] verb, signifies He stilled, quieted, or made to cease, syn. سَكَّنَ, or, as some say, (TA,) he abated, or allayed, syn. كَسَّرَ, and extinguished: thus says Ibn-Malik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for فَتَّى, with the three-pointed ث: it is mentioned also by IKoot and IKtt: and Fr states that one says, فَتَّاهُ عَنِ الْأَمْرِ meaning I made him to cease (سَكَّنَهُ) from the affair: and فَتَّاهُ النَّارَ meaning I extinguished the fire. (TA.)

4: see the preceding paragraph, in two places.

فتح

1. فَتَحَ (S, A, MA, Mṣb, K, &c.,) aor. ʔ, (K,) inf. n. فَتَحَ (Mṣb,) He opened, (MA,) i. q. فَتَحَ (Mṣb,) and [app. he unlocked,] contr. of أَفْتَحَ (Mṣb, K,) a door; (S, A, MA, Mṣb;) and so فَتَحَتْ, and فَتَحَ; (K;) or you say فَتَحَتْ الْأَبْوَابَ [I opened the doors], this verb being with tesheed to denote multiplicity [of the objects]; (S;) and فَتَحَ signifies the same as فَتَحَ; (S,* K;) i. e. each of these signifies he opened a door; (TK;) you say فَتَحْتُ الشَّيْءَ and فَتَحْتُهُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and الْبَابُ فَتَحَ [He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) —

irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.) — The fruit of the tree called **نَبْع**, resembling the **حَبَّة خَضْرَاءَ** [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and **فَتْحَة** signifies The sign of that vowel-sound.]

فَتْح a word of the measure **فَعْل** in the sense of the measure **مَفْعُول**. (S.) You say **بَابُ فَتْحٍ** A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And **قَارُورَةُ فَتْحٍ** A wide-headed bottle or flask: (S, K:) or a bottle, or flask, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فَتْحَة: see **فَتْح**, last sentence.

فَتْحَة An opening, or intervening space; syn. **فَرْجَة**: pl. **فَتْح**. (Msb.) — See also **فَتْح**. — Also +A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, TA.) One says, **مَا هَذِهِ الْفَتْحَةُ الَّتِي أَظْهَرْتَهَا** + What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فَتْحَى Gain, profit, or increase obtained in traffic; syn. **رِبْح**; [so accord. to the L; accord. to the copies of the K, erroneously, **رَبْح** i. e. "wind;"] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

• أَكْثَلُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •
• إِذَا ذُكِرَتْ فَتْحَى مِنَ الْبَيْعِ عَاجِبٌ •

[Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.)

فَتْحَى A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. **فَتْحَى**. (TA.) — See also **فَتْحَى**, in two places.

فَتْحَة: see **فَتْحَى**, fourth sentence.

فَتْحَة [see 1, near the end]. — **الْفَتْحَة**, thus in the L and other lexicons, without **ي** after the **ح**, but in the K **الْفَتْحِيَّة**, there said to be with **دَamm** and without **teshdeed**, (TA,) A certain bird, different from that called **الْفَتْح**, (K, TA,) tinged with redness. (TA.)

فَتْحَة [see 1, near the end]. — [As a subst.,] **فَلَانٌ وَلِيَّ الْفَتْحَةِ**: one says, **فَلَانٌ وَلِيَّ الْفَتْحَةِ** + Such a one was appointed to the office of judge. (A, TA.) — And [Litigation, or altercation:] one says, **بَيْنَهُمَا فِتْحَاتٌ** + Between them two are litigations, or altercations. (A, TA.)

الْفَتْحِيَّة: see **الْفَتْحَة**.

فَتْح [An opener: and an unlocker. — And hence, +A conquerer. — And], in the dial. of Himyer, (TA,) +A judge; one who decides between litigants: (S, Msb, K, TA:) it is like **فَاتِح**, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) **الْفَتْح**, as an epithet applied to God, in the Kur xxxiv. 25, means +The Judge: or, accord. to Iath, +the Opener of the gates of sustenance and of mercy to his servants. (TA.) — **بَيْتُ فَتْحٍ** means A wide, or an ample, house or tent. (El-Fāik, TA.) — And **الْفَتْح** signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called **أَمْرُ عَجَلَانٍ**: (O in art. **عجل**:) pl. **فَتْحَاتٍ**, (K,) to which is added in the K, "without **ل** and **ن**;" but there is no reason why it should not have **ال** prefixed to it; and perhaps it should be correctly "without **ل** and **ت**," i. e. it is not pluralized with **ل** and **ت** [as an affix to the sing.], as in the L &c. (MF, TA.)

فَاتِح [Opening: &c.]: see **فَتْح**.

فَاتِحَة + The commencement, or first part, of a thing: (S, A, K:) pl. **فَوَاتِح**. (A.) **فَاتِحَة** (A.) **فَوَاتِحُ الْقُرْآنِ**, (TA,) [and simply **الْفَاتِحَة**, +The opening chapter, or exordium, of the Kur-an,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, **قَرَأَ فَاتِحَةَ السُّورَةِ** + He recited the first part, or portion, of the chapter of the Kur-an and its last part, or portion. (A.) And **فَوَاتِحُ الْقُرْآنِ** signifies +The first parts, or portions, of the chapters of the Kur-an. (K, TA.) [See also **مُفْتَتِح**.]

مَفْتَح A place in which things are reposed, stowed, laid up, kept, preserved, or guarded; a repository; syn. **خَزَانَة** and **مَخْزُون**: [and a hoard; syn. **خَزِينَة**:] and treasure; or buried property; syn. **كَنْز**: (K, TA:) pl., in both senses, **مَفَاتِح**. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify treasures or buried property (**كُنُوز**) and hoards (**خَزَائِن**) [as pl. of **خَزِينَة**, not of **خَزَانَة**]: or hoards (**خَزَائِن**) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of **مِفْتَاح**; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

مِفْتَاح see the next preceding paragraph, and the next but one following; the latter in two places. — Also A conduit (**قَنَاة**) of water. (TA.)

[**مِفْتَاح**, applied to a medicine &c., Aperient; having the property of opening the bowels: and

مِفْتَاحٌ لِلشَّدِيدِ deobstruent; having the property of removing obstructions.]

مِفْتَاح (S, Msb, K, &c.) and **مِفْتَاح** (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door, and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former **مِفَاتِيح** and **مِفَاتِيح**, said by Akh to be similar to **أَمَانِي** and **أَمَان**; (S;) or **مِفَاتِيح** is pl. **مِفْتَاح**, and **مِفَاتِيح** is pl. of **مِفْتَاح** [as well as of **مِفْتَاح**]. (Msb.) — **مِفْتَاحُ الطَّهْوَرِ**, said by the Prophet, in relation to prayer, means +That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer.

(Msb.) — And **أُوتِيتُ مِفَاتِيحَ الْكَلِمِ الْكَلِيمِ**, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And **الْمِفْتَاحُ** signifies also +A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.)

مَفْتُوح An opened, or unclosed, [and an unlocked,] door. (Msb.) — [And +A light, or bright, colour; a meaning probably post-classical. — For other significations, see its verb.]

مِفَاتِيح, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, **Fat**: pl. **مِفَاتِيحَات**: (K:) mentioned by Seer. (TA.)

مِفْتَتِح is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-an; as shown voce **خَاتَر**, q. v.]: and is a commonly-known and chaste word: though it has been said that **مِفْتَتِح** [which has the contr. significations] is not a chaste word: (TA in the present art.): this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. **ختم**.)

يَوْمٌ مِفْتَتِحٌ بِالْمَاءِ + A day [of clouds] bursting, or opening vehemently, with rain. (A.) — **الْحُرُوفُ الْمِفْتَتِحَةُ** + The letters of which the utterance requires the opening of [that part of the mouth which is called] the **حَنَك**; (TA;) all the letters of the alphabet except **ص**, **ض**, **ط**, and **ظ**. (K, TA.)

فتح

1. **فَتَحَ**, [aor. **فَتَحَ**,] inf. n. **فَتْح**, He, or it, had

one, or another, of the qualities denoted by the following explanations of قَنَحَ : (L:) the primary signification is softness, or suppleness : (Aṣ, Ṣ, L:) in a man, it is width, or breadth, and softness, or suppleness, of the hand and foot : (Ṣ:) or it signifies laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints : (L, K:) or softness, or suppleness, in the joints &c. : (L:) or width, or breadth, and length, of the hand and foot : (L, K:) and in a lion, it is width, or breadth, of the claws, and softness, or suppleness, of the joints : (L:) in camels, i. q. طَرَقَ [i. e. weakness in the knees; &c.; as inf. n. of طَرَقَ, q. v., the having weakness in the knees; &c.]; (L;) or in camels it is the like of طَرَقَ : (K, TA: [in the CK, erroneously, طَرَقَ:]) and in the legs, or hind legs, (فِي الرَّجْلَيْنِ,) it is length of the bone, and paucity of the flesh. (L.) — قَنَحَ, (T, Ṣ, A, Mgh, K,) aor. 2, (TK,) inf. n. قَنَحَ; (Ṣ, TA;) and قَنَحَ, (K,) inf. n. قَنَحَ; (TA;) He made [or spread] wide his أَصَابِعُ [here meaning toes], and made them lax : (K:) or he bent, and made supple, his toes in his sitting [in prayer] : (Ṣ:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahyā Ibn-Sa'eed : (TA:) or he (a person [sitting] in the act of التَّشَهُّدُ [q. v.]) made his toes supple, and pressed the joints thereof towards the sole of the foot : (A:) or he bent his toes towards the upper side of the foot, (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also قَنَحَ.]

2: see the preceding paragraph, latter half.

4. افنح He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath. (K, TA.)

5. قَنَحَتْ is said of a woman [as meaning She put on, or wore, a ring of the kind termed قَنَحَ, or rings such as are termed قَنَحَ]. (A: in which it is added, وَكَانَتْ نِسَاؤُهُمْ يَتَقَنَحْنَ فِي أَصَابِعِهِنَّ [And their women used to wear قَنَحَ upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes].)

قَنَحَ: see قَنَحَ. — Also Any [little bell such as is termed قَنَحَ], (K,) thus in all the copies of the K that we have, but in the L any خَلْخَال [i. e. anklet], (TA,) that does not make a sound. (K, TA.) — And The inner side of the part between the upper arm and the fore arm; as also قَنَحَ. (TA.)

قَنَحَ: see what next follows.

قَنَحَ (Ṣ, L, K, &c.) and قَنَحَ (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) خَاتَم [here improperly used as meaning simply ring] without a stone, or gem : (A:) or a ring (حَلَقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَم: or a خَاتَم [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand

and [upon a toe of] the foot, (L, K,) with, and without, a stone, or gem : (L:) or a ring (حَلَقَة), (L, K,) of silver, (K,) worn on the إصْبَعُ [i. e. finger], (L,) like a خَاتَم : (L, K:) pl. قَنَحَ [or rather this is a coll. gen. n. of which قَنَحَ is the n. un.] (Ṣ, A, L, K) and قَنَحَات (Ṣ, L, K) and قَنُوح (L, K) and قَنَاح : (L:) the women sometimes put them upon their toes : (Ṣ:) or they are properly upon the toes : (IB:) the women of the Time of Ignorance used to put them upon their عَشْرَ [i. e. ten fingers or toes]. (L.) — See also قَنَحَ.

قَنُوح The joints of the claws of the lion. (K.) — And a pl. of قَنَحَ [q. v.]. (L, K.)

أَفْنَحَ Having the quality termed قَنَحَ [expl. in the first sentence of this art.]: as an epithet applied to a man, wide, or broad, in the hand and foot, with softness, or suppleness : (Ṣ:) or it signifies lax, or relaxed, and soft, or supple, and wide, or broad, in the joints: or soft, or supple, in the joints &c. : (L:) and, applied to a lion, wide, or broad, in the fore and hind feet, with softness, or suppleness : (L, K:*) fem. قَنَحَاء: and pl. قَنَحَ.

(Ṣ, L.) [See an ex. in a verse cited voce رَوَحَ.]

— The fem., applied to a she-camel, means Having what is termed طَرَقَ [expl. above: see 1].

(L.) And قَنَحَاءُ الْأَخْلَافُ, so applied, Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended. (K.)

— Also (i. e. the fem.) Any female bird having lax, or relaxed, wings: afterwards used as a name for the eagle : (MF:) or it is an epithet applied to an eagle; you say عَقَابٌ قَنَحَاءُ (Ṣ, L, K,) meaning an eagle having soft, or supple, wings; (L, K:) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (Ṣ, L.) — And, applied to a foot, accord. to Aṣ, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are قَنَحُ الْأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — أَفْنَحَ

القَرْفُ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And قَنَحَاءُ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مِلْبَن [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits : (K, TA:) then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff]. (TA.)

قَنَاحَاتُ Certain things, or little things, (مَنَوَاتُ,) of the [fungi termed] قَنُوح, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known : (K, TA:) so says AḤn, without mentioning a sing. thereof. (TA.)

قتر

1. قَتَرَ, aor. 2 and 3, inf. n. قَتُورُ and قَتَارُ, [the

latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like غَرَابُ, but in the CK and one MS. copy of the K I find it written قَتَارُ.] It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence. (M, K, TA.) — قَتَرَ (Mṣb, TA,) aor. 2, inf. n. قَتُورُ, (Mṣb,) † He remitted, flagged, or became remiss, or languid, in his work, or labour : (TA:) he remitted therein after vigour, or vehemence; became gentle therein after violence. (Mṣb.) — Hence, (Mṣb,) قَتَرَ الْحَرَّ (Ṣ, O, Mṣb, TA,) aor. 2, (Ṣ, O,) inf. n. قَتُورُ (Mṣb) and قَتُورُ (Ṣ, O, Mṣb,) † The heat remitted after vehemence; became gentle after violence : (Mṣb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (Ṣ;) for instance, of a price : (Fr, in TA, art. قَطَ:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ḥam p. 799;) [as also قَتُورُ, occurring in the K in art. خَتَرَ, &c.]. And قَتَرَ الْبَرْدَ † The cold abated, or remitted; or became allayed. (TA.) — And قَتَرَ الْهَاءَ [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see قَاتَرَ);] the water ceased to be hot. (M, K.) — قَتَرَ جَسَدَهُ (M, K,) aor. 2, (M,) inf. n. قَتُورُ, (M, K,) † His body became [languid; or] lax in the joints, and weak. (M, K.) — And قَتَرَ الطَّرْفَ † The look of the eye, or eyes, became languishing, or languid; expl. by انْكَسَرَ نَظَرُهُ (IKṭṭ, TA.) [See قَاتَرَ, below; and see also 4.] — قَتَرَهُ He measured it by the قَتَر : (M, O, K:) like شَبَرَهُ “he measured it by the شَبَر.” (M, O.)

2. قَتَرَهُ, inf. n. تَقْتِيرُ, He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence. (M, O, K.) — † He made him (a worker) to remit, flag, or become remiss, or languid. (TA.) — قَتَرَ اللَّهُ الْحَرَّ, inf. n. as above, † God made the heat to remit after vehemence; to become gentle after violence : (Mṣb, TA:) made it to remit, abate, or flag; to become languid and faint. (Ṣ.) [And قَتَرَ الْبَرْدَ † He made the cold to remit, or become allayed. — قَتَرَ الْهَاءَ He made the water to abate in heat so as to become tepid. See 1.] — قَتَرَ جَسَدَهُ † It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak: or, as some say, قَتَرَهُ and قَتَرَهُ both signify the same, i. e., it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak : (TA:) or the latter, it (disease, M, K, and intoxication, M) rendered him weak, or faint : (M, K:) and قَتَرَ also signifies [without its objective complement's being expressed] it (beverage) rendered its drinker languid, or lax in the joints, and weak; (K;) or it may have this meaning. (O.) — قَتَرَ السَّحَابَ, inf. n. as above, † The cloud continued motionless, and prepared to discharge rain : (Ibn-'Abbād, O, K:) or rained, and discharged all its water, and left off, and continued motionless : (Aṣ, TA:) or became motionless : so

expl. by Hammād Er-Rāwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:)

- * تَأْمَلْ خَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقٍ
* يَمَانٍ مَرَّتَهُ رِيحٌ نَجْدٍ فَفَتَّرَا

[Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?]. (T, TA.)

4. افتر: see 2, where three significations are mentioned. — Also, † His (a man's, T, O) eyelids became weak, so that his eyes, or sight, became languishing, or languid, or not sharp, (انكسر) [see فاطر, below]. (T, O, K.)

5: see 1, latter half.

10. استفر, said of a horse, i. q. استجر. † [i. e. He abstained from covering, so that his seminal fluid collected]: (A, TA:) in the copies of the K, [and in the O,] erroneously, استجر. (TA.)

سفرة A نبيّة (O,) [i. e.] a thing like the سفره [q. v.] made of palm-leaves, upon which flour, or meal, is sifted. (Ibn-'Abbād, O, K.)

فتر The space between the extremity of the thumb and that of the fore finger (S, O, Mṣb, K) when they are stretched out asunder (S, O, Mṣb, TA) in the usual manner [for measuring]: (Mṣb:) pl. أفتار. (TA.)

قتر: see قتره. — الفتر expl. in the K as signifying “the muscles,” and also as signifying “a certain well-known measure, or quantity, of wheat,” is a mistake for الفار, mentioned in both of these senses in art. فار in the TṢ [and in the O]. (TA. [See art. فار.])

قتره Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and قتر also signifies weakness, feebleness, or faintness. (M, K.) One says, أَجِدُ فِي نَفْسِي قَتْرَةً I experience in myself an affection like a weakness, &c. (T.) — An interval of time [between things: (S and K in art. وتر; &c.)] or between any two prophets, (M, K,) or between two of God's apostles, (S, O, TA,) during which there is a cessation of the apostolic function: (TA:) or a cessation of the mission of apostles, and a state of effacement of the signs of their religion: so in the Kur v. 22. (Mṣb.) — See also what next follows.

قتر and قتره A certain fish, (O, K,) speckled, and having upon it a blackness, (O,) such that when a man treads upon it, he is affected with a languor (in some copies of the K a tremour) in his legs, (O, K,) so that he becomes drowned, thus described by Ibn-'Abbād, (O,) or so that he sweats: (thus in copies of the K:) it is the رَعَادَة [or torpedo], found in the Nile of Egypt. (TA.)

قتر [A languor which is the] beginning of intoxication. (AHn, M, K.)

القتر The soft and rising parts of the frogs of horses' hoofs. (Ibn-'Abbād, O.)

فاتر (T, M, O, K,) and فاتور (M, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — فاطر † An eye, or, eyes, in which is a weakness that is deemed beautiful; (B, TA;) [i. e., languishing,] in which is languish, or languidness; (T;) not having a sharp look; (T, M, K;) or not sharp. (S, O.) [See 4.] — مشى فاطر A weak walking. (O.)

فاتور: see the next preceding paragraph.

دقتر q. دقتر (O, K,) in the dial. of the Benoo-Asad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.)

مقتر (so accord. to the O,) or مقتر (so in the L,) Beverage which renders languid the drinker; (O, L, TA;) or which heats the body, and occasions in it a languor, or laxity of the joints, and weakness: such beverage is prohibited. (L, TA.)

فتش

1. فتش الشيء (S, O, Mṣb,) aor. -, (Mṣb,) inf. n. فتش; (S, O, Mṣb;) and فتشه (S, O, Mṣb,) inf. n. فتش; (S, O;) both signify the same; (S, O, Mṣb;) He examined, looked into, scrutinized, or investigated, the thing; but the latter verb is that which is commonly used. (Mṣb.) And فتش عنه, and فتش, He inquired respecting it, and searched to the utmost after it. (Mṣb.) فتش and فتش signify The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, ولا فتش Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.)

2: see above, in four places.

3. فتشه, inf. n. مفاششة, [He inquired of him, or examined him, diligently.] (Sh, TA in art. نور.)

[فتاش One who examines things, looks into them, scrutinizes them, or investigates them, much, or diligently; who inquires much, or diligently, and searches to the utmost; who seeks much, or diligently, with inquiry, examination, scrutiny, or investigation.]

فتق

1. فتقه (S, O, Mṣb, K,) aor. - and -, [the former of which is the more common,] (Mṣb, TA,) inf. n. فتق, (S, O, Mṣb,) He slit it, rent it, rent it asunder or open, or divided it lengthwise: (S, O, K:) disjoined it, or disunited it: (TA:) or undid the sewing of it, unsewed it, or unstitched it: (Mṣb:) contr. of رتقه: (O, TA:) and فتقه (S, O, Mṣb, K,) inf. n. فتقى, (S, O,) is like it in signification, (S, O, Mṣb, K,) but means he did so much, or many times. (Mṣb.) It is said of the heavens and the earth, in the Kur [xxi. 31], كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا [expl. in art. رتق]. (O, TA.) — And (hence, TA) الفتق signifies † The effecting

of disunion and dissension among the community (T, S, O, K, TA) of the Muslims, (T, TA,) and the befalling of war (S, O, K, TA) among them, (S, O,) after verbal agreement respecting war on the frontier, or some other thing, (T, TA,) with the occurring of wounds and bloodsheddings. (TA.)

One says, فَتَقَ فُلَانٌ بَيْنَهُمْ Such a one effected disunion, &c., between them, or among them. (TK.) — And sometimes it means † The dissolving of a compact, or covenant. (TA.) — فَتَقَ الْعَجِينَ He put leaven such as is termed فتاق

[q. v.] into the dough. (Lth, O, K.) — فَتَقَ الْبِسْكَ (S, O, TA,) aor. -, (PS, [in the TA in the next following instance -, an evident mis-transcription,]) inf. n. فَتَقَ, He drew forth the odour of the musk [or increased its fragrance]

by the admixture of some other thing: (S, O, TA:) and فَتَقَ الطِّيبَ, and فَتَقَ الدُّهْنَ, he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil. (TA.) — فَتَقَتِ الْمَرْءَةُ, aor. -, (TK,) inf. n. فَتَقَ, (S, Mgh, O, K, TK,) The woman was, or became, such as is termed فَتَقَة; (S, Mgh, O, K;) contr. of رَفَقَتْ. (TK.) — And فَتَقَ

عامُ الفَتَقِ, aor. -, inf. n. فَتَقَ, † The year was, or became, abundant with herbage. (S, O, K, TA.) It is related by Abu-l-Jowzā that the people were afflicted with drought, and complained to 'Aisheh, who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (فَتَقَتْ); whence it [the year] was called عامُ الفَتَقِ. (O, TA.)

2: see the preceding paragraph, first sentence: — and see also فَتَقَ الْكَلَامَ. † He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.)

4. افتق, said of a man, (TA,) or of a party of men, (O,) He was one, or they were persons, whose beasts were become fat (O, K, TA) so that they became swollen, or inflated, in the flanks (فَتَقَتْ) (O, TA) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.) — Said of the upper limb (قُرْن) of the sun [app. when a little above the eastern horizon], It reached a rent (فتق) in the clouds, and appeared therefrom. (ISK, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAar, TA.) — Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.) — And أَفْتَقْنَا

We found, or lighted on, a فتق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K.) And We had no rain fallen upon our parts of the country when other parts had rain fallen upon them. (TA.) — And افتق † He went forth to a فتق, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to أَضْحَرَ and أَقْضَى. (O, TA.)

— Also † *He became harassed by* † فتق, meaning such evils as poverty and debt (O, K, TA) and hunger (O, TA) and disease. (K, TA.) — And *He cleaned his teeth with the* فتق, or stem, or lower part, of the raceme of a palm-tree. (IAṣr, O, K.)*

5: see 7. — فتقت الماشية and انتفتت † *The cattle became swollen, or inflated, in the flanks, by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, فتقت سِمًا. (Aṣ, S, O, K.)* And فتقت خواصر † *The flanks of the sheep, or goats, became dilated by reason of much pasturing upon herbs, or leguminous plants. (TA.)* It is said in a description of the Prophet, كَانَ فِي خَاصِرَتَيْهِ, (O, TA,) meaning † *[There was in his flanks] a flaccidity, or laxness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.)* — فتقت بالكلام † *He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.)*

7. الفتق quasi-pass. of فَتَقَ [i. e. it signifies *It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched*]: (S,* O, Mṣb, K:*) and فتقت is quasi-pass. of فَتَقَ [i. e. it signifies *it became slit, &c., much, or in many places, or it is said of a number of things*]. (S,* O, K.)* — فتقت أباطه is said of a fat child [meaning *His armpits became chapped, or cracked*]. (S in art. ضب.) — فتقت الغيوم عن الشمس (O, K, TA) i. e. *[The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and فتقت عن القوم [from over the party of men]. (S, O, K.)* — فتقت عليه بانهة † *[A calamity, misfortune, or disaster, burst upon him]. (S and K in art. بوق, &c.)* — فتقت said of a she-camel, *She was seized with a disease, (AZ, O, K,) termed فتق, (TA,) between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.)* — See also 5, in two places.

فتق inf. n. of فَتَقَ. (S, O, Mṣb.) — [Used as a simple subst., *A rent, slit, or the like.* — And hence, † *A breach in society.*] One says, رَتَقَ فَتَقَهُم, meaning † *[He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA in art. رتق.)* — [Hence also *A rupture; a hernia;*] a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (S, O;) a malady in the صفاق [meaning peritonæum], consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body, or substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children: (K:) a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of

which a flatus collects between the two testicles and they become enlarged; in which case one says, أَصَابَتْهُ رِيحُ الْفَتَقِ: or a severing of the fat [or cellular substance] that encloses the testicles: in the “Ghareebāni,” it is termed فتق, with fet-ḥ to the ت: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is a rending of the skin between the scrotum and the lower part of the belly, in consequence of which [some of] the intestines fall into the scrotum: (TA:) accord. to Ibrāheem El-Ḥarbee, a rupture of the bladder. (O, TA.) — [And *A rent in the clouds: see 4:*] and فتق [likewise] signifies a gap of the clouds: pl. فتوق. (TA.) — And † *An open, and a spacious, place. (O, K.)* — And *A place upon which rain has not fallen when it has fallen upon what is around it; (S, O, K;) and فتقة signifies thus, applied to a land: pl. of the former فتوق. (TA.)* [Hence,] عامر ذو الفتوق *A year of little rain. (S, O. See an ex., from a rájiz, in the first paragraph of art. زل.)* — And † *The dawn; (O, K, TA;) and so فتق: (S, O, K, TA:) signifying also the rising [or rather breaking] of the dawn; as in the saying, أَنْظِرْ إِلَى تَقِي الْفَجْرِ [Look thou at the rising, or breaking, of the dawn]: and فتق likewise signifies the dawn; mentioned by El-Iṣbahānee, and in the B. (TA.)* — See also 4, last sentence but one, for a meaning of the pl. فتوق.

فتق [inf. n. of فَتَقَتْ said of a woman: — and of فتق said of a year:] as a subst.: see فتق, in three places: — and see also 7.

مُتَفَتِّقَةٌ, applied to a woman, signifies † *[Diffuse, or profuse, in speech, as though bursting therewith]; (S, O, K, TA; [in the CK مُتَفَتِّقَةٌ]; or loquacious: (TK:) or, accord. to ISk, so applied, that mars († نُفَتِّقُ [lit. rends]) in [performing] affairs. (TA.)*

فتقة: see فتق, last quarter.

فَتَقَاءَ, applied to a woman, means *Having the فرج dehiscent; [or wide; not constricted;] (S, O, K;) contr. of رَقَاءَ [q. v.]. (S, O.)*

فتاق The parting asunder (انفتاق) of the clouds from [before] the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. (TA.) — And The upper limb (قَرْن), and the disk (عَيْن), of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. (TA.) — Also The base, or lowest portion, of the white [membranous fibres of the palm-tree which are termed] ليف, (O, K, TA,) such as have not yet appeared: (TA:) the face is likened thereto, because of its clearness. (O, TA.) — And (accord. to IAṣr, O, TA) The main stem, or the lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree. (O, K, TA.) — And † *The leaven of dough: (ISd, TA:) a large lump of leaven, that soon causes the dough to become mature (O, K, TA)*

when it is put therein. (O, TA.) — And Mixtures of medicaments compounded (O, K, TA) with oil of jasmine or the like thereof, in order that the odour may diffuse itself: (O, TA:) or mush compounded with ambergris. (TA.)

فَتَقَ [i. q. † مُفَتَّقٌ i. e. *Slit, rent, &c.*]. فَتَقَ means [An arrow-head] having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سَيْفٌ فَتَقِي الْغَرَارَيْنِ signifies *A sword sharp [in the two edges]: and سَيْفٌ فَتَقِي, A sharp sword: (TA:) [whence,] رَجُلٌ فَتَقِي اللِّسَانِ A sharp-tongued man: (S, O, K:) or chaste, or eloquent, and sharp, of tongue: or chaste, or eloquent, of tongue, perspicuous in speech. (TA.)* — فَتَقَ الصُّبْحُ † *The shining dawn. (Aṣ, S, O, K.)* — See also فَتَقَ, last sentence but one. — فَتَقَ جَمَلٌ † *A camel swollen, or inflated, in the flanks, by reason of fatness: فَتَقَ سِمًا: (Aṣ, S, O, K:) and فَتَقَ نَاقَةً a fat she-camel. (TA.)* — And فَتَقَ is used in the sense of فَتَقَ: thus in the saying of 'Amr Ibn-El-Ahtam,

لَهَا مِنْ أَمَامِ الْمَنْكِبَيْنِ فَتَقٌ

[app. describing a she-camel: I can only conjecture the meaning to be, *Having, in the part before the shoulders, a crease like a gash, occasioned by fatness*]. (O.)

فَاتَقَ [Slitting, rending, &c.]. — [Hence,] one says, هُوَ الْفَاتِقُ الرَّائِي meaning † *He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Ḥar p. 208.)*

الْفَتَقُ, of the measure فِعْلٌ, (S, TA,) from فَتَقَ [“the act of slitting” &c.], (TA,) *A carpenter. (S, O, K.)* — And فَتَادٌ [which signifies a worker in iron: but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of فَتَقَ]. (AZ, O, K.) — And فَتَابٌ [i. e. door-keeper]. (O, K.) — And فَتَاكٌ. (AZ, O, K.)

مَفَتَّقٌ A place of slitting, or of the slit, of a shirt. (O, K.)

مَفَتَّقٌ: see فَتَقَ.

مُتَفَتِّقٌ بِالْكَلَامِ: see فَتَقَ.

مُتَفَتِّقٌ الْفَرْجَ: see فَتَقَ.

فتك

1. فَتَكَ بِهِ, (S, MA, O, Mṣb, K,) aor. فَتَكَ and فَتَكَ, inf. n. فَتَكٌ and فَتَكَ and فَتَكَ (S, O, Mṣb, K*) and فَتَاكَ (MA, K*) and فَتَاكَ (MA,) *He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (S, MA,* O;) thus it signifies accord. to an explanation of فَتَكَ by A'Obeyd;*

and this is the primary signification: (Az, TA:) if he have not given him [for أَعْطَانَا in my original (an obvious mistranscription) I read أَعْطَاهُ] assurance of safety, it behooves him to make that known to him: (A'Obeyd, TA:) he assaulted him; or he slew him at unawares; and قَتَلَ is a dial. var. thereof: (Msb:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, TA:) Fr says that الْقَتْلُ signifies the man's slaying openly. (TA.) It is said in a trad., قَيْدُ الْإِيمَانِ الْقَتْلُ لَا يَفْتِكُ مُؤْمِنٌ [i. e. The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. قَيْد]. (S, O.) — And قَتَلَ, aor. قَتَلَ and قَتَلَ, inf. n. قَتَلَ and قَتَلَ (O, K) and قَتَلَ, (K,) He purposed an affair and executed it: (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also قَتَلَ: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — [Hence,] قَتَلَ فِي الْأَمْرِ, (K, TA,) inf. n. قَتَلَ, (TA,) † He persisted, or persevered, in the affair; syn. أَلَحَّ, or أَلَحَّ. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to قَتَلَ.]) — And قَتَلَ فِي, (O, K, TA,) † He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.) — قَتَلَ فِي صِنَاعَتِهِ † He was skilful in his art, or craft. (TA.) — And قَتَلَ said of a girl, or young woman, means † She cared not for what she did nor for what was said to her. (O, K, TA.) [See also قَتَلَ.]

2. قَتَلَ الثُّنْبَانَ, (IDrd, O,) inf. n. قَتَلَ, (IDrd, O, K,) I separated, plucked asunder, or loosened, the cotton: (IDrd, O, K:*) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.)

3. قَتَلَ signifies الْمَهَارَةُ; (O, K, TA;) so says Ibn-'Abbād, (O, TA,) and so Z; (TA;) i. e. † The making a show of skill, one with another: (TK:) [but for الْمَهَارَةُ, the CK has الْمَهَارَةُ:] one says, قَتَلَ صَاحِبَهُ i. e. مَاهَرَهُ † [He made a show of skill, app. in competition, with his companion]. (TA.) — And † The falling to the thing (مَوَاقَعَةُ الشَّيْءِ) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And قَتَلَ الْأَمْرَ † He threw himself, or plunged, into the affair; syn. وَقَعَهُ. (K, TA:) and the subst. is قَتَالٌ [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — And قَتَلَ فَلَانًا (inf. n. قَتَلَ, TA) i. q. دَاوَمَهُ † [app. as meaning † He kept continually, or constantly, to such a one: agreeably

with what here follows]. (O, K, TA.) — قَاتَكَ الْإِبِلُ الْحَمَضُ † The camels [kept continually, or constantly, to the plants called حَمَضُ, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حَمَضُ, not pasturing upon anything therewith. (TA.) And قَاتَكَ الْإِبِلُ الْمَرْعَى † The camels consumed with their mouths [or devoured] the pasture. (TA.) — قَاتَكَ فَلَانًا He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says قَاتَكَ. (IAar, O, K.) قَاتَكَ الْبَيْعُ is expl. in the A as meaning The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price. (TA.)

4: see 1, in two places. — مَا أَقَاتَكَ means How persistent, or persevering, is he! (TA.)

5. قَاتَكَ بِأَمْرِهِ He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one. (ISh, O, K.)

قَاتَكَ: see 3, former half.

قَاتَكَ [act. part. n. of 1; generally meaning Assassinating; or an assassin:] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. قَاتَاكَ. (S, O, K.) — [Hence,] قَاتَكَ الْقَلْبُ † Penetrating, sharp, or vigorous, and effective, in mind. (TA.) — And قَاتَكَ لِلشَّيْءِ † [A serpent that attacks the beast of prey]. (TA.) — And قَاتَكَ جَارِيَةً † A young woman who cares not for what she does nor for what is said to her. (TA.)

قَاتَكَ [app. from the Pers. قَاتَكَ signifying “fine, soft, wool,” and “soft, downy, kids’ hair,”] A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like قَاتَكَ and قَاتَكَ: and post-classical. (TA.)

إِبِلٌ قَاتَكَ الْحَمَضُ Camels that keep continually, or constantly, to the [plants called] حَمَضُ, desiring them as food and finding them wholesome. (O, TA.) [See also 3.]

قتل

قَتَلَ and قَتَلَ: see what follows.

قَتَلَ and قَتَلَ (S, O, K) and قَتَلَ and قَتَلَ (O, K) and قَتَلَ (K) A calamity, or misfortune; (O, K;) and [in the CK “or”] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the character-

istic of the pl.; and one says, قَتَلَ مِنْهُ الْقَتَرَيْنِ, and الْقَتَرَيْنِ, meaning [I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.)

قتل

1. قَتَلَ, (S, M, O, Msb, K,) aor. قَتَلَ, (M, Msb, K,) inf. n. قَتَلَ; (T, M, Msb;) and قَتَلَ, (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. قَتَلَ; (TA;) He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Msb) &c., (S, O, Msb,) and like as one twists a wick. (T.) — [Hence] one says قَتَلَ رَجُلٌ مُحْكَمَ الْقَتْلِ † [A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce مَجْدُول. [See the pass. part. n. below.]) — And قَتَلَ ذُؤَابَتَهُ, (K,) or قَتَلَ فِي ذُؤَابَتِهِ, (O, TA,) † [lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him. (TA.) And قَتَلَ ذُؤَابَتَهُ † He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And قَتَلَ مَنْ مَآ زَالَ يَقْتُلُ مِنْ يَدُورٍ مِنْ وَرَاءِ فَلَانٍ فِي الدَّرْوَةِ وَالْغَارِبِ † [i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA.) [See also Freytag's Arab. Prov. ii. 200.] — قَتَلَ عَنْ حَاجَتِهِ, (S, O,) means He turned him [from the object of his want, or from his way, or course], like قَتَلَ, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And قَتَلَ وَجْهَهُ عَنْهُمْ [also] means He turned his face from them, (M, K,) like قَتَلَ. (M.) — قَتَلَ النَّاقَةَ [aor. قَتَلَ,] inf. n. قَتَلَ, † The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرَكٌ nor حَازٌ خَالِعٌ [which words see in their proper arts.]. (T, TA.) [See also قَتَلَ below.]

2: see the preceding paragraph, first sentence.

4. قَتَلَ said of [trees of the species termed] سَمَرٌ and سَمَرٌ, (K,) or قَتَلَ said of a سَمَرَةٌ (M, O) and of a سَمَلَةٌ, (M,) They, or it, put forth, or produced, the قَتَلَ [q. v.] thereof. (M, O, K.)

5: see the paragraph here following.

7. قَتَلَ, and قَتَلَ, [but the latter, as quasi-pass. of 2, denotes, or implies, muchness, or multiplicity,] It [a rope, &c.] became twisted. (M, K.) — And the former, He turned away (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.) And قَتَلَ رَاجِعًا [He turned away, returning]. (S, O, K, in art. صَوَّع.)

قَتَلَ: see its n. un. قَتْلَةٌ: — and see also قَتْلٌ. — Also The cry, or crying, of the قَتَال, i. e. بَلْبَل. (IAar, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.])

قَتْلٌ an inf. n. of قَتَلْتُ [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] † Wideness between the elbows and sides of a she-camel: (S, O, TA:) or a state of firm, or concealed, insertion, (إِنْدِمَاجٌ) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also قَتْلٌ: (M: [thus in the TT as from the M; being there written قَتْلٌ:] this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

قَتْلَةٌ [as an inf. n. un., A twisting. — And hence, app., † An intense firmness of compacture of the flesh of the fore arm: expl. in the TT, as from the M, by the words شِدَّةُ عَضْبِ الدِّبَاغِ; for which, I doubt not, we should read شِدَّةُ عَضْبِ الدِّبَاغِ: see مَقْتُولٌ. — And A twist. — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دَبَر, in the last quarter of the paragraph.) — And, as used in the present day, A needleful of thread. — Also] The seed-vessel of the سَمَر and of the سَمَر, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمَرَة: (M:) or the fruit of the سَمَر and of the عُرْقُط: (TA:) or the blossom of the [kind of trees called] عَضَاهُ (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does قَتْلَةٌ (K,) or peculiarly this latter, بالتَّحْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَة) of the عُرْقُط, (M, O, K,) because its filaments, or fringe-like appertences, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed قَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the وَرَق of the [tamarisks called] طَرْفَاءَ and أَثْل and the like; (TA:) or, (M, K, TA,) as AHn says, (M, TA,) this word قَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertences of] plants, but are [as though they were] twisted; (M, K;) so that they are like هَدَب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هَدَب [i. e. هَدَب] of the طَرْفَاءَ and أَثْل and أَرطَى. (M.) — See also قَتِيلٌ, last sentence.

قَتْلَةٌ [A manner of twisting]. You say قَتْلَةٌ شَزْرَةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. بَرَح.)

قَتْلَةٌ: see قَتْلَةٌ, near the middle: — and see the paragraph here following, last sentence.

قَتِيلٌ Twisted; [applied to a rope, &c.;] as also مَقْتُولٌ. (M, K.) — And A slender cord, of [the fibres called] لَيْف (M, K,) or of [the bark termed] خَزَم, or of عَرَق [meaning plaited palm-leaves], or of thongs, (M,) which is bound upon the ring (M, K) called عَيَان which is at the end (مُنْتَهَى), (M,) or which is at the place of meeting (مُلْتَقَى), (K,) of the دُجْرَان [two pieces of wood to which the share of the plough is attached]. (M, K.) — [And A tent for a wound: a term used by surgeons: see دَسَمَ الْجَوْرَجِ, in art. دَسَم.] — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed]; (S, O, K;) as also قَتِيلَةٌ. (M, K.) So says I'Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يَظْلَمُونَ قَتِيلًا [meaning † And they shall not be wronged by their being deprived of the most paltry right; or they shall not be wronged a whit]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bd says in iv. 52.) — And The سَحَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bd in iv. 52,) that is in the شَق [or cleft, resembling a crease, which extends along one side] of the date-stone: (M, K, TA: but for شَق, the CK has شَقْ:) ISk says, the قَطِيبِر is the thin integument upon the date-stone, and, he adds, (T, TA,*) the قَتِيل is what is in the شَق of the date-stone. (T, S, O, M, K, TA.) Hence, (M,) one says, مَا أَغْنَى عَنْهُ قَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَحَاة (M,) or a whit; (K;) and in like manner, قَتْلَةٌ (Th, M, K, [in the CK, erroneously, قَتِيلَةٌ]) and قَتْلَةٌ. (IAar, M, K.)

قَتِيلَةٌ A wick (S, O, K) of a lamp: (T, M, K;) pl. قَتَائِلٌ and قَتِيلَاتٌ. (M, K.) [Hence, حَجَرٌ قَتِيلٌ] Amiantus, or flexible asbestos, of which wicks are sometimes made. — And in the present day, قَتِيلَةٌ also signifies A hempen match. — And A suppository. — قَتَائِلُ الرُّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the senna (السَّنَا), and its blossom is yellow. (TA.) — See also قَتِيلٌ.

قَتِيلٌ The [bird called] بَلْبَل [q. v.]. (T, O, K.) أَقْتَلُ (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed قَتْلٌ [expl. above]: (S, M, O, K:) fem. قَتْلَةٌ, (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side: (T, TA:) or, so applied, heavy, and curved in the hind legs: (M, K:) [the pl. is قَتْلٌ:] and

one says قَوْمٌ قَتَلَ الْأَيْدِي [app. meaning Persons having the arms widely separated from the sides]. (S, O.)

ذُبَالٌ مَقْتَلٌ [Twisted wicks]: the epithet in this case is with tesheed because applied to many things. (S, O, K.)

مَقْتُولٌ: see قَتِيلٌ. — [It also signifies † Compact, or firm, in make; as though twisted; like رَجُلٌ مَقْتُولٌ السَّاعِدِ and مَقْصُوبٌ:] you say سَاعِدٌ مَقْتُولٌ [or firm or compact] in the سَاعِد [or fore arm]; as though it were twisted. (TA.)

فتن

1. فَتَنَهُ (T, S, M, &c.,) aor. -, (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فَتْنَةٌ,] He burned it (T, S, M, K*) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, S, M, K*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمٌ and يَوْمٌ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S*) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — And He melted it with fire, (T,) or put it into the fire, (S, M, K,) namely, gold, (T, S, M, K,) and silver, in order to separate, or distinguish, (T, M, K,) the bad from the good, (T,) or the good from the bad, (M, K,) or to see what was its [degree of] goodness. (S.) — And hence, accord. to Er-Rāghib, الْفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction: (TA:) [and it is also used as meaning the slaying another; whence, in the Kur iv. 102,] إِنْ هُمْ خِفْتُمْ أَنْ يَفْتَنَكُمْ الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you; and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يَفْتَنَهُمْ means أَنْ يَقْتُلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) — [Hence also,] one says, فَتَنَهُ, aor. -, (K, TA,) inf. n. فَتْنٌ, (TA,) He, or it, caused him to fall into the فَتْنَةُ; (K, TA;) i. e. trial; and affliction, distress, or hardship; [generally meaning an affliction whereby some good or evil quality is put to the test;] (TA;) as also فَتَنَهُ; and فَتَنَهُ; (K, TA;) but this, of which the inf. n. is فَتْنٌ, has an intensive signification; (S;) and فَتَنَهُ; (K, TA;) which last is rare, or rather, accord. to As, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans. and intrans.: (S, K, TA:) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. -, (AZ, T, K,) inf. n. فَتْنٌ, (AZ, T, S, TA,) He fell into فَتْنَةٌ [i. e.

trial, or affliction, &c.] ; (AZ, T, K;) as also **قَتَنَ** (K;) or the former signifies *he shifted from a good, to an evil, state or condition* : or, accord. to En-Nadr, one says **قَتَنَ** and **اَقْتَنَ**, both meaning the same ; and this is correct ; but **قَتَنَ** as quasi-pass. of **قَتَنَ** [i. e. as intrans.] is of weak authority : (T:) and **اَقْتَنَ**, said of a man, [as also **اَقْتَنَ**] and **قَتَنَ**, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a **فِتْنَة** [or trial, &c.,] so that his wealth, or property, or his intellect, departed* : and likewise *he was tried, or tested* : (S:) and accord. to AZ, one says, of a man, **اَقْتَنَ**, [if not a mis-transcription for **اَقْتَتَنَ**, as above,] with damm, meaning **قَتَنَ** : (TA:) [and **قَتَنَ** has **قَتُون** also as an inf. n. :] it is said in the Kur [xx. 41], **وَقَتْنَاكَ** (S) i. e. *And we tried thee with a [severe] trying* : or the noun in this instance is pl. of **قَتْن** ; or of **فِتْنَة**, formed by disregard of the **ة**, like **حُجُور** and **بُذُور** which are [said to be] pls. of **حُجْرَة** and **بُذْرَة** ; so that the meaning is, *we tried thee with several sorts of trying* : (Bd:) or, as some say, *and we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]* : (TA:) [in many instances] **قَتَنَ**, aor. -, [inf. n. **قَتْن**], signifies *He tried, or tested, him* ; whence, in the Kur ix. 127, **يَقْتُونُ** means *They are tried, or tested, by being summoned to war, against unbelievers or the like* ; or, as some say, by the infliction of punishment or of some evil thing. (M.) **فَتَنْتُمْ أَنْفُسَكُمْ**, in the Kur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment*. (TA.) And **وَهُمْ لَا يَفْتَنُونَ**, in the Kur xxix. 1, is expl. as meaning *While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial*. (T.) And the saying, in a trad., **إِنَّمَا تَفْتَنُونَ فِي الْقُبُورِ**, means *[Verily ye shall be tried, or tested, in the graves by] the questioning of [the two angels] Munkar and Nekeer*. (TA.) [See also **مَفْتُون**, which is said to be an inf. n., and syn. with **فِتْنَة**, meaning **خَبْرَة**, or with **قَتُون** (mentioned above as an inf. n. of the intrans. v. **قَتَنَ**), meaning **جُنُون** ; as well as a pass. part. n.] — And **فَتَنَهُ** (M, TA,) inf. n. **قَتْن**, (TA, [or perhaps **قَتُون**, as in the next following sentence,]) also signifies *He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course* : (TA:) whence, in the Kur [xvii. 75], **وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِىَ إِلَيْكَ** (M, TA) i. e. *[And verily they were near to] their making thee to turn [from that which we had revealed to thee]* : thus this saying has been explained. (TA.) [And *He, or it, seduced him ; or tempted him* : thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of **فِتْنَة**.] And one says, **فَتَنَ**, **قَتْن**, aor. -, inf. n. **قَتُون**, [or perhaps **قَتُون**, as in the next preceding sentence,] meaning

Wealth, or property, inclined, or attracted, to it, men, or mankind : and **قَتْنٌ فِي دِينِهِ** and **اَقْتَتَنَ**, both in the pass. form, *He declined [or was made to decline] from [the right way in] his religion*. (Msb.) And **قَتَنَهُ**, aor. -, inf. n. **قَتْن** and **قَتُون**, (M, K,) *He, or it, induced in him admiration, or pleasure* ; (M, * K, * TA;) as also **اَقْتَنَهُ** [respecting which see what here follows] : (M, K:) and one says, of a woman, **قَتَنَتْهُ**, (T, S,) meaning *[She enamoured him ; or captivated his heart ; i. e.] she bereaved him of his heart, or reason, (دَلَّتْهُ)*, [thus in several copies of the S, in one of my copies **بَلَّتْهُ**] and *[so affected him that] he loved her* ; (S;) as also **اَقْتَتَنَتْهُ** ; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd ; (T, S;*) but **اَقْتَتَنَتْهُ**, (T, S,) or **اَقْتَنَتْهُ**, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an **أَرْجُوزَة** of Ru-beh, not knowing it therein ; (M;) most of the lexicologists, however, allow both : (T:) Sb says that **قَتَنَهُ** signifies *he put [or occasioned] in him **فِتْنَة*** ; and **اَقْتَنَهُ**, *he caused the **فِتْنَة** to come to him [or to affect him]* ; (M;) or he said that the latter means *he made him to be **قَاتِن*** : (TA voce **حَزَنَهُ**;) and one says also, of a man, **قَتَنَ بِالْمَرْأَةِ** and **اَقْتَتَنَ** [both meaning *He was enamoured by the woman*]. (T.) — And one says also, of a man, **قَتَنَ**, aor. -, inf. n. **قَتُون**, meaning *He desired the **فُجُور** [i. e. the committing of adultery or fornication]* : (AZ, TA:) or **قَتَنَ إِلَى** **الْفُجُورِ**, inf. n. **قَتُون**, *he desired the **فُجُور*** (T, M, K, TA) *with women or the women* ; as also **قَتِنَ إِلَيْهِنَّ**. (M, K, TA.)

2 : see the preceding paragraph, former half.

3. **فِتْنَة** [The occasioning **فِتْنَة** (meaning conflict, or discord, or the like,) with another]. (TA in art. **عَرَم** : see 3 in that art.)

4 : see 1, former half, in two places : and also in the latter half, in four places.

5. **يَتَحَارَبُونَ** **بَنُو ثَعْلَبٍ** means *The sons of Thakeef (the tribe so called) contend in war, one with another, ever*. — **تَفْتَنِي** : see 5 in art. **عَجَب**, where it is said to be syn. with **تَصَابِي**.

8 : see 1, former half, in four places : and also in the latter half, in two places.

قَتْن A sort, or species ; and a state, or condition ; syn. **ضَرْب**, (T, M, K,) and **فَن**, (T, K,) and **لَوْن**, (M, K,) and **حَال**. (T, K.) Hence the saying of Amr Ibn-Ahmar El-Báhllee,

إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا
وَالْعَيْشَ قَتْنَانِ فَحُلُوْا وَمُرْ

[Either against a soul or for it ; life being of two sorts, or conditions, sweet and bitter ; مُرْ being for

مُرْ] ; (T; and the latter hemistich, without the incipient **و**, is cited in the K;) thus as related by some : but as related by Abou-Sa'eed [As], he said **قَتَان**, i. e. **ضَرْبَانِ** : and as related by Abou-Amr Esh-Sheybánee, **قَتَانِ** [with **kesr**] ; and [he seems to have held that the poet meant *two-sided* ; for] he says that **قَتْن** signifies **النَّاحِيَة**. (T.)

— And **الْفَتْنَانِ**, (K, TA, [in the CK, erroneously, **الْفَتْنَانِ**]) dual of **الْفَتْن**, (TA,) signifies *The first and last parts of the day ; or the early part of the morning and the late part of the evening* : (K, TA:) because they are two states, or conditions, and two sorts. (TA.)

قَتْن : see the next preceding paragraph.

فِتْنَة A burning with fire. (T.) — And The melting of gold and of silver (K, TA) in order to separate, or distinguish, the bad from the good. (TA.) — And [hence, or] from **فَتَنَ** signifying “he melted,” (T,) or from that verb as signifying “he put into the fire,” (Msb,) gold, and silver, “for that purpose,” (T, Msb,) it signifies *A trial, or probation* ; (IAar, T, S, M, K, TA;) and *affliction, distress, or hardship* ; (TA;) and [particularly] *an affliction whereby one is tried, proved, or tested* : (IAar, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs : (T, TA:*) or the *trial whereby the condition of a man may be evinced* : this, accord. to Zj, may be the meaning in the Kur v. 45 : (M:) or *a mean whereby the condition of a man is evinced, in respect of good and of evil* : (Kull:) [hence it often means *a temptation* :] and **مَفْتُون** signifies the same as **فِتْنَة**, (S, M, K,) meaning *a trial* : (K:) the pl. of **فِتْنَة** is **فَتْن**. (Msb.) It proceeds from God and from man : (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur ; for ex., in xxxvii. 61,] **إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ** i. e. *[Verily we have made it to be] a trial [to the wrongdoers]* is said in relation to the tree Ez-Zakkoom ; the existence of which they disbelieved ; for when they heard that it comes forth in the bottom of Hell, they said, *Trees become burned in the fire ; then how can they grow therein ?* (M.) [And hence] it signifies also *Punishment, castigation, or chastisement*. (T, M, K.) And *Slaughter* : (T:) and *civil war, or conflict occurring among people* : (M:) and *slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties* : (T:) and *discord, dissension, or difference of opinions, among the people*. (IAar, T, K.) A *misleading ; or causing to err, or go astray* : (T, K:) [seduction ; or temptation : or a cause thereof ; such as] the *ornature, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried* : (T:) and *wealth, or children* ; (T, K, TA;) because one is tried thereby : (TA:) and *women* ; than whom, the Prophet said, there is no **فِتْنَة** more harmful to men : (T:) and *a cause of one's being pleased with a thing* ; (T, M, K;) as in the saying **لَا تَجْعَلُنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ** [in the Kur x. 85, i. e. *Make not us to be a cause of pleasure*

to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also *Madness, insanity, or diabolical possession*; (T, K;) and so **فَتُونٌ** and **مَفْتُونٌ**. (T.) And *Error; or deviation from the right way*. (M, K.) And *Infidelity; or unbelief*: (T, M, K;) thus in the saying, [in the Kur ii. 187,] **وَالْفِتْنَةُ أَشَدُّ مِنْ الْقَتْلِ** [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And *A sin, a crime; or an act of disobedience for which one deserves punishment*. (M, K.) And *Disgrace, shame, or ignominy*. (M, K.) **فِتْنَةُ الصَّدْرِ** signifies **الْوَسْوَسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِتْنَةُ الْمَحْيَا**, *The being turned from the [right] road*: **فِتْنَةُ الْمَمَاتِ**, *The being questioned in the grave [by the two angels Munkar and Nekeer]*: **فِتْنَةُ السَّيْرِ**, *The sword*: and **فِتْنَةُ الشَّرِّ**, *Women*. (TA.) [And **الْفِتْنَةُ الْعَمِيَا** is a phrase used in the present day as meaning *Incurable evil or trouble*.] = [It is also the name now commonly given to *The mimosa farnesiana* of Linn.; (Delile's *Floræ Egypt.* Illustr. no. 962;) called by Forskål (*Flora Egypt.* Arab. p. lxxvii.) *mimosa scorpioides*.]

فَتَانٌ *A covering, of leather, for the [camel's saddle called] رَحْلٌ*: (T, M, K;) pl. **فَتَنٌ**. (M.)

فَتُونٌ: see **فِتْنَةٌ**, latter half. [It is an inf. n. of 1 in several senses.]

فَتِينٌ, applied to silver (**وَرِقٌ**, i. e. **فِصَّةٌ**), *Burnt*. (S.) — [Hence,] *Black stones*; as though burnt with fire. (T.) And *A [stony tract such as is called] حَرَّةٌ*, (S,) or like a *حَرَّةٌ*, (Sh, T,) as though the stones thereof were burnt: (Sh, T, S;) or a *black حَرَّةٌ*: (K;) or a *حَرَّةٌ wholly covered by black stones, as though they were burnt*: (M;) pl. **فَتَنٌ**: (Sh, T, M, K;) and **فَتَائِنٌ** signifies *black حَرَارٌ* [pl. of *حَرَّةٌ*]; (TA; [and the same is app. indicated in the T;]) as though its sing. were **فَتِينَةٌ**; and some say that this is a sing. [or n. un.], and that **فَتِينٌ** is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of **فَتِينَةٌ** with the *elided* because ending the verse, it is **فَتِينٌ**, and said to be pl. of **فَتْنَةٌ**, like as **عَزِينٌ** is of **عِزَّةٌ**. (T.) — In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

فَتِينَةٌ: see the next preceding paragraph.

فَتَانٌ is an intensive epithet. (TA.) — And signifies *A goldsmith or silversmith*: (S, K, TA;) because of his melting the gold and the silver in the fire. (TA.) — And **الْفَتَانَةُ** signifies [*The touch-stone; i. e. the stone with which gold and silver are tried, or tested*. (KT.) — And the former, *A man who tries, or tempts, much*. (TA.) And **الْفَتَانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **الْفَاتِنُ**; (M,

K;) [each] an epithet in which the quality of a subst. predominates: (M;) pl. of the former **فَتَانٌ**. (T, S.) And **الْفَتَاتَانِ**, *The dirhem and the deenár*; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or **فَتَانَا الْقَبْرِ**, (M,) [*The two angels*] *Munkar and Nekeer* [who are said to examine and question the dead in the graves]. (M, K.) — And *A thief, or robber*, (T, K,) who opposes himself to the company of travellers in their road. (T.)

فَتَنَ [is the act. part. n. of the trans. v. **فَتَنَ**; and as such] signifies *Causing to err, or go astray*, (T, S, M,) from the truth: (S;) hence the saying in the Kur [xxxvii. 162], **مَا أَتَمَّرَ عَلَيْهِ بَغَاتِينِ**, (T, S, * M, *) which, accord. to Fr, means, *Ye have not power [over him] to cause him to err*, except him against whom it has been decreed that he shall enter the fire [of Hell]; **فَاتِنِينَ** being made trans. by means of **عَلَى** because it implies the meaning of **قَادِرِينَ**, which is thus made trans.: (M;) Fr says, the people of El-Hijáz say **مَا أَتَمَّرَ عَلَيْهِ بَغَاتِينِ**; and the people of Nejd, **بِمَفْتِنِينَ**, from **أَفْتَنْتُ**. (S.) — See also **فَتَنَ**. — It is also an epithet from the intrans. v. **فَتَنَ**; and as such is applied to a heart as signifying *Falling into فِتْنَةٌ* [i. e. *trial, or affliction, &c.*; or in a state of trial, &c.]. (S, * TA.)

فَتِينٌ *A carpenter*. (K.)

مَفْتُونٌ: see **مَفْتُونٌ**. [And see also the different explanations of its verb.]

فَاتِنٌ: see an ex. of its pl. voce **فَاتِنٌ**.

مَفْتُونٌ [pass. part. n. of 1; signifying *Burnt*: &c.]. — It is applied as an epithet to a *deenár* as meaning *Put into the fire in order that one may see what is its [degree of] goodness*. (S.) — It signifies also *Smitten by a فِتْنَةٌ* [or *trial, &c.*] so that his wealth, or property, or his intellect, has departed: and likewise *tried, or tested*: (S;) or *caused to fall into الفِتْنَةُ*; (K, TA;) i. e. *trial*; and *affliction, distress, or hardship*; (TA;) as also **مَفْتُونٌ**. (K, TA.) And [particularly] *Afflicted with madness, insanity, or diabolical possession*. (T, K, *) [See also what here follows.] — It is also *syn. with فِتْنَةٌ*; (T, S, M, K;) and, thus used, it is an inf. n., like **مَعْقُولٌ** &c. (T, S, M.) See **فِتْنَةٌ**, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) **بِأَيْكَمِ الْمَفْتُونِ**, [in the Kur lxviii. 6,] (T, M,) meaning *In which of you is madness*: (T;) but some say that the **بِ** is redundant; (M;) thus says AO; (T;) the meaning being **بِأَيْكَمِ الْمَفْتُونِ** [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T;) J says, [in the S,] that the **بِ** is redundant, as in **كَفَى بِاللَّهِ شَهِيدًا**, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for "or"] **الْمَفْتُونِ** means **الْفِتْنَةُ**, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the **بِ** be redundant, **الْمَفْتُونِ** is the man, and is not an

inf. n.; but if you make the **بِ** to be not redundant, then **الْمَفْتُونِ** is an inf. n. in the sense of **الْفِتْنَةُ**. (TA.) [See also art. **بِ**; p. 142, second col.; and p. 143, third col.]

مَفْتُونَةٌ is [a term] applied to *A number of black camels collected together* (**لَبَّةٌ سَوْدَاءٌ**), as though they were like the [stony tract called] **حَرَّةٌ**, in blackness; as though they were burnt. (T.)

فتى or فتو

1. **يَفْتَى**, aor. **يَفْتُو**; (Lth, T;) or **فَتَى**, aor. **يَفْتَى**; (S, TA;) inf. n. **فَتَاءٌ**, (Lth, A'Obeyd, T, S, * TA,) or **فَتَى**; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) *He was, or became, such as is termed فَتَى* [i. e. *youthful, or in the prime of life*]. (Lth, A'Obeyd, T, S, * TA.) = **فَتَوْتُهُمْ**, (K, TA,) aor. **أَفْتَوْهُمْ**, (TA,) *I overcame them, or surpassed them, in فتوة*, i. e. *generosity*. (K, TA.) [Accord. to the TK, one says, **فَتَوْتُهُمْ**, meaning *They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein*; and the inf. n. of the former verb is **مَفَاتَاءٌ**.]

2. **تَفْتَيْتَ**, (ISk, T, S, M, K,) inf. n. **تَفْتِيَةٌ**, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K,) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent; (M;) and so تَفْتَيْتَ: (ISk, T, K;) [or] **تَفْتَيْتَ** the latter signifies [or signifies also] *she assumed, or affected, a likeness to the young women, being the youngest of them*. (S, M.) [In text of the latter, as given in the TT, **تَشَبَّهَتْ بِالْفَتَيَانِ** is put for **تَشَبَّهَتْ بِالْفَتَيَاتِ**, which the context shows to be the right reading.]*

3: see 1, last sentence. — **الْمَفَاتَاءُ** signifies [also] *The summoning another to the judge, and litigating*; and so **التَّفَاتِي**. (TA.)

4. **اِفْتَى** *He (a learned man) notified the decision of the law* [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] **اِفْتَاهُ فِي الْأَمْرِ** *He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case*; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And **اِفْتَانِي** **اِفْتَانِي**, (T, S,) inf. n. **اِفْتَاءٌ**, (T,) *He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question*. (T, S, TA.) And **اِفْتَيْتُ فَلَانًا فِي رُؤْيَا رَأَاهَا** *I interpreted, or explained, to such a one, a dream that he had seen*. (T, TA.) — Also *He drank with the فتى* [q. v.]. (IAqr, T, TA.)

5. **تَفْتَى** *He affected, or assumed, a likeness to youths, or young men*: said of an old, or elderly, man; or one past the prime of life. (TA.) —

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *تَفَتَّى* and *تَفَاتَى* [app. as signifying the same: but more properly the former verb has the former of these two significations: and the latter verb has the latter of the same two significations]: both from *الْفَتْوَة*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *تَفَاتُوا إِلَى الْفَقِيهِ*, *They appealed to the lawyer for the notifying of the decision of the law*. (S, TA.)

10. اسْتَفْتَيْتُ الْفَقِيهَ فِي مَسْأَلَةٍ *I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question*. (T, S, Mgh, TA.) And in like manner the verb is used in the *Kur* iv. 126, and xxxvii. 149. (TA.)

حَرَّةٌ *A stony tract such as is called* [for which some copies of the *K* have جَرَّةٌ, a mis-transcription, as may be seen from a statement voce فَتْنٌ, in art. فتن, q. v.]: pl. فِتُونٌ. (K, TA.)

شَابٌ *i. q. شاب*. (S, M, K, TA, but omitted in the CK.) or غُلَامٌ حَدَثٌ (T,) or شَابٌ حَدَثٌ: (Mgh:) it is a subst. [signifying *A youth, or young man; or one in the prime of life*]: and an epithet [signifying *youthful; or in the prime of life*]: (TA:) [as an epithet, similar to فَتَى, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mgh,) *a strong youth or young man*: (Mgh, Mgh:) it is said that in the *Kur* xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is فَتَاةٌ: (S, K:) — and it also means *A slave*: (T, M, Mgh, Mgh, TA;) even if an old man; metaphorically used in this sense; (Mgh, Mgh, TA;) and in like manner, فَتَاةٌ means *A female slave*, (T, M, Mgh, Mgh, TA,) and *a female servant*: (TA:) the Prophet is related to have said, Let not any of you say *عَبْدِي* and *أَمَتِي*, but let him say *قَتَايَ* and *قَتَايَ*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *لَا فَتَى إِلَّا عَلِيٌّ* [There is no one endowed with generosity but, or other than, (meaning like,) 'Allee]: (TA:) — the dual of فَتَى is فَتَيَانٌ and فَتَوَانٌ; (K, TA;) the former occurring in the *Kur* xii. 36: (TA:) the pl. of فَتَى is فَتَيَةٌ (S, M, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) not mentioned in the *K*, though occurring in the *Kur* xviii. 9 & 12, (TA,) instead of which they did not say أَفْتَاءٌ (Sb, M,) and فَتَوَةٌ (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Mgh) فَتَيَانٌ (T, S, M, Mgh, Mgh, K) and فَتَوَةٌ (T, S, M, K) and فَتَى: (S, M, K:) the pl. of فَتَاةٌ is فَتَيَاتٌ (S, M, Mgh, K:) the dim. of فَتَى is فَتَيٌّ; and that of فَتَاةٌ is فَتَيَّةٌ. (T.) [It is disputed whether the last radical letter

of this and other words mentioned in the present art. be originally و or ي.] — الْفَتَيَانُ means *The night and the day*; (S, M, K, TA;) like الْجَدَّانِ and الْجَدِيدَانِ: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. الْغَدَاةُ وَالْعَشَى. (Har p. 377.) And you say, *أَقِمْتُ عِنْدَهُ فَتَى مِنْ نَهَارٍ* i. e. *I remained, stayed, or abode, with him during a first part of a day*. (TA.)

فَتَاةٌ fem. of فَتَى: see the next preceding paragraph, in three places.

فَتَوَى (T, S, M, Mgh, Mgh, K) and فَتَوَى (M, K, TA,) [but the latter is mentioned by few,] and فَتَيَا (T, S, M, Mgh, K,) substs. from أَفْتَى (T, S,) and as such used in the place of [the inf. n.] أَفْتَاءٌ [i. e. *The giving an answer, or a reply, stating the decision of the law, respecting a question*]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in, or respecting, a particular case*;] *a notification, or an explanation, of a case, given by a lawyer*; (M, K;) or *an answer, or a reply, to a question relating to a dubious judicial decision*: (Er-Rāghib, TA:) [fancifully said in the Mgh and Mgh to be derived from الْفَتَى: the pl. is فَتَاوٍ, and فَتَاوَى is said to be allowable, (Mgh, TA,) and another pl. is فَتَيٌّ, mentioned by IKoot. (TA.)

فَتَيَا: see the next preceding paragraph.

فَتَاةٌ [mentioned in the first sentence of this art. as an inf. n.] *Youth, or youthfulness; or the prime of life*; (T, S, M, K;) and so فَتَوَةٌ (T, M,) as a subst. from فَتَى and from فَتَيٌّ: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, *قَدْ وُلِدَ لَهُ فِي فَتَاةِ بَنِيهِ أَوْلَادٌ* [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.)

فَتَيٌّ dim. of فَتَى, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) الْفَتَيُّ signifies what is called قَدَحُ الشُّطَارِ [which may be rendered *The cup, or bowl, of the rogues*]; (IAar, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.)

فَتَى *Youthful; or in the prime of life*; (Lth, T, S, M, Mgh, Mgh, K;) contr. of مُسِنَّ (S, Mgh, Mgh;) applied to a camel, (T,) or to a beast, (S, Mgh, Mgh,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like فَتَى [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is فَتَيَّةٌ; (Lth, T, M, Mgh, Mgh, K;) of which the dim. is فَتَيَّةٌ:

(TA:) and the pl. is أَفْتَاءٌ (T, S, Mgh, Mgh, TA) and فَتَاةٌ. (M, K, TA.) [The former pl., though the more common, is not mentioned in the M nor in the K.]

فَتَوَةٌ: see فَتَاةٌ. — [Also *Youthful conduct*.] One says, *مَالَ إِلَى الْجَهْلِ وَالْفَتْوَةِ* [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. صبو.) — And *Generosity, honourableness, liberality, or bountifulness*: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the *Kur-án*]: the earliest mentioner thereof was Jaafar Es-Sádiq. (TA.)

فَتَيَّةٌ: see فَتَى, latter half: and see also فَتَى.

أَفْتَى *i. q. أَصْفَر* [as meaning *Less, and least, in years, or age*]: from الْفَتَى [i. e. الْفَتَى or الْفَتَى]. (Ham p. 207.)

أَفْتِيَّةٌ [an irreg.] dim. of فَتَيَّةٌ [which is a pl. of فَتَى; like as أَصْبِيَّةٌ, accord. to Sb, is dim. of صَبِيَّةٌ, a pl. of صَبِيٌّ]. (TA.)

مُفْتٌ [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قَاضِي and others]. — [And] الْمُفْتَى is the name of A certain measure of capacity, called the مِثْقَالُ of Hishám Ibn-Hubeyreh. (As, T, M, K.)

فث

فَثٌ (T, O, K,) [aor. ف,] inf. n. فَثٌ, (T,) *He scattered the dates of his جَلَّة* [or receptacle made of palm-leaves]. (T, O, K.) — And فَثٌ الْهَاءُ الْحَارَّ بِالْبَارِدِ, aor. ف, (M, TA,) inf. n. فَثٌ, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from Yaakooob. (M, TA.) [See also فَثًا.]

7. انْفَثَ, inf. n. انْفِثَاتٌ, i. q. انْكَسَرَ [accord. to the TK used in its proper sense as signifying *It broke, or became broken*: but for this I find no authority]. (T, O, K.) So in the saying, انْفَثَ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. مَا أَفْتَتْهُ بَنُو فُلَانٍ قَطُّ means *The sons of such a one have not been overcome, or subdued, hitherto, or ever*. (AA, O, K.)

فَثٌ *A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth*: (S, M, O, K:) in some of the copies of the *K*, يُخْتَبَأُ is put for يُخْبَزُ: (M, F:) *the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes* [which is generally made in the form of thick round cakes]: (S, O:) *a grain resembling [the species of millet called] جَاوَرِسِي, which is made into bread, and eaten*: (IAar, T:) it is a wild grain, which the Arabs of the desert take, in the

[i. e. One not conceiving during a year, or two years, or some years], and fat: (O, K:) thus having two contr. significations. (K.) And, (K.) accord. to IDrd, (O,) A she-camel having a large hump, and fat; (O, K;) and so though she be **حَائِل**. (O.)

فح

فَاحٍ A [basin such as is termed] **فَاحٍ**; (M, L, K;) thus it means with the vulgar: (L:) or a **فَاحٍ** of gold, or of silver: (O:) or the **فَاحٍ**, (T, K,) or **فَاحٍ**, (O, and so in some copies of the K,) [i. e. a large circular tray, of brass or other metal, which serves as a table for food, being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or a **فَاحٍ** [or table upon which food is eaten], made of marble, (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or of silver, (T, S, M,) and the like, (S,) or of gold: (M, K:) or of any kind accord. to some: (TA:) or a **فَاحٍ** [q. v.] of silver, (T, Nh, TA,) or of gold: (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] **فَاحٍ**, occurring in a verse of Lebeed, means **فَاحٍ** [pl. of pauc. of **فَاحٍ**] (T, O) and **فَاحٍ** [which is pl. of **فَاحٍ** accord. to IAqr, or of **فَاحٍ** accord. to IB, who holds **فَاحٍ** to be likewise a pl. of **فَاحٍ**: (T:) **فَاحٍ** is a word of the people of Syria and El-Jezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) a **فَاحٍ** [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, **فَاحٍ** (Lth, T, S, M, O, L, TA) i. e. **فَاحٍ**, (S, O, L, TA,) and **فَاحٍ**, (S, O, TA,) and **فَاحٍ**, (O, TA, [in both of which the former word is without any vowel-sign to the ب, so that it may be either **فَاحٍ** or **فَاحٍ**,]) or **فَاحٍ**, (TT as from the M,) or as though meaning **فَاحٍ** **فَاحٍ**, thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [it means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] **فَاحٍ** is expl. as signifying **فَاحٍ** and **فَاحٍ**; but **فَاحٍ** is a mistake for **فَاحٍ**. (TA. [My MS. copy of the K has the right reading (بساط), without any trace of alteration.]) — Also † The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the **فَاحٍ** so called. (M.) — And † The disk of the sun (S, O, K) is called its **فَاحٍ** as being likened to the **فَاحٍ** so called. (O.) — And † A [bowl such as is termed] **فَاحٍ**; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) — And A [vessel such as is termed] **فَاحٍ** and **فَاحٍ** (AA, T, O, K) and **فَاحٍ**; all which words mean the same thing. (AA, O, TA.) —

And, accord. to the R, A [molten piece such as is termed] **فَاحٍ** of silver: and some say, a silver **فَاحٍ** [or ever]. (TA.) — Also A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit. (Ibn-'Abbád, O, K.) — And A spy; syn. **فَاحٍ**. (Ibn-'Abbád, O, K.)

فَاحٍ: see the preceding paragraph, former half.

فح

4. **فَاحٍ** He was, or became, tired, (K, TA,) and languid; from running [&c.]. (TA. [But this is for **فَاحٍ**: see an ex. in a verse cited in art. **فَاحٍ**].)

فج

1. **فَجَّ**, (TA,) [sec. pers. **فَجَّ**, aor. **يَفْجُ**, inf. n. **فَجَّ**, (S, O, K, TA,) He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) **فَجَّ** is more ugly than what is termed **فَجَّ**. (S, O, K.) — See also 7. — **فَجَّ**, (TA,) and **فَجَّ**, **فَجَّ**, (S, O, K, TA,) aor. **يَفْجُ**, inf. n. **فَجَّ**, (S, O, TA,) He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so **فَجَّ**, (K,) or **فَجَّ**, he parted his legs widely, said of a man and of a beast; (O;) so too **فَجَّ** [alone], and **فَجَّ**; (TA;) and one says also **فَجَّ** [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also **فَجَّ**, inf. n. **فَجَّ**, and **فَجَّ**, both of these verbs said of a man; but **فَجَّ** signifies he parted his legs very widely; (TA;) and **فَجَّ** is said of a she-camel, (A, O,) **فَجَّ** [to be milked]; (A;) and of a sheep or goat (شاة). (O.) [What is a thing that straddles and will not make water?] is an enigma: it is a thing like a couch, having four legs. (A, TA.) **فَجَّ** in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — And **فَجَّ**, **فَجَّ**, (S, O, K,) aor. **يَفْجُ**, (S, O,) inf. n. **فَجَّ**, (TA,) I raised the string of the bow [so as to make it distant] from its **فَجَّ** [q. v.]; (S, O, K;) like **فَجَّ**. (S, O.) — **فَجَّ**, (so in the O,) or **فَجَّ**, (so in the K,) He clare the ground, or earth, with the plough, in a manner not approved. (O, K.) — **فَجَّ** said of a horse &c., He purposed, or desired, to run. (TA.) — See also **فَجَّ**.

2. **فَجَّ** The making [a thing] to be crude [or not thoroughly cooked]. (KL.) [See **فَجَّ**.]

3: see 1, in three places.

4. **فَجَّ**: see 1, former half. — Also, (L,) or

فَجَّ, (S, O, L, K,) He, or she, (i. e. an ostrich) muted. — And, the former, He travelled a road such as is termed **فَجَّ**; (O, L, K;) said of a man; (O;) as also **فَجَّ**. (L.) — And He, (a man, S, O,) or it, (a thing, Mgh,) hastened, went quickly, or was quick; (S, O, Mgh, K;) mentioned by IAqr. (S.) — See also 1, near the end.

6: see 1, in three places.

7. **فَجَّ**, (A,) inf. n. **فَجَّ**, (O,) The bow had its string distant from its **فَجَّ** [q. v.]; (A, O;) [and so, app., **فَجَّ**, for] **فَجَّ**, in a bow, signifies the state of having the string distant from the **فَجَّ** thereof. (S, O.)

8: see 4.

فَجَّ A wide road between two mountains; (S, A, O, K;) and **فَجَّ** signifies the same: (O, K;) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a **فَجَّ** [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Mgh:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce **فَجَّ**]) or, accord. to ISh, [a track] as though it were a road; and sometimes it is a road between two mountains, (L, TA,) or having on either side what is termed a **فَجَّ** [a word variously explained], (so in the L,) or between two walls (**فَجَّ**), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] **فَجَّ** (Th, S, O, Mgh) and [of pauc.] **فَجَّ**, which is extr. [with respect to analogy], (Th, TA,) and **فَجَّ**. (Mgh.) — See also the next paragraph, in two places.

فَجَّ, with kear, The Syrian **فَجَّ** [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — And **فَجَّ**, (so in the S and A and K,) or **فَجَّ**, (thus in the O, and by implication in the Mgh, [and thus pronounced in the present day,]) signifies Unripe; (S, A, O, Mgh, K;) applied to fruit (A, Mgh, K) of any kind, (A,) &c.; (Mgh;) to anything of melons (**فَجَّ**) and of other fruits; (S, O;) and so **فَجَّ**; (O, K;) but **فَجَّ** and **فَجَّ** are not mentioned by Ed-Deenawaree [i. e. AHN; and the latter (which see below) I think doubtful in the sense expl. above]. (O.)

فَجَّ An opening, or intervening space, (O, K, TA,) between two mountains. (TA.)

فَجَّ an inf. n.: (TA:) see 1, first sentence: — and see also 7.

فَجَّ [a pl. of which the sing. is not mentioned] i. q. **فَجَّ** [Such as are heavy, slow, sluggish, &c.], (IAqr, O, K,) of men. (IAqr, O.)

فَجَّ: see **فَجَّ**.

فَجَاجٌ *A male ostrich which* [they assert, like as they say of the domestic cock, (see **عُقْرُ**)] *lays one egg.* (TA.)

فَجَاجَةٌ [app. an inf. n., of which the verb is **فَجَجَ**, sec. pers. **فَجَجْتُ**,] *The state of being unripe, or not sufficiently cooked.* (TA.) — See also **فَجَجَ**, in two places.

فَجَانٌ *The stem (عُود) of the raceme of a palm-tree: mentioned by ISd; and held by him to be of the measure فَعْلَانٌ because this is more common than the measure فَعْلَانٌ.* (TA.)

فَجَجَاجٌ and **فَجَجَجٌ**: see **فَجَجَاجٌ**.

فَجَجَجَةٌ *Loquacity, or much talking: or frivolous babbling: or much talking, and boasting of abundance which one does not possess: or clamouring: or great and disorderly talking.* (TA.)

فَجَجَاجٌ, applied to a man, *Loquacious; a great talker:* (S:) or *a frivolous babbler:* (TA:) or, as also **فَجَجَجٌ** (O, K) and **فَجَجَجٌ** (K) and **فَجَجَاجٌ** (O, but there written **فَجَجَاجٌ**), *a great talker, who boasts of abundance which he does not possess:* (O, K:) or *clamorous: or a great and disorderly talker:* fem. with ة. (TA.) The poet Aboo-'Arim El-Kilábee applies the first of these epithets to palm-trees (**نَجِيلٌ**) [as meaning † *Promising much fruit, but not fulfilling the promise*]. (L, TA.)

فَجَجَاجٌ: see the next preceding paragraph.

أَفْجٌ *A man having his legs wide apart; who straddles:* (S, O, L, K, TA;) as also **مُفْجٌ** *السَّاقِينِ*; (L, TA;) [and **مُفَاجٌ**, for] one says **يَمْشِي مُفَاجًا** *he walks with his legs wide apart, or straddling:* (S, A, K:) or **أَفْجٌ** signifies *having his thighs wide apart.* (IAar, TA.) — And **قَوْسٌ أَفْجَا** *A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand:* (L:) or *of which the string is distant from its كَبِدٌ [q. v.];* (S, O, K;) as also **مُنْفَجَةٌ**: (A, O, K:) and so **قَوْسٌ مُفْجَاةٌ**: (S, O.)

إِنْفَجٌ *A valley:* (O, K:) or *a wide valley:* (K:) or *a narrow and deep valley,* (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.)

مُفْجٌ حَافِرٌ مُفْجٌ — **أَفْجٌ**. *A solid hoof that is round like a cupola, syn. مُقَبَّبٌ*, (S, O, K, TA,) [and] *hard:* (TA:) such is approved. (S, O.)

أَفْجٌ: see **مُفَاجٌ**.

أَفْجٌ أَرْضٌ مُنْفَجَةٌ — **أَفْجٌ**. *Ground, or earth, that is cleft* [app. with the plough, in a manner not approved: see 1, near the end]. (TA.)

1. **فَجَّهَ**, (S, Mgh, O, Msh, K,) and **فَجَّاهٌ**, (S, O, Msh, K,) the former of which is the more chaste, (TA,) aor. ʔ, (Mgh, Msh, K,) inf. n. **فَجَّاهٌ**, (S, O, K,) or this is a simple subst., (Msh,) and **فَجَّ**, (K, TA,) or **فَجَّاهٌ**, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Msh;) and **فَجَّاهٌ**, (S, Mgh, O, Msh, K,) inf. n. **مُفَجَّاهٌ** (S, O, Msh) and **فَجَّاهٌ**; (S, O;) and **فَجَّاهٌ**; (K;) *It* (an affair, or event, S, O, Msh) *came upon him, or happened to him, suddenly, or at unawares,* (Mgh, K, TA,) *unexpectedly,* (Mgh,) *without his having knowledge of it,* (Mgh, TA,) or *without any previous cause;* (TA;) or *hastily;* syn. **عَاجَلَهُ**: (Msh:) [it surprised him; or took him by surprise:] and [in like manner] one says, **فَجَّاهُ الرَّجُلَ**, and **فَجَّاهُهُ**, meaning *I came upon the man suddenly, or at unawares.* (Msh.) — And **فَجَّاهُ الْمَرْأَةَ**, (O, K,) aor. ʔ, inf. n. **فَجَّ**, (TA,) *He compressed the woman.* (O, K.) — **فَجَّاهُ النَّاقَةَ**, (IAmb, O, K,) aor. ʔ, (K,) inf. n. **فَجَّاهٌ**, (IAmb, O,) *The she-camel became big in her belly.* (IAmb, O, K.) — And **فَجَّاهٌ** is said in the A to be syn. with **زَادَ** [It increased, &c.]. (TA.)

3: see above, first sentence. — [Hence,] **فُوجِيَ** *He was taken away by a sudden death; he died suddenly.* (S in art. فَوَتْ.)

4. **اَفْجَا** *He found, or lighted on, [or surprised,] his friend doing a disgraceful thing.* (IAar, TA.)

8: see 1, first sentence.

فَجَّاهٌ: see 1, first sentence: — and see also what here follows.

فَجَّاهٌ: see 1, first sentence. — Also *A sudden, or an unexpected, event; a thing that comes upon one suddenly, or at unawares.* (K, TA.) Hence, **مَوْتُ الْفَجَّاهَةِ** [Sudden death]: written by some **فَجَّاهَةٌ**, as an inf. n. of unity. (TA.)

الْمُفَجَّاجُ *The lion.* (Sgh, in his tract on the names of the lion; and K.)

فجر

1. **فَجَرَ**, aor. ʔ, (T, L, Msh,) inf. n. **فَجَرٌ**, (T, Mgh, L, Msh,) *He clave, [a thing]; cut, or divided, [it] lengthwise: this is the primary signification, whence several others, to be mentioned below, are derived:* (T, L:) *he clave, and opened.* (Mgh.) *He clave, or cut, a subterranean channel for water.* (Msh.) *He broke open a dam of a river or the like, that the water might break, burst, or pour, through.* (T, L.) — And **فَجَرَ الْمَاءَ**, (S, Mgh, O, Msh, K,) aor. and inf. n. as above; (S, O;) and **فَجَرُهُ**, (S, O, K,) inf. n. **تَفْجِيرٌ**; (O, TA;) but the latter is with tashdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) *He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; vented it:* (S, Mgh, O, Msh:) *he made the water to flow,*

run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] — **فَجَرَ**, aor. ʔ, inf. n. **فُجِرَ**, (S, O, Msh, K, &c.) *He, or it, inclined; leant; declined; or deviated.* (S, O, TA.) You say, **فَجَرَ الرَّكْبُ**, (K,) aor. as above, (TA,) and so the inf. n., (K,) † *The rider leant, or declined, from his saddle.* (K.) — [Hence,] *He declined, or deviated, from the truth;* (K, TA;) as also **اَفْجَرَ**. (IAar, O, K.) — And *He erred in answering, or replying.* (El-Muärrij.) — Hence also, (S,) *He lied;* (S, O, Msh, K;) said of a swearer; (Msh;) as also **اَفْجَرَ**: (IAar, O, K:) in this sense the former has also **فَجَرَ** for an inf. n., as well as **فُجِرَ**: (TA:) *he committed a foul deed; such as swearing a false oath, or lying; in which sense also it has both of these inf. ns.* (TA.) — *He committed an unlawful action:* (ISH:) [or, as it is generally explained, and most frequently used,] *he acted vitiously, immorally, unrighteously, sinfully, or wickedly; he transgressed; went forth from, departed from, or quitted, the way of truth, or the right way; forsook, relinquished, or neglected, the command of God; departed from obedience; disobeyed; syn. فَسَقَ;* (S, Mgh, O, Msh, K;) and **عَصَى** (Mgh, K) and **خَالَفَ**: (K:) and [in like manner] **فَاجَرَ**, inf. n. **مُفَاجَرَةٌ** and **فَجَارَ**, *he did that which was vitious, immoral, unrighteous, sinful, or wicked.* (R, TA.) In the sense of **عَصَى** (Mgh, O, TA) and **خَالَفَ** (O, TA) it is also trans.: you say **فَجَرَهُ**, meaning *He disobeyed him;* (Mgh, O, TA;) *he opposed him.* (O, TA.) — *He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above;* (K, TA;) and is [said to be] from **فَجَرَ** in the first of the significations expl. above. (TA.) — *He disbelieved; syn. كَفَرَ;* (TA;) as also **اَفْجَرَ**: (IAar, O, K:) and **فَجَرَ بِهِ** *he disbelieved in it; syn. كَذَّبَ.* (O, K.) The following passage of the Kur, **يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ**, [lxv. 5], is said to mean, [But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his **فُجُورٌ** [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Bagree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say *I will repent at a future time.* (TA.) — *He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion.* (IKtt, TA.) — *He committed adultery, or fornication;* (Msh, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and **اَفْجَرَ** signifies the same; (IAar, K;) and, this latter, *he committed an act, or acts, of disobedience with his genital member.* (IAar, TA.) You say **فَجَرَ بِالْمَرْأَةِ** *He committed adultery, or fornication, with the woman:* and **فَجَرَتِ الْمَرْأَةُ** *The woman committed adultery, or fornication.* (TA.) — *He pursued a headlong, or rash, or random, course, and went away, not caring whither.* (El-Muärrij.) — **فَجَرَ أَمْرَهُ**

Their case, or state of affairs, became bad. (K.) — And **فَجَرَ** signifies also *He became dim, or dull, in his sight.* (O, K.) — And **فَجَرَ مِنْ مَرَضِهِ** *He became free from his disease.* (O, K.)

2. **فَجَرَهُ**: see 1, near the beginning. — Also *He attributed or imputed to him, or charged him with, or accused him of, فُجُور* [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like **فَسَقَهُ**: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, **فَجَرْتُ بِنَفْسِكَ** [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.)

3. **فاجر**, inf. n. **مُفَاجِرَةٌ** and **فَجَارَ**: see 1, in the middle of the paragraph. [And see also **فَجَارَ**, below.]

4. **افجره** *He made it* (i. e. a spring, or source,) *to well forth.* (O, K.) [See also 1.] — And [hence, app.,] † *He made [his gift] large; syn. أَجَزَلَ.* (Ibn-Abbād, O.) — **افجر** as intrans.: see 1, in four places. — Also **افجره** *He found him to be a person such as is termed فاجر.* (O, K.) — And **افجر** is like **اصبح** (S, O); signifying *He entered upon the time of daybreak, or dawn:* (K, TA:) and *he was near to entering upon that time.* (TA.) One says, **كُنْتُ أَهْلُ إِذَا أَفَجَرْتُ** [I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And **أَعْرَسَ إِذَا أَفَجَرْتُ وَأَرْحَلُ إِذَا أَفَجَرْتُ**, i. e., *I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines.* (TA, from a trad.) — Also *He brought much property;* (O, K.); this being termed **فَجَرٌ**. (O.)

5: see the next paragraph, in four places.

7. **انفجر** (S, O, Mgh, K) and **تفجر** (S, O, K), but the latter is with teshdeed [as quasi-pass. of 2.] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O,*) *It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent;* (S, O, Mgh); *it poured out, or forth, as though impelled or propelled;* syn. **انْبَعَثَ**; (TA); *it flowed, ran, or streamed.* (Mgh, K.) — [Hence,] **انفجر عليهم العدو** † *The enemy [poured upon them;] came upon them suddenly, in great number.* (L, A.) And **انفجرت عليهم الدواهي** † *Calamities [poured upon them;] came upon them from every quarter, (K, TA,) abundantly and suddenly.* (TA.) — [Hence also,] **انفجر بالتكريم**, and **تفجر** † *He was profuse of generosity, or liberality;* (K); and **تفجر في الخير** † *he was profuse in bounty, or beneficence.* (S, O, TA.) — And **انفجر** **الصبح**, and **تفجر**, [The dawn broke forth]: and **انفجر عنه الليل** [The night departed from before it; namely, the rising dawn]. (K.)

8. **افتجر في الكلام** *He forged speech, not having heard it from any one, nor learned it.* (O, K.)

Bk. I.

فَجَرَ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the **فَجَر** in the end of the night is like the **شَقَق** in the beginning thereof: (S, O:) it is twofold: the first is called **الفجر الكاذب** [the false dawn]; that which rises without extending laterally, (**المستطيل**, Mgh, Mghb,) which appears black, presenting itself like an obstacle (**مُعْتَرِضًا**) [on the horizon]: (Mghb:) [see **ذَنَبُ السَّرْحَانِ**, in art. **سرح**:] the second is called **الفجر الصادق** [the true dawn]; which is the rising and spreading [dawn], (**المستطير**, Mgh, Mghb,) which appears rising, and fills the horizon with its whiteness; and this is what is called **عمود الصبح**; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Mghb.) — Hence, The time of the **فَجَر**. (Mgh.) — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — **الفجر** and **البجر** [in a saying mentioned voce **بجر**, the former here written **الفجر**, and said to be **مُحَرَّكَةٌ**, but app. by mistake, for it is afterwards written **الفجر**,] are metonymically applied to † *The troubles of the present state of existence.* (TA.)

فَجَرٌ † *Donation; (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or large, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.)* — And *Property.* (Kr, K.) And *Much property.* (O.) And *Abundance of property.* (K, TA.) Abou-Mihjen Eth-Thakafee says,

• فَقَدْ أَجُودُ وَمَا مَالِي بِذِي فَجَرٍ •
[And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.)

فَجَرٌ: see **فَاجِرٌ**, latter half.

فَجَرَةٌ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like **بَرَّةٌ**; [and signifies the same as **الفَجَرَةُ** and **فَجَارٌ**;] and **فَجَارٌ** is altered from **فَجَرَةٌ**, (IJ, TA,) or from **الفَجَرَةُ**, (Sb, TA,) and is a subst. in the sense of **الفَجُور** [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S), or a name for **الفَجَرَةُ** [which signifies the same], (O,) like **قَطَامٌ**, (S, O,) determinate, (S,) occurring in a verse of En-Nābighah cited in the first paragraph of art. **حمل**. (S, O.) One says, **رَكِبَ فُلَانٌ فَجَرَةً**, (K, TA, [in the CK **فَجَرَةً**]) and **فَجَارٌ**, (TA,) *Such a one lied;* (K, TA;) and acted vitiously &c. (**فَجَرَ**). (TA.) And **حَلَفَ فُلَانٌ عَلَى فَجَرَةٍ**, and **فُلَانٌ عَلَى فَجَرَةٍ**, [in the L, **على فَجَرِهِ**, in both instances, but the former is the right reading,] *Such a one committed a foul deed, by swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying.* (TA.)

فَجَرَةٌ: see **مَفَجَرٌ**, in two places.

فَجَرَةٌ The last of a woman's children; like as **زَيْتَةٌ** signifies the "last of a man's children." (TA in art. **زنى**.)

فَجَارٍ: see **فَجَرَةٌ**, in two places: — and see **فَاجِرٌ**, last sentence but one.

فَجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like **فَجَاجٌ** [pl. of **فَجَجٌ**, q. v.]. (TA.) — **أَيَّامُ الْفَجَارِ** is an appellation applied to Four **أَفْجَرَةٌ**; (K, TA;) the four **أَفْجَرَةٌ** meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed **الفَجَارُ**: (S, O, TA:) they took place at 'Okādh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called **فَجَارُ الرَّجُلِ** and **فَجَارُ الْمَرْأَةِ** and **فَجَارُ الْقُرْدِ** and **فَجَارُ الْبَرَّاضِ**; the last, which was the greatest onslaught, being thus called in relation to El-Barrād Ibn-Kays, who slew 'Orweh Er-Rahhāl: (TA:) they were between Kureysh with their associates of Kināneh on the one side and Kays-'Eylān on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Kays; it occurred in the sacred months; and when they fought therein, they said **فَجَرْنَا**; (S, O, K;) therefore Kureysh called this war **فَجَارٌ**; (S, O, TA;*) like **مَفَاجِرَةٌ**, being an inf. n. of **فَاجَرَ**, expl. above, on the authority of the R. (TA.) — And **فَجَارَاتُ الْعَرَبِ** signifies *The vyings of the Arabs in glorying, or boasting.* (TA.)

فَجُورٌ: see the paragraph here following.

فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) Declining (**سَاقِطٌ**) from the road. (IAar, TA.) — *Lying; a liar;* because he deviates from the right course: and for the same reason it signifies also **مُكَذِّبٌ** [as meaning disbelieving; or a disbeliever; see **فَجَرَ بِهِ**, in the middle of the first paragraph]. (TA.) And one says **يَمِينٌ فَاجِرَةٌ** meaning † *A false oath:* (Mgh in art. **غيمس**;) a tropical phrase. (Mgh in the present art.) — **فَاجِرٌ** and **فَجُورٌ**, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and **فَاجُورٌ**, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from **فَجَرَ**, and signify [most frequently *Acting vitiously; immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience: [but the second and third are intensive epithets:] also committing adultery or fornication; or an adulterer or a fornicator: (K, TA:) and the first signifies also enchanting, or an enchanter: (Sgh, K, TA:) the pl. of the first is **فُجَّارٌ** and **فَجَرَةٌ**; and the pl. of the second*

and third is **فَجْرٌ**. (K, TA.) **فَجْرٌ** is altered from **فَاجِرٌ**, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] **يَا لَفَجْرٍ** [for **يَا آلَ فَجْرٍ**, like as you say **يَا لَعَدُوٍّ** for **يَا آلَ عَدُوٍّ**, q. v.; and meaning *O ye very vitious, &c.*]; occurring in a trad. of 'Aisheh. (TA.) And **فَجَارٍ** (K, TA,) like **قَطَامٍ**, (TA,) is a noun altered from **الْفَاجِرَةُ** (K, TA) [or from **فَاجِرَةٌ**]: you say (S, O, K) to a woman (S, O) **يَا فَجَارٍ** (S, O, K) meaning **يَا فَاجِرَةَ** [*O vitious woman, &c.*]. (S, O.) = And **فَاجِرٌ** signifies also *Having much wealth, or property*: (K, TA:) in this sense, a possessive epithet [from **فَجْرٌ**, q. v.]. (TA.)

فَاجُورٌ: see the next preceding paragraph.

مَفْجَرٌ (TA) and **مَفْجَرَةٌ** and **مَنْفَجَرٌ** (K) and **فُجْرَةٌ** (S, K) *A place through which water flows* (K, TA) *from a watering-trough &c.*; (TA;) *a place of opening for water*: (S, O, TA:) and the second signifies also *low ground into which valleys pour their water*: (M, K, TA:) pl. **مَفَاجِرُ**. (TA.) **مَفَاجِرُ الْوَادِي** signifies *The parts, of the valley, into which the torrent disperses itself*: (S, O, TA:) and **فُجْرَةٌ الْوَادِي** (K, TA,) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) *the wide part of the valley, into which the water pours*. (K, TA.) And **مَفَاجِرُ الدِّبَارِ** signifies *The places opened for the flowing of the water of the ديار*, pl. of **دِبْرَةٌ** [q. v.]. (Mgh.)

مَفْجَرَةٌ: see the next preceding paragraph.

مَنْفَجَرٌ: see **مَفْجَرٌ**. — **مَنْفَجَرٌ رَمْلٍ** † *A road, or way, in sands*. (S, O, TA.)

فجس

1. **فَجَسَ**, aor. ʔ, (S, TA,) inf. n. **فَجْسٌ**, (S, O, K, TA,) *He behaved proudly, or magnified himself*; (S, O, K, TA;) as also **تَفَجَسَ**; (S, * K;) or this latter signifies *he magnified, or exalted, himself*, (O, TA,) and *boasted*: (O, * TA:) and **فَجْرٌ** signifies the same as **فَجْسٌ**, i. e. the “behaving proudly, or magnifying oneself.” (TA.) — And *He overcame, or subdued, or oppressed*. (Ibn-'Abbād, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — *He did an unprecedented act, and only one of an evil kind*. (Ibn-'Abbād, O, K, TA.)

4. **اَفْجَسَ** *He (a man) boasted vainly, or falsely*. (IAar, O, K.)

5: see 1, first sentence. **تَفَجَسَ السَّحَابُ بِالْطَّيْرِ** *The clouds burst with rain*: (L, TA:) [app. a dial. var. of **تَبَجَسَ**.]

فجع

1. **فَجَعَهُ**, (S, MA, O, K,) aor. ʔ, (O, K,) inf. n. **فَجْعٌ** (MA, O) and **فَجِيعَةٌ**; (MA; [or this is a

simple subst.];) and **فَجَعَهُ**, inf. n. **تَفْجِيعٌ**, (S, K,) or the latter verb has an intensive meaning; (O, TA;) *It pained him*; (S, MA, O, K;) *afflicted, or distressed, him*; *disordered him, or rendered him diseased*: (MA:) one says, **فَجَعْتُهُ الْمَصِيبَةَ** *The affliction, calamity, or misfortune, pained him*: (S, O:) or **فَجَعٌ** [expl. as the inf. n. of the pass. verb] signifies a man's *being pained by the loss of a thing that is highly esteemed by him* (**يَكْرُمُ عَلَيْهِ**); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, **فَجِعَ بِيَالِهِ** (Lth, O, K) and **بَوْلَدِهِ** (Lth, O) [*He was pained by the loss of his property or cattle, and his offspring*]: and **أَهْلِهِ** and **فَجَعْتُهُ فِي مَالِهِ** [*I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family*], aor. ʔ, inf. n. **فَجَعٌ**. (Msb.)

2: see the preceding paragraph.

5. **تَفَجَّعَ** *He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint*; syn. **تَوَجَّعَ**; (S, O, K, TA;) **لَهُ** [by reason of it]; (S;) or **لِلْمَصِيبَةِ** [by reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed; by reason of it. (TA.)

فَجُوعٌ: see **فَاجِعٌ**, in two places.

فَجِيعٌ: see **مَفْجُوعٌ**.

فَجِيعَةٌ, (S, O, Msb, K, TA,) of which the pl. is **فَجَائِعٌ**, (Msb, TA,) i. e. **رَزِيَّةٌ** [i. e. *An affliction, a calamity, or a misfortune*; or such as is occasioned by the loss of things dear to one: or a great affliction or calamity or misfortune]: (S, O, Msb, K, TA:) accord. to ISd, such as pains by [the loss of] what is highly esteemed: (TA:) and **فَاجِعَةٌ** signifies the same; (S, * O, * Msb, K, *) pl. **فَوَاجِعٌ**. (O, Msb.)

فَجُوعٌ and **مَوْتُ فَاجِعٌ** *Death that pains [or afflicts or distresses] men by [attendant] calamities*: (O, K, TA:) and in like manner, **دَفَرٌ فَاجِعٌ** (O, TA) and **فَجُوعٌ** [time, or fortune, that pains &c.]. (TA.) And **مَيِّتٌ فَاجِعٌ** [*A person dead, or dying, that causes pain or affliction or distress*], and [likewise] **مَفْجِعٌ** [app. **مَفْجِيعٌ**], as being from **أَفْجَعَ**, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] **الْفَاجِعُ** *The raven of separation or disunion* (**غَرَابٌ**); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — And one says **امْرَأَةٌ فَاجِعَةٌ**, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as **لَابِنٌ** and **تَامِرٌ**, (O,) meaning *A woman having [or suffering] a فَجِيعَةٌ* [q. v.], (O,

K,) i. e. *a رَزِيَّةٌ*. (K.) And **رَجُلٌ فَاجِعٌ** and **مُتَفَجِّعٌ** *A man grieving, or lamenting, [and] doing so most intensely*. (TA.)

فَاجِعَةٌ [as a subst.]: see **فَجِيعَةٌ**.

أَفْجَعَ [*More, and most, pain-giving or afflicting or distressing*]. (O, TA.)

مَفْجِعٌ [app. **مَفْجِيعٌ**]: see **فَاجِعٌ**.

مَفْجَعٌ: see what next follows.

مَفْجُوعٌ *A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّةٌ [and فَجِيعَةٌ, q. v.]; as also فَجِيعٌ, and [in an intensive sense] مُتَفَجِّعٌ*. (TA.) You say, **هُوَ أَهْلُهُ** and **مَفْجُوعٌ فِي مَالِهِ** [*He is pained, &c., in, or in respect of, his property, or cattle, and his family*]. (Msb.)

مُتَفَجِّعٌ: see **فَاجِعٌ**, last sentence.

فجل

1. **فَجَلَ**, aor. ʔ, inf. n. **فَجْلٌ**; (Msb, K;) and **فَجَلٌ**, (O,) or **فَجَلٌ**, (K,) aor. ʔ, (O, K,) inf. n. **فَجْلٌ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Msb, K:) so says Ibn-'Abbād. (O.)

2. **فَجَّلَهُ**, inf. n. **تَفْجِيلٌ**, *He made it broad, or wide*. (K.)

8. **اَفْتَجَلَ أَمْرًا**, (K,) or **أَمْرُهُ**, (Ibn-'Abbād, O,) *He forged [a case or matter &c., or his case &c.]*; syn. **اِخْتَلَقَهُ**; (Ibn-'Abbād, O, K;) and *invented it, or excogitated it*; syn. **اِخْتَرَعَهُ**. (Ibn-'Abbād, O.)

فَجْلٌ (S, O, K) and **فُجْلٌ**, (O, K,) both mentioned by AHn, (O, TA,) or **فُجْلٌ**, (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [*The radish, raphanus sativus*; (Forskål's Flora Egypt. Arab., lxix. no. 327; and Delile's Floræ Egypt. Illustr., no. 608;)] *a certain أَرُوْمَةٌ [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation*; (TA;) *a herb, (Msb,) well known*: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from **فَجَلَ** signifying as expl. above: (Msb:) n. un. with ʔ, (K,) i. e. **فُجْلَةٌ** (S, O) and **فُجْلَةٌ** (O) [*and فُجْلَةٌ*]: it is a garden-plant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the **فَجَل**: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the **نَقْرَسُ** [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh*. (K, TA.) What is called **حَبُّ الْفُجْلِ** is *Another*

remedial thing: (K:) this فجل is not of the species of herb mentioned above: (O, Mgh, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this فجل, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Egypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic "symâgah:"] from it (or from its seed, TA) is made the oil of the فجل (دُهْنُ الْفَجْلِ); (Mgh, K, TA;) and it is known by the appellation of السِّمِغَةُ [correctly السِّمِغَةُ]. (TA.) [Delile, ubi suprâ, no. 571, mentions the فجل الجبل, as a name of The cakile maritima of Tournefort; the bunias cakile of Linn.: and in the same, no. 396, he mentions فجل الجبل as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxx., no. 213, and again in p. 76.]

فجل: see the next preceding paragraph.

فَجَّالٌ A seller of فجل [or radishes]. (TA.)

فَجَّالٌ i. q. قَامِرٌ [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAr: (O, TA:) accord. to some copies of the K, i. q. فَاَجَرٌ, which is a mistake. (TA.)

أَفْجَلٌ: see فَجَّالٌ.

فَجَلَةٌ (S, K) and فَجَلَتِي (K) A manner of walking in which is a laxness, or slackness, (S, K,) like that of the old man. (S.)

فَجَلَتِي: see what next precedes.

فَجَلٌ: see فَجَّالٌ, in art. فجن.

أَفْجَلٌ and فَجَلٌ [A man] having a wide space between the feet (K, TA) and the shanks. (TA.)

فجن

4. افجن He (a man, TA) kept constantly to the eating of فِجْن [i. e. rue]. (K, TA.)

فِجْن [Ἰγγων; i. e. rue;] i. q. سَدَابٌ; (S, K;) as also فِجِين: (T in art. خفت, and TA in art. خفت:) and so فِجْجَلٌ: (TA:) IDrd [rightly] says, "I do not think it to be a genuine Arabic word." (TA.)

فِجِين: see the next preceding paragraph.

فجو

1. فَجَّاهُ (K,) [aor. يَفْجُو,] inf. n. فَجْوٌ, (TA,) He opened his door. (K.) — And فَجَّاهُ الْقَوْسُ (S, K,) inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كَبِدٌ: (S, K;) and so فَجَّاهُ. (S and K in art. فج.) — And فَجَّاهُ رِجْلَيْهِ, or فَجَّاهُ رِجْلَيْهِ, He parted his legs wide, or straddled; or did so to make water: and so فَجَّ. (TA in art. فج.) — فَجَّاهُ (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, فَجَّاهُ,] aor. فَجَّاهُ, inf. n. فَجَّاهُ, (S, TA,) The bow had its string raised [or distant] from the part called its كَبِدٌ; (S, K;) and so فَجَّاهُ. (ISd, TA.) — And فَجَّاهُ, [in the CK, erroneously, فَجَّاهُ,] aor. as above, (K, TA,) and so the inf. n., i. e. فَجَّاهُ, (K, TA,) He (a man, TA) was wide between the thighs, or between the knees, or between the shanks. (K, TA.) [And it is implied in the S* and K that it is also said of a camel, meaning He was wide between the hocks.] — And فَجَّاهُ said of a she-camel, inf. n. فَجَّاهُ, She was, or became, large in the belly: (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.)

2. فَجَّاهُ (TA,) inf. n. تَفْجِيَةٌ, (K, TA,) He removed; put away, or at a distance; (K, TA;) and pushed, thrust, or drove, away; persons from others; (TA;) syn. of the inf. n. كَشَفٌ; and تَجَّاهُ; (K, TA;) and دَفَعٌ. (TA.)

4. افجى He expended amply, or largely, upon his family, or household. (Az, K.) — And He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, TA.)

6. تفاجى It (a thing) had [an opening, or intermediate wide space, such as is termed] a فَجْوَةٌ. (S, TA.) [Comp. تَفَّاجٌ, in art. فج.]

7. انفجى It (a door) opened. (K.) — See also 1.

فَجَّاهُ inf. n. of فَجَّاهُ [q. v.] said of a bow: (S, TA:) — and of فَجَّاهُ [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of فَجَّاهُ [q. v.] said of a she-camel. (K, TA.)

فَجْوَةٌ An opening, or intervening space, (S, M, Mgh, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, K.) And A wide tract of land or ground; as also فَجْوَاءُ: (K:) or a wide and depressed tract thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The court, or yard, of a house. (S, Mgh, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is فَجَوَاتٌ (Mgh, K, TA) and فَجَّاهُ. (K, TA. [To these pls. the CK strangely adds, as another, فَجَّاهُ.]])

فَجْوَاءُ [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet أَفْجَى, q. v.]

فَجْوَةٌ: see the following paragraph.

فَجْوَاءُ an epithet, of which the fem. is أَفْجَى. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كَبِدٌ; (S, K, TA;) as also فَجْوَةٌ; and so فَجَّاهُ [mentioned in art. فج.] (Er-Rághib, TA.) — And the former, (K, TA,) applied to a man, (TA,) Wide between the thighs, or between the knees, or between the shanks: or, applied to a camel, wide between the hocks: (K, TA:) or, accord. to Az,

it signifies having the thighs very wide apart. (TA.) [Freytag adds "Ventrosus," applied to a camel, as from the K, in which I do not find it.]

[Accord. to the TA, some of the words of this art. have ي for the final radical; but for this distinction there is no reason.]

فح

1. فَحَّتِ الْأَفْعَى, aor. فَ and فَ, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فَحِيجٌ (S, K) and فَحٌّ, تَفْحَاجٌ, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce مَطْحَانٌ:]) or what is meant by this verb is [it made a sound by] the rubbing of one part of its skin against another part: or (TA) its making a sound to proceed from its skin is termed كَشِيشٌ, (S, TA,) or فَحِيفٌ: (Aq, TA:) some use this verb (فَحَّتِ) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أَسَاوِدُ. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, anomalously, and also with kesr; and a list of trans. verbs of the same class which have the aor. with kesr, anomalously, and also with damm: but both lists are defective; and it would be difficult to make them complete.] — And فَحَّ (L, K,) aor. فَ, inf. n. فَحِيجٌ; (L;) and فَحَفَحَ; said of a man, † He blew in his sleep, (L, K,) making a sound like the فَحِيج of the viper. (IDrd.)

R. Q. 1. فَحَفَحَ: see the preceding paragraph. — Also, [inf. n. فَحَفَحَةٌ,] † He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also فَحَفَحَةٌ, below.] — And He (a man, TA) was, or became, true and sincere in love, or affection. (IAr, K.)

فَحَّةٌ The heat, or burning quality, of pepper. (K.)

فَحْحٌ Vipers: (L:) or vipers in a state of excitement, هَائِجَةٌ [perhaps meaning initum appetentes], (K, TA,) made to come forth [from their lurking-places: so called] from the sounds of their mouths. (TA.)

فَحِيجٌ an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.]

فَحَفَحَةٌ [inf. n. of فَحَفَحَ, q. v.] — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — And Speech, or talk. (Kr, TA.) — فَحَفَحَةُ هُذَيْلٍ means Hudheyl's pronunciation of ح as ع: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktirâh. (MF, TA.)

فَحْفَاحٌ A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) — And A man speaking, or talking: or talkative. (TA.) — And **الْفَحْفَاحُ** is the name of A river in Paradise. (S, K.)

فَحْث

1. **فَحَثَ عَنْهُ**, (O, K,) aor. -, (TA,) inf. n. **فَحْثٌ**, (O, TA,) i. q. **فَحَصَ** [He searched, or sought, for, or after, it; inquired, or sought information, respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also **فَحِثْ**. (O, K.)

8: see what immediately precedes.

فَحْثٌ (S, O, K) and **فَحِثَةٌ** (TA) The [portion, or appertenance, called] **حَفِثٌ** (S, O, K) of the stomach of a ruminant animal, also termed the **قَبَّة**, which has **أَطْبَاقٌ**: (S, O: [see more in art. **قَبَّة**];) pl. of the former **أَفْحَاطٌ**. (O, TA.) — And one says, **مَلَأَ أَفْحَاثَهُ** meaning He filled his **جَوْفٌ** [i. e. belly]. (IF, O.)

فَحِثَةٌ: see the next preceding paragraph.

فَج

1. **فَجَّ**, (S,) aor. -, inf. n. **فَجَجٌ**, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not **فَجَحَ** as it is written in the K [and O], is indicated by the forms of the inf. n. **فَجَجٌ** and the epithet **أَفْجَجٌ**; (MF;) as also **فَجَجٌ**, (S,) and **فَجَجٌ**, (K,) and **فَجَجٌ**; (TA;) He had the fore parts of his feet near together, and his heels wide apart, [i. e. he turned in his toes, and turned out his heels,] in his gait: (S, K:) or **فَجَجٌ** signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (**وَابَّةٌ**): (Mgh, L:) [or the having the shanks wide apart: (see **فَجَجٌ**);] or the having the thighs wide apart: [see also 1 in art. **فَج**]; and the verb is **فَجَجَ**, inf. n. **فَجَجٌ** and **فَجَجَةٌ** [thus written, app. **فَجَجَةٌ**, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — And **فَجَجَ**, (accord. to the K,) or **فَجَجَ**, (accord. to MF,) He magnified himself, or behaved proudly. (K.)

2: see the preceding paragraph: and see also 5.

4. **فَجَجَ حَلْوَبَتَهُ** He parted the hind legs of his milch camel; i. e., made an opening, or intervening space, between them; (S, O, K;) in order that he might milk her. (S, O.) — **فَجَجَ** also signifies He refrained, or desisted, or drew back; syn. **أَجْمَرَ**. (O, K.) And one says, **فَجَجَ عَنْهُ**, meaning He turned, or turned away or back, from it, or him; syn. **أَشَتَّى**. (O, K.)

5. **تَفَجَّجَ** signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also **تَفَجَّجَ**: like **تَفَشَّجَ** and **تَفَشَّجَ**. (AA, S, O.) And one says, **تَفَجَّجَ سَاقَاهُ** [His shanks are parted]. (S, O.) See also 1.

7: see the first paragraph.

فَجَجٌ The mode of walking of him who is termed **أَفْجَجٌ**. (S, O.)

فَجَجٌ an inf. n.: (S, L, TA:) see 1.

أَفْجَجَ Having the fore parts of the feet near together, and the heels wide apart: (S, O, K:) or having the middle of the legs wide apart: (Mgh, L:) fem. **فَجَجَاءٌ**: the former applied to a man [&c.]; and the latter, to a beast (**وَابَّةٌ**) [&c.]: (S, Mgh, O, L:) or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. (L.) [See also **أَفْجَجَ**, in art. **فَج**.]

فَحَس

1. **فَحَسَ**, aor. -, inf. n. **فَحْشٌ**, He took a thing from his hand, with his tongue and his mouth; such as water &c.: (Lth, T, O, K:) or he licked up a thing with his tongue, from his hand. (O: but only the inf. n. is mentioned.) — And **فَحَسَ السَّلْتُ**, aor. as above, (O,) and so the inf. n., (O, K,) **فَحَسَ السَّلْتُ**, (O, K,) He rubbed [the ears off] the **سَلْتُ**, (O, K, TA,) a particular species of barley, (TA,) so that the awn, or beard, [thereof] became removed (O, K, TA) and scattered. (TA.)

4. **أَفْحَسَ** He (a man) abraded by degrees, lit., thing after thing. (TA.)

Q. Q. 2. **تَفَحَّصَ** He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait: (O, K:*) and so **تَفَحَّصَ**. (O.)

فَحْش

1. **فَحَشَ**, aor. -, inf. n. **فَحْشٌ** (S, O, Mgh, K) and **فَحَاشَةٌ**, (TA,) It (a thing, or an affair, or anything, TA, or any evil thing, S) was, or became, excessive, immoderate, enormous, exorbitant, beyond measure, (S, O, TA,) or overmuch: (O, K, TA;) as also **فَحَاشٌ**: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also **فَحْشٌ**, aor. -: (Mghb:) [or excessively, or beyond measure, foul, &c.: (see **فَحَاشَةٌ**);] and **فَحَاشٌ** it (a thing, or an affair,) increased by degrees (**تَرَايَدَ**) in foulness, evilness, badness, &c. (A.) And **فَحَشَتِ الْمَرْأَةُ** The woman became foul, or ugly, and old. (IAqr.) — See also 4, in two places.

2: see 4, in two places.

3. **مُفَاحَشَةٌ**, (T in art. **بَدَأَ**), inf. n. **مُفَاحَشَةٌ**, (T and K in that art.,) [He vied with him, or strove to surpass him, in foul, unseemly, gross, or obscene, speech or language: and he held such discourse

with him:] the inf. n. is syn. with **مُبَادَاةٌ**. (T and K in that art.)

4. **أَفْحَشَ**, (Mgh, K,) or **أَفْحَشَ فِي الْمَنْطِقِ**, (S,) or **فِي الْكَلَامِ**, (Mgh,) or **فِي كَلَامِهِ**, (A,) inf. n. **أَفْحَاشٌ** and **فَحْشٌ**, accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered **فَحْشٌ**, (S, A, Mgh, Mghb, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Mghb;) as also **فَحْشٌ** **فَحْشٌ**, (Mgh,) or **فَحْشٌ فِي الْكَلَامِ**, (TA,) and **فَحْشٌ فِي كَلَامِهِ**, (A,) and **فَحْشٌ فِي كَلَامِهِ** also signifies the same; and he manifested, discovered, or revealed, or he made a show of, such speech or language. (O, K, TA.) You say, **أَفْحَشَ عَلَيْهِ فِي الْمَنْطِقِ** [He uttered such speech or language against him]; (S;) and in like manner, **فَحْشٌ**, (TA,) and **فَحْشٌ**; (Mgh;) and **فَحْشٌ** **فَحْشٌ**, (TA.) — Also **أَفْحَشَ** He was, or became, niggardly, tenacious, or avaricious. (Mghb.)

5: see 4, in two places: — and see 10.

6: see 1, in two places: — and see 4.

10. **اسْتَفْحَشَهُ** [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. **قَدَّرَ**.) And **تَفَحَّشَ بِالشَّيْءِ** He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

فَحْشٌ inf. n. of **فَحَشَ** [q. v.]. (S, O, &c.) — See also 4. — **Excess, exorbitance, or transgression of the proper bounds or limits**; (O, TA;) [in anything; (see 1); and particularly] in speech or language; (TA;) and in reply: (A, O, K, TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] speech or language; (Mgh, Mghb, TA;) as also **فَحْشَاءٌ**. (Mghb.)

فَحْشَاءٌ: see **فَحَاشَةٌ**, in three places: — and see also **فَحْشٌ**.

فَحَاشٌ: see the next paragraph.

فَحَاشٌ Anything, (Mghb, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Mghb, TA,) or overmuch: (O, K, TA:) anything not agreeable with truth, and with rule or measure: (TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] applied to a thing or an affair, (Mgh, Mghb,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said **إِنْ لَمْ يَكُنْ فَاحِشًا فَلَا بَأْسَ بِهِ** If it is not excessive, or beyond measure, there is no harm in it. (TA.) — A man who transgresses the proper bounds or limits [in anything: and particularly] in speech or language, (TA,) and in reply: (K, TA:) who is foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] in speech or language, (Mgh, TA,) and in action: (TA:) and **فَحَاشٌ** signifies the same;

(S, *A, *Mgh;) or has an intensive signification: (TA:) pl. of the former فُحْشًا, like as جُهْلًا is pl. of جَاهِلٌ, since فُحْشٌ is a sort of جُهْلٌ, and contr. of جَلَمٌ. (IJ.) It is said in a trad., لَا تَكُونِي فَاحِشَةً, meaning *Be not thou a transgressor of the proper bounds or limits in reply*: which words were addressed to 'A'ishah: (K, TA:) but accord. to one relation, the words were لَا تَقُولِي فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — A man evil in disposition. (IB.) — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.)

فَاحِشَةٌ [An excess; an enormity; anything exceeding the bounds of rectitude:] a thing excessively, enormously, or beyond measure, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene:] (Mgh:) or anything not agreeable with truth: (Lth, Mgh:) or a sin, or crime, that is very foul, evil, bad, &c.: or anything forbidden by God: (K:) or any saying, or action, that is foul, evil, bad, &c.: (TA:) and فَاحِشَةٌ signifies the same as فَاحِشَةٌ; (S;) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشٌ. (Mgh, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Mgh, K;) and so فَاحِشَةٌ: (Bd in xii. 24; &c. :) so in the Kur iv. 23 and lxi. 1 [as well as in numerous other instances]: or the فَاحِشَةُ [or excess] there mentioned is the women's going out without permission: (Mgh, Mgh:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Shāfi'ee.) And فَاحِشَةٌ particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.)

أَفْحَشُ [More, and most, excessive, &c.].

مُتَفَحِّشٌ One who affects, or takes upon himself, the reviling of others. (TA.) — One who commits excess (فَاحِشَةٌ) which is forbidden. (TA.)

فحص

1. فَحَصَ الْقَطَاةَ, aor. -, inf. n. فَحْصٌ, (Mgh,) and مَفْحَصٌ is the same as فَحْصٌ, being used transitively, and not only as a n. of place, (TA.) The قَطَاةٌ [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Mgh:) and فَحَصَتِ التَّرَابَ, aor. as above, she (a قَطَاةٌ) made for herself an أَفْحُوصٌ [q. v.] (A, K) in the earth, or dust. (K.) — Hence you say, فَحَصَ عَنْهُ, (S, A, Mgh, K,) aor. -, (A, K,) inf. n. فَحْصٌ; (S;) and تَفْحَصُ, (S, A, Mgh, K;) and اِفْتَحَصْ, (S, A, K;) He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined,

it: (S, A, K:) or did so to the utmost: (Mgh:) or فَحْصٌ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ بِفَحْصِ عَنِ سِرِّ هَذَا الْحَدِيثِ [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — Hence also, the saying of Abou-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعْرَ, (Az, TA,) or فَحَصُوا عَنْ رُؤُوسِهِمُ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفْحِصُ) of [the birds called] قَطَا: (Az, TA:) or, app., who have shaven the middle of their heads and left them like the أَفْحِصُ of فَحْصٌ. (S, TA.) [See also أَفْحُوصٌ.] — فَحْصٌ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فَحَصَتِ الْأَرْضُ أَفْحِصٌ The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ بِلُخْبَزَةٍ, aor. -, inf. n. فَحْصٌ, He made, for the cake of bread, or lump of dough, a place in the fire; (TA;) or a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking, or toasting, it]. (L in art. فَاذ.) [فَحْصٌ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so تَفْحَصُ.] And sometimes they said, (S,) فَحَصَ الْمَطَرُ التَّرَابَ The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أَفْحُوصُ: (TA:) and in like manner, فَحَصَ الْحَصَى the pebbles: (A:) this is when it falls vehemently. (TA.) — فَحَصٌ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصٌ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, مَرَّ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحْصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — You say also, فَحَصَ الصَّبِيُّ, meaning, + The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَفْحَرَ.] — And فَحْصٌ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)

3. مُفَاحَصَةٌ, (TK,) inf. n. فَاحِصٌ, [and app. فَحَاصٌ also,] + [He did] as though he searched after, or into, my vice, or fault, and my secret, I doing the same with respect to his. (K, TA.) — [Hence, app., the saying,] بَيْنَهُمَا فَحَاصٌ + Between them two is enmity. (TA.)

5: see 1, in two places.

8: see 1, second sentence.

فَحْصٌ Even ground; an expanded and open tract: pl. فَحُوصٌ. (TA.) — And hence, (TA,) Any inhabited place. (K, TA.) — In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَانْطَلَقَ حَتَّى أَتَى الْفَحْصَ

[فحص], And he went away until he came to the فحص, فحص is said to signify What is before the عَرْشُ [of God]. (TA.)

فَحْصَةٌ The dimple (نُقْرَةٌ) of the chin (A, K) of a child; (A;) and of each cheek. (TA.)

مُفَاحِصِي, and مُفَاحِصِي, + He is a searcher after, or into, my vice, or fault, and secret, I being the same with respect to his: (K, *TK:) both mean the same, like أَكْبَلِي and مُؤَاكِلِي. (TA.)

فُلَانٌ فَحَاصٌ عَنِ الْأَسْرَارِ † Such a one is a great searcher for, or after, or into, secrets. (A, TA.)

أَعْلَمْ أَنَّ عِنْدَ اللَّهِ مَسْأَلَةً فَاحِصَةً † [Know thou that with God is a searching interrogation]. (A, TA.)

أَفْحُوصٌ (S, M, A, Mgh, K) and مَفْحَصٌ (the same, and Mgh) The [nest, or] place for laying eggs, (M, Mgh, Mgh,) or for lying in, (S, K,) of a قَطَاةٌ [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) dug, or hollowed out, in the ground, (Mgh,) or made by clearing away and removing from it the dust or earth; (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) أَفْحِصُ (S, A) and (of the latter, TA) مَفَاحِصُ: (A, TA:) [see عَشَّ:] you say, لَهُمْ مَفَاحِصٌ مِثْلُ بَيْتِ اللَّهِ وَمِثْلُ مَفْحَصِهَا [They have houses like the nests of the قَطَاةُ]. (A.) And it is said in a trad., مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مَفْحَصٌ † And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him: like as one says of a person greatly erring, and obstinately persevering in evil, فَرَحَّ عَشَّ فِي قَلْبِهِ, and الشَّيْطَانُ فِي رَأْسِهِ. (TA.) — Also, both words, Any place dug, or hollowed out. (Nh.) — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فَاذ; and TA.)

مَفْحَصٌ, and its pl.: see the next preceding paragraph, in three places.

فَحِصِي: see مُفَاحِصِي.

مُتَفَحِّصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce تَعَقَّبَ.)

فحل

1. فَحَلَ الْإِبِلَ, aor. -, [inf. n. فَحْلٌ,] He sent a male [meaning a stallion-camel] among the [she-] camels. (S, O, K.) The inf. n. فَحْلٌ [used alone]

means *The putting a he-camel among the she-camels.* (KL.) — And *فَحَلَّ إِلَيْهِ فَحْلًا كَرِيمًا* He chose for his [she-] camels a generous male [or stallion]; as also *فَحَلَّ*. (K.) — See also the next paragraph.

4. *افحله*, (S,) or *افحله فحلًا*, (K, TA,) *He gave to him, (S,) or lent to him, (K, TA,) a male [camel] (S, K, TA) to cover among his [she-] camels: (S, TA:) and accord. to Lh, فَلَانًا فَحَلَّ بَعِيرًا and فَحَلَّ افحله signify he gave to such a one a he-camel; like افحله. (TA.)*

5. *تفحل* *He assumed, or affected, a likeness, or resemblance, to the فحل* (S, O, K, TA) i. e. the male (TA) [or rather the manly]: and he affected the quality of the فحل [or manly] in clothing and in food, by making both to be coarse; (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.]

8: see 1: — and see also 4.

10. *الاستفحال* signifies *The practice of persons' giving to a man of big make, (O, K, TA,) and comely appearance, (O,) free access to their women, in order that he may beget among them the like of himself; which the unbelievers (عُلُوج, O, or أُعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اسْتَفْحَلْنَا فَحْلًا بِدَوَابِّنَا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — فُحَالٌ استفحلت النخلة The palm-tree became a فحال [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — And استفحل الأمر † The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.)*

فحل a word of well-known meaning, (S, O,) *A male of animals (Mgh, Mṣb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,] a male [or stallion] camel: (MA:) pl. [of mult.] فُحُول (S, Mgh, O, Mṣb, K) and فَحَال (S, Mṣb, K) and فُحُولَة (Mgh, O, Mṣb, K) and فَحَالَة (S, O, K) and [pl. of pauc.] أَفْحَال: (K:) and فَحِيل signifies the same as فحل; (Kr, TA;) and [particularly] a فحل of the camels. (S, O, TA.) — Hence الفحل is an appellation of † *Canopus* (سُهَيْل); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) — رَجُلٌ فَحِيلٌ means the same as فحل [i. e. † *A masculine, as opposed to an effeminate, man*]. (K.) And فَحِيلَةٌ means † *A clamorous [or, app., masculine] woman.* (S, O, K.) — فُحُولُ الشَّعْرَاءِ*

is an appellation applied to † *The poets* (O, K) *who have overcome, (O,) or who overcome, (K,) in satirizing, those who have vied with them therein; (O, K;) like Jereer and El-Farezdaq, (O, TA,) who used to be called فَحْلًا مُضَرًّا: (TA:) and in like manner † any one who, when he vies with a poet, is judged to have excelled him [is called a فحل]; (K, TA; [for فحل in the CK, I read فُحل, as in other copies of the K;]) like 'Alkameh Ibn-'Abadeh; (TA;) who was surnamed الفحل because he took to wife Umm-Jundab when Imra-el-Keys divorced her on the occasion of her judging him [i. e. 'Alkameh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA.) — فحل also means [app. † *A vigorous orator*: see هَادِر. — And] † *A relater, reciter, or rehearser, by heart, [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. رَاو: pl. فُحُول: (K, TA:) so in the M. (TA.) — See also فُحَال, in three places. And see مُتَفَحِّل. — And † *A mat that is made of the woven leaves of the palm-tree thus called, (Sh, S, O, K, TA,) i. e., of the palm-tree called فُحَال: (S, O, K, TA:) pl. فُحُول. (S, O, TA.) — And † Rain is thus called [in a verse of Et-Tirimmāh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)***

فَحْلَةٌ see فحل, former half.

فَحْلَة The quality, or state, of being a فحل [or male; and particularly, of being a stallion: and also † *masculineness, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and فُحُولَة and فَحَالَة [both of which are also pls. of فحل] signify the same. (K.) [Hence,] *بَعِيرٌ ذُو فَحْلَةٍ* A camel fit, or meet, for being chosen as a stallion. (TA.) — Also, i. e. *فَحْلَةٌ*, with kesr, A man's choosing a فحل [i. e. stallion] for his beasts. (TA.)*

فَحِيلٌ: see فحل, first sentence. — One says also *فحل فَحِيلٌ*, meaning *A generous stallion-camel, that begets generous offspring.* (S, K.) Er-Rā'ee says,

- كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقٍ
- أُمَاتِهِنَّ وَطَرَقَهُنَّ فَحِيلًا

[*Their mothers were of the generous camels of Mundhir and Moḥarriḳ, and their compressing stallion was a generous one, a begetter of generous offspring*]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبُ and أُمَاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — And *كُتِبَ فَحِيلٌ* means *A ram that resembles the فحل of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also فحل again, third sentence.*

فَحَالَةٌ: } see فَحْلَةٌ.
فُحُولَةٌ: }

فحل and *فُحَال* The male palm-tree, (S, Mgh, O, Mṣb, K, TA,) by means of which the fruit-bearing palm-trees are fecundated, (S, Mgh, Mṣb, TA,) and which, when they are on the windward side of the latter trees, fecundate these: (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, TA:) AHn cites AA as saying that *فحل* is not said except of that which has life, and Aboo-Naṣr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فحل is فَحَالِيل; (S, Mgh, Mṣb, K;) and the pl. of فحل is فُحُول (S, Mgh, O, Mṣb) and فُحُولَة (Mgh, Mṣb) and فَحَال; (Mṣb;) of the first of which pls. of فحل, the following saying, (S, O, Mṣb, TA,) of Oḥeiḥah Ibn-El-Julāḥ, (O, TA,) presents an ex.:

- تَأْتِرِي يَا خَيْرَةَ الْفَسِيلِ
- تَأْتِرِي مِنْ حَنْدٍ فُشُولِي
- إِذْ صَنَّ أَهْلُ النَّخْلِ بِالْفُحُولِ

[*Receive thou fecundation, O best of young palm-trees: receive thou fecundation from Ḥanadh, and show that thou hast received it: (فُشُولِي being from شَالَتْ said of a she-camel, meaning "she raised her tail, showing thereby that she was pregnant:" since the palm-owners have been niggardly of the spadixes of the male palm-trees): (S, O, Mṣb, TA:) the meaning is, that the people of Ḥanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Ḥanadh is a place about four miles from El-Medeeneh: and it is said to be the town of Oḥeiḥah: or to be a water belonging to Suleym and Muzeyneh. (Mṣb.)*

شَجَرٌ مُتَفَحِّلٌ † *Trees that do not bear fruit; like the فحل: (Ibn-'Abbād, A, O, TA:) that become barren. (A, TA.) [See also what follows.]*

نَخْلَةٌ مُسْتَفْحَلَةٌ † *A palm-tree that does not bear fruit. (Lh, TA.) [See also what next precedes: and see 10.]*

فحمر

1. *فَحْمَرٌ*, aor. ʾ, inf. n. *فُحِمِرَ* (K, TA) and *فُحُومَةٌ* (K, TA,) said of anything, (TA,) *It was, or became, black [app. like فَحْمَر i. e. charcoal]. (K, TA.) [See also فَحْمَر.] — See also فُحِمِرَ, last sentence. — فَحْمَرٌ, (Ks, S, Mṣb, K,) aor. ʾ, (Ks, S, Mṣb, TA,) accord. to the K ʾ, which is wrong; (TA;) and فُحِمِرَ; and فُحِمِرَ; (K;) *He (a boy, or child,) nept until his voice became stopped; (Ks, S, Mṣb;) or until his breath became stopped; as also فُحِمِرَ. (K.) — And, said of a ram, (K,) or thus فَحْمَر and فُحِمِر, like مَنَعَ and عَلِمَ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, فَحْمَرٌ حَتَّى He bleated until**

he became hoarse. (S, TA.)—فَحَمَ, aor. ف, said of a man, *He was unable to answer*, (K, TA,) when one had spoken to him. (TA.)—And فَحَمَتِ الْقَلْبُ, aor. ف, inf. n. فُحُومٌ, † [The well, or old well,] *ceased to have a flow of water.* (K, TA.)

2. فَمَهُ, (S, A, Mṣb, K,) inf. n. تَفْغِيمٌ, (S, A, K,) *He blackened it*, (S, A, Mṣb, K,) namely, another's face, (S, A, Mṣb,) *with فَمٌ* [i. e. *charcoal*]. (Mṣb.) = See also the next paragraph.

4. **افحم** *He* (a man) *entered upon the time called فَحْمَةُ الْعِشَاءِ* [q. v.]: like **أُعْتِمَ**. (TA.) — And one says, **أَفْحِمُوا**, (S,) or **أَفْحِمُوا عَنْكُمْ**, (K,) **مِنَ اللَّيْلِ**, meaning *Abstain ye from journeying in the فَحْمَةُ* (i.e. the most intense blackness, S) *of the night*; (S, K;) as also **فَحِّمُوا**, (S,* K,) inf. n. **تَفْحِيمٌ**. (S.) — **افحمه** is said of weeping [as meaning *It stopped his voice, or his breath*]: (TA:) see 1. And *He silenced him*, (S, Mṣb, TA,) namely, his adversary (Mṣb) in a dispute or the like, (S, Mṣb, TA,) by an argument or evidence, (Mṣb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, *It prevented him, or withheld him, from uttering poetry, or verse*. (K.) — And *He found him to be مُفْحِمٌ*, (S, K,) *not uttering poetry, or verse*. (S.) One says **هَاجَاهُ فَأَفْحَمَهُ**, meaning [*He contended with him in satirizing*] and *he found him to be مُفْحِمٌ*, accord. to the K: (TA:) and **هَاجَبْنَاكُمْ فَمَا أَفْحَمْنَاكُمْ** (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مُفْحِمُونَ*]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying*; because **الهِجَابَةُ** is between two persons: but you [may] say **هَجَوْتُهُ فَأَفْحَمْتُهُ** meaning [*I satirized him*] and *I found him to be مُفْحِمٌ*. (TA.)

8. [الْإِنْتِخَامُ] is expl. in some copies of the K as signifying الْإِعْتِبَاقُ; in some, الْإِعْتِبَاقُ; and app. in the copy used by Golius, الْإِعْتِبَاقُ: the first, which is that followed in the TK, is evidently, I think, the right; meaning *The drinking an evening draught; such as is termed غُبُوقٌ*. See also the next paragraph, second and last sentences.]

فَحْمَرٌ and فَحْمٌ, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نَهْرٌ and نَهَرٌ, (S,) [*Charcoal*; this is what is meant by its being said to signify] *extinct coal*; (M, K;) *a thing well known*; (S, Mṣb;) as also فَحِيمٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمٌ, [or a quasi-pl. n.,] like as عَبِيدٌ is of عَبْدٌ, and مَعِينٌ of مَعَزٌ, &c.: (TA:) the n. un. [meaning *a piece of charcoal*] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) — And فَحْمٌ signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ* [q. v.]: (K, TA:) like the غُبُوقُ and قَيْلٌ and جَاشِرَةٌ and صَبُوحٌ: but it is disapproved by Az. (TA.) — [Accord. to the TK,

it is an inf. n. of which the verb is **فَمَرَّ**, aor. -, signifying *He (a man) drank in the فَمَّة of the عِشَاء*; but of this I find not any confirmation.]

فَمَرُ: see the next preceding paragraph.

فَاحِرٌ: see **فَحْمُرٌ**.

فَحْمَةٌ n. un. of فَحْمٌ, q. v. [Hence] one says of a black woman with a red خِمَار [or muffler], كَانَتْهَا [As though she were a piece of charcoal with fire upon its head]. (TA.) — [And hence,] فَحْمَةُ اللَّيْلِ The first part of the night : (K:) or the blackness of the night : (Msb:) or the most intense blackness of the night : (K:) or the blackness of the first part of the night : (TA:) or the most intensely black part of the night : (S, TA:) or the part from the setting of the sun to [the time of] the sleeping of mankind : (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part : (TA:) it is peculiarly in the صَيْف [meaning summer]; (K, TA;) not in the winter : (TA:) and فَحْمَةُ الْعِشَاءِ signifies the darkness of the عِشَاء [i. e. of the nightfall] : (S:) or the intenseness of the blackness of the night, and its darkness; which is in its first part : or the time next after the عِشَاء : (TA:) the pl. is فِحَامٌ and فُحُومٌ : (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحِمَ. (TA.) فَحْمَةُ السَّحَرِ means The time of the سَحَر [or last part of the night]. (K.) And فَحْمَةُ بَنِ جَبْرِ is [a proper name of] The middle of the night. (K.)

فَحَوْمٌ One who will not utter a reply, or an answer. (TA.)

فَاحِرٌ: see **فَحْمٌ**: — and see also **فَاحِمٌ**.

فَحَامٌ *A seller of فُحْمٌ* [i. e. charcoal]. (TA.)

فَاحِرٌ *Black*; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فَحِمْرٌ; (K, TA;) applied to hair and to anything. (TA.) And *Black that is beautiful or comely*. (TA.) — And one says أَسْوَدُ فَاحِرٌ meaning *Black in an intense degree*. (TA.) = Also A ram uttering a cry, or cries; and so فَحِمْرٌ. (K. [But see 1.] — And One *who does not speak at all*. (TA.) — And, applied to water, † *Still; not flowing or running*. (K, TA.)

عَبِيٌّ [pass. part. n. of **عَبَّ**, q. v.]: i. **عَبِيٌّ** [app. as meaning *Unable to express what he would say*]; (**ك**, **ت**, **أ**;) because his face becomes black from anger, like **فُحْمٌ** [i. e. charcoal]. (**ت**, **أ**.) One *unable to utter verse, or poetry*. (**س**, ***ك**.) And *A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing*. (**ت**, **أ**.)

مُفَجِّر An answer, or a reply, [&c.,] *that silences.* (TA.)

فحوو

1. **يَفْعُو**, (Mṣb, TA,) aor. **فَعَا بِكَلَامِهِ إِلَى كَذَا**,
[like **يَعْلُو**], the verb being of the class of **عَلِيَ**,

(so in the Mṣb accord. to the TA,) or يَنْفَعِي [like يَنْفَعُ], the verb being of the class of نَفَعَ, (so accord. to my copy of the Mṣb,) or, as in copies of the T, يَنْفَعِي, without teshdeed, the verb being of the class of رَمَى, (TA, [but this is app. a mis-transcription for يَنْفَعِي, as the last radical letter is و,]) inf. n. فَعَوْ ; (Mṣb, TA ;) or فَعَى بِكَلَامِهِ ♪ فَعَى كَذَا, thus accord. to the K, agreeably with what is said by J ; (TA;) [but one of my copies of the Ṣ has إِنَّهُ لَيَفْعَى بِكَلَامِهِ إِلَى كَذَا وَكَذَا ; the other copy having لَيَفْعَى ;] *He meant, or intended, by his saying, or speech, such a thing.* (Mṣb, K, TA. [In the Ṣ, the meaning is only indicated by the context.]) = بَكَى حَتَّى فَعَى, like وَضَى, *He (a child) wept until he sobbed.* (TA.)

2. **فَعَى الْقِدْرَ**, inf. n. **تَفْعِيَةٌ**, *He made the cooking-pot to have a large quantity of أَثَايِر* [or seeds used in cooking, for seasoning the food : from **فَعَا**, q. v.] : (S, * K, TA :) or, accord. to Abou-'Alee El-Kālee, *he put, or threw, into the cooking-pot, أَثَايِر*, i. e. **تَوَائِل**. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters **فوح** thus combined. (TA.) = See also 1, in two places.

3. فَاحِثُهُ, inf. n. مُفَاحَاةٌ, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant.* (A, TA.)

فَا (S, K,) the former of which is the more common, (S,) The seeds that are used in cooking, for seasoning the food; (S, K;) as also فُحْوَا: or the dry thereof: (K:) pl. أَفْحَا; (S, K;) which is said by IATH to signify the [seeds called] تَوَابِل of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly The onion, or onions collectively. (TA.) Thus in a trad. of Mo'awiyyeh, in which he is related to have said to a party who came to him, كَلُوا مِنْ فَا أَرْضِنَا أَكَلْ قَوْمٌ مِنْ فَا أَرْضٍ فَضَرَمَهُمْ مَاؤُهَا [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.)

فَصْوَةٌ i. q. شَهْدَةٌ [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فَوْحَةٌ; which I do not find in this sense in any lexicon.]

فَحِيَّةٌ, like جَرِيَّةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be "with fet-ḥ;") or فَحِيَّةٌ, like جَرِيَّةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is فَحِيَّةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the

measure *فَعْلِيَّة*, not *فَعْلِيَّة*; i. e., that it is originally *فَحْيَوَة*, the *و* being necessarily changed into *ي* and incorporated into the preceding *ي*; and also *فَحْيَة*; (K, TA;) the former on the authority of AA, and the latter on that of IAqr; (TA;) *Thin soup*: (K, TA: [in some copies of the K, *حَسُو* is erroneously put for *حَسُو* or *حَسُو*, the readings in other copies:]) or *soup* in general. (K, TA.)

فَحْوَى and *فَحْوَاء*, (T, S, Mṣb, K, &c.,) the latter sometimes used, (Mṣb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and *فَحْوَاء*, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. *مَعْنَى*; (S, Mṣb, K;) and *مَذْهَب*; (K;) and *لَحْن*. (S, Mṣb.) One says, *عَرَفْتُهُ*, (S, A,) or *فَهِمْتُهُ*, (Mṣb,) *فَحْوَى*, (A, Mṣb,) *فَحْوَاء*, (S, A, Mṣb) i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also *عَرُوض*, near the middle of the paragraph.]

فَحْوَاء: see the next preceding paragraph, in two places: — see also *فَحَا*.

فَحْوَى: see *فَحْوَى*.

فَحْيَة and *فَحْيَة*: see *فَحْيَة*, above.

أَفْحَى i. q. *أَبَح*. [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.)

فَح

1. *فَح*, aor. -, inf. n. *فَحِيخ* (S, K) and *فَح*; and so *فَحِيخ*, (K, TA,) inf. n. *فَحِيخ*; (TA;) said of one sleeping, *He snored*; or *made a sound in breathing, audible by persons around him*; syn. *عَط*: (S, L, K:) or *فَح* in sleep is [the making a sound] less than what is termed *عَطِيط* [inf. n. of *عَط*]: and it signifies also a man's sleeping, and blowing in sleep. (L.)

8: see the preceding paragraph.

فَح A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. *مُضِيدَة*: (S, A, L, Mṣb, K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. *فَح*:] AM says that the Arabs called it *طَرَق* [q. v.; and see also *طَرَق*]: (TA:) and *فَحَة* signifies the same: (L:) pl. of the former *فَحَاخ* (S, A, Mṣb, K) and *فَحُونُخ*. (S, A, K.) *وَتَبَ فُلَانٌ مِنْ فَحٍ إِبْلِسَ* [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.)

فَحَة A sleep in which the sleeper snores, or makes a sound in breathing audible by persons

around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coitus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAqr, L, K,) and blows by reason of satiety: (IAqr, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, *هُوَ يَنَامُ الفَحَة* [He sleeps the sleep termed *فَحَة*]. (A.) — See also *فَح*.

فَحْت

1. *فَحْتَتْ*, said of a woman, *She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Mṣb.) [See also 5.] — And, said of the bird called *فَحْتَة*, *It [cooed, or] uttered a cry or sound.* (K.) — And *فَحْت* *He lied, or uttered a falsehood.* (A, TA. [See *فَحْتَة*].) — *فَحْتَهُ*, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — *فَحْت رَأْسَهُ* *He smote his head with a sword,* (O, K, TA,) and cut it off. (TA.) — *فَحْت الإِنَاءَ*, (K, TA,) inf. n. *فَحْت*, (TA,) *He uncovered the vessel.* (K, TA.) — And *فَحْتُ الفَحْتِ* signifies also *The cook's taking out with the hand a piece of flesh-meat from the cooking-pot*: (K, TA:) *مِنْ القِدْرَةِ*, the reading found in copies of the K, [in the CK *القِدْرَةِ*,] is a mistake: it should be *مِنْ القِدْرِ*, as in the L [and O] &c. (TA.)

5. *فَحْتَتْ* *He walked in the manner of the bird called فَحْتَة*: thus in the K: but in most of the lexicons *تَفَحَّتَتْ*: (TA:) i. e. *she (a woman) walked as walks the فَحْتَة*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying *مشت مجنحة*: (TA: in the O, *مَشَتْ مجنحه*; and in the margin thereof, *مَجْنِحَة*: [the right reading is *مَشَتْ مجنحة*; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called *فَحْتَة*: (O, TA:) he means, *she strode in her walking, and held out her arms apart from [her sides beneath] her armpits.* (TA.) — And *He wondered*, syn. *تَعَجَّب*, (O, K, TA,) and said, *How good, or goodly, is he, or it!* (O, TA.) And it is said of a man as signifying *عَجِب* [app. meaning *He showed self-admiration, &c., in his gait*: but I do not find this signification assigned to *تَعَجَّب*]. (TA.) — And *He affected lying; or lied purposely*; syn. *تَكَذَّب*. (A, TA.)

7. *انفَحَتْ*, said of a roof, *It became perforated.* (O, K.)

فَحْت The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of *فَحْتَة* [as the name of a certain bird], because of its colour: (Mṣb: [see, however, what follows:]) you say, *جَلَسْنَا فِي الفَحْتِ* [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard *الفَحْتِ* except in this

instance; and Aboo-Is-hāk states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbās says that the meaning [in the saying above mentioned] is, in the shade of the moon [i. e. in the shade of a moonlight-night; and to this the colour of the *فَحْتَة* may be likened]. (TA.) — Also The [snare, or trap, &c., called] *فَح*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَح*. (O.) — And Holes, or perforations, of a round form, in a roof. (O, K.)

فَحْتَة A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawāleek, (IB, TA,) the name is derived from *الفَحْت*, (IB, Mṣb, TA,) meaning “the light of the moon,” (IB, TA,) or “the light of the moon when it first appears;” because of its colour: (Mṣb:) [hence, and from what will be found stated voce *فَحْمَرِي*, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from *فَحْتَتْ* signifying as expl. in the first sentence of this art.: (Mṣb:) the pl. is *فَوَاحِت*. (S, O, Mṣb.) *أَكْذَبُ أَكْذَبُ* the pl. is *فَوَاحِت*. (S, O, Mṣb.) *أَكْذَبُ أَكْذَبُ* [More lying than a *fākhiteh*] is a prov.; because the cry of the *فَحْتَة* resembles *أَوَانُ الرُّطَبِ* [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palm-tree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.]

فَحَذ

1. *فَحَذَهُ*, (S, O, L, K,) aor. -, (TA, and so accord. to some copies of the K, in which the verb is said to be like *مَنَعَهُ*,) or -, (so in other copies of the K,) inf. n. *فَحَذ*, (L,) *He hit, or hurt, his (another's) thigh*: (S, L, K:) or *he broke his thigh*: like as one says *رَأْسَهُ* and *وَجَلَهُ*. (O.) And *فَحَذَ* *He was hit, or hurt, in his thigh*: (M, L, K:) or *his thigh was broken.* (A.)

2: see 5, in two places. — *فَحَذَ عَشِيرَتَهُ* + *He called his عشيرة* [or kinsfolk] *فَحَذَ* by *فَحَذَ* [i. e. one small body of families after another], (S, Mgh, O, L, K,) inf. n. *فَحَذِيخ*: (TA:) from a trad. (S, O, L.) — And *فَحَذَهُم*, inf. n. as above; (K;) or *فَحَذَ بَيْنَهُم*; (L;) + *He dispersed them, and abstained from aiding them*; syn. *فَرَقَهُم* *وَحَذَهُم*: (L, K: [but see what follows:]) and (L) *فَحَذَهُم* (O, L, Mṣb) *عَنْ فُلَانٍ* (O, L,) inf. n. as above, (O, L, Mṣb,) signifies *فَحَذَهُم*, (L, Mṣb, [in both written without any of the syll. signs,]) or *فَحَذَهُم عَنْهُ* [which is evidently the right reading (i. e. he induced them to abstain from aiding such a one), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and *فَحَذَ بَيْنَهُم* *he dispersed them.* (O, Mṣb.)

3: see the next paragraph, in two places.

5. **تَفَخَّدَ الْمَرْأَةُ** *He (a man, Mgh) sat between the thighs of the woman (Mgh, Mgh) as he sits who performs [or is about to perform] the act of coitus; as also فَاخَذَهَا [inf. n. مُفَاخَذَةٌ;] and تَفَخَّضَ, inf. n. تَفَخُّضٌ: (Mgh:) or he sat above the thighs of the woman: (Mgh:) تَفَخَّضَ signifies the same as مُفَاخَذَةٌ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) = And تَفَخَّدَ *He retired, or held back, (O, K,) عَنِ الْأَمْرِ from the affair. (O.)**

10. **اسْتَخَذَى** *i. q. اسْتَخَذَى (Fr, O, K, TA,) i. e. He was, or became, lowly, humble, or submissive; and so اسْتَخَذَى. (TA in arts. خَذَى and خَذَا.)*

فَخَذَ and **فَخَذَ** (S, O, L, Mgh, K) and **فَخَذَ** (S, O, L, K) and **فَخَذَ** (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukhāree, (TA,) for in the case of every faucial medial radical of a word of the measure **فَعِلَ**, whether a noun like **فَخَذَ** or a verb like **شَدَّ**, there are four dial. vars., namely, **فَعِلَ** and **فَعِلَ** and **فَعِلَ** and **فَعِلَ**; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Mālik; and MF says that the first three forms are common to every word of the measure of **كَتَفَ** though without a faucial letter; (TA;) The thigh; i. e. the limb (**وَصَلَ** [i. e. **وَصَلَ**, but in the O written **وَصَلَ**]) between the **سَاقَ** and the **وَرِكَ**; (Mgh, O, L, K;*) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Mgh, K;) pl. **أَفْخَازُ**, (Sb, L, Mgh, K;) the only pl. form. (Sb, L.) — Also **فَخَذَ** a small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk of a man; (Kh, A, O, L, K;*) less than a **بَطْن**; the first [i. e. largest] body being the **شَعْبَ**, then the **قَبِيلَةَ**, then the **فَصِيلَةَ**, then the **عِمَارَةَ**, then the **بَطْن**, and then the **فَخَذَ**: (S, O, L:) or it is below the **قَبِيلَةَ** but above the **بَطْن**; and is pronounced with the **خ** quiescent: (IDrd, O;) or below the **فَصِيلَةَ** but above the **بَطْن**: (Mgh:) or below the **بَطْن** and above the **فَصِيلَةَ**: (Mgh, Mgh:) this last, accord. to IB and Aboo-Usameh, is the true order; (TA voce **شَعْب**, q. v.;) and AM says that the **فَصِيلَةَ** is nearer than the **فَخَذَ**: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Mgh;) because meaning **نَفَر**; (Mgh;) wherefore you say, **هَذَا فَخَذِي**: (A:) pl. as above. (A, O, L, K.) — **حَلَبَتِ النَّاقَةَ** is a phrase mentioned by Fr, meaning [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.)

فَخَذَا A woman that holds a man firmly between her thighs, (Mgh, K, TA,) by reason of her strength. (TA.)

مَفْخُودٌ A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.)

Bk. I.

فخر

1. **فَخَّرَ**, (S, O, Mgh, K,) aor. **فَخَّرَ**, (O, Mgh, K,) inf. n. **فَخْرٌ** (S, O, Mgh, K) and **فَخَرٌ** (S, O, K) and **فَخَارٌ**, (K,) or this is a simple subst., (Mgh,) or it is a mistake for **فَخَارَ**, accord. to some, and this may be an inf. n. either of **فَخَّرَ**, for there are many instances of the same kind, or of **فَاخَرُ**, (MF,) or **فَخَارَ**, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and **فَخَارَةٌ** and **فَخِيرَى** and **فَخِيرَاءَ**; (K;) and **فَاخَرُ**; (S, O, Mgh, K;) and **تَفَاخَرُ**; (L in art. فَتَحَ;) [He gloried, or boasted; i. e.] he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Mgh:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say **فَخَّرْتُ بِهِ** [I gloried in it, or by reason of it; &c.]. (Mgh.) And **تَفَاخَرُ بِمَا عِنْدَهُ** He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فَتَحَ.) And **فَخَرُ بَعْضُهُمْ عَلَى بَعْضٍ** One party of them boasted against another [بَكْدًا in such a thing or quality &c.]. (K.) — Also **فَخَّرَ**, inf. n. **فَخْرٌ**, He magnified himself by boasting. (TA.) — **فَاخَرَهُ فَخْرُهُ**, (S, O, K,) aor. **فَخَّرَ**, (O, K,) [in two copies of the S written **فَخَّرَ**, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,] inf. n. **فَخْرٌ**: (S:) see 3. — **فَخَّرَ فُلَانٌ عَلَى فُلَانٍ فِي الشَّرَفِ وَالْجَلَدِ وَالْمَنْطِقِ** Such a one excelled to-day such a one in nobleness and hardiness and speech. (ISK, TA.) — **فَخَّرَ**, aor. **فَخَّرَ**, (O, K,) inf. n. **فَخْرٌ**, (TA,) He disdained, or scorned. (IAar, O, K, TA.) — **فَخَرَهُ عَلَيْهِ**: see 4.

2: see 4.

3. **فَاخَرَهُ فَخْرُهُ**, (ISK, S, O, Mgh, K,) inf. n. of the former **مُفَاخَرَةٌ** (Mgh, K) and **فَخَارٌ**, (K,) [and aor. of the latter **فَخَّرَ**, or, accord. to some, **فَخَّرَ**, (see 3 in art. خَصَرَ,)] He vied, or competed, with him, or contended with him for superiority, in **فَخْرٌ** [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Mgh, K;) or he contended with him for superiority in generousness or nobleness of father and mother: (ISK, S:) and he surpassed him, or overcame him, therein. (ISK, S, Mgh, K.)

4. **فَاخَرَهُ عَلَيْهِ**; (ISK, S, O, K;) and **فَخَرَهُ عَلَيْهِ**, inf. n. **تَفَخِيرٌ**; (ISK, S, O;) or **فَخَرَهُ عَلَيْهِ**, aor. **فَخَّرَ**, (AZ, O, K;) inf. n. **فَخْرٌ**; (AZ, O, TA;) He judged him, or made him, to excel, or to have

excelled, him in **فَخْرٌ** [or glorying, or boasting, or glory, or excellence]. (ISK, S, O, K.) — **أَفْخَرَتْ** She (a woman) brought forth none but such as was **فَاخِرٌ** [or goodly, &c.]. (Lth, O.)

5. **تَفَخَّرَ** (S, TA) and **تَفَاخَرَ** (TA) He magnified himself; he was, or became, proud, haughty, or disdainful; syn. of the inf. n. of the former **تَعَظُّمٌ**, and **تَكَبُّرٌ**; (S, TA;) and that of the latter **تَعَاظُمٌ**. (TA.)

6. **تَفَاخَرُوا** [They vied, or competed, or contended for superiority, one with another, in **فَخْرٌ**, i. e., glorying, or boasting, or in glory, or excellence, i. e. they emulated, or rivalled, one another therein; and, simply, they vied, one with another;] they boasted together, one party against another. (S, K.) **تَفَاخَرُوا فِيمَا بَيْنَهُمْ** They boasted among themselves of their several causes of boasting. (Mgh.) — See also 1, in two places; and 5.

8: see 1, first sentence. — [Hence,] **افْتَخَرَتْ زَوَاجِرُهُ** [Its herbs] became tall. (A, TA.)

10. **اسْتَغْفَرَهُ** He bought it **فَاخَرًا** [i. e. of a good, a goodly, or an excellent, quality], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.) And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.)

فَخْرٌ [Glory: excellence: originally an inf. n.: as also **فَخْرَةٌ**.] You say **إِنَّهُ لَذُو فَخْرَةٍ عَلَيْهِمْ** Verily he possesses glory, or excellence, above them: or perhaps the meaning of this phrase may be verily he has a disposition to boast himself against them: and **هَذَا فَخْرُهُ** [Thou hast not the glory, or excellence, of this]. (Lh, TA.)

فَخْرٌ and **فَخْرٌ** Thickness of an udder, with contractedness of the orifices of the teats, and with paucity of milk. (TA.)

فَخْرَةٌ: see **فَخْرٌ**, in two places.

فَخْرَةٌ [A manner of glorying, or boasting]. You say **فَخَّرَ فَخْرَةً حَسَنَةً** [He gloried, or boasted, in a good manner]. (Lh, TA.)

فَخَارٌ [said in the Mgh to be a simple subst.: see 1].

فَخُورٌ: see **فَاخَرُ**. — Also A she-camel great in the udder, contracted in the orifices of the teats: (Ag, S, O:) or great in the udder, having little milk; (K, TA;) and likewise applied to a ewe or she-goat: or that yields thee what she has of milk, and has nothing remaining thereof. (TA.) — And A thick udder, contracted in the orifices of the teats, and having little milk: (K, TA:) erroneously repeated in the K among words ending with **ج**. (TA.) — And A palm-tree great in the trunk, thick in the branches. (S, O, K.) — Also, and **فَخِيرٌ**, (O, K,) which is likewise with **ج**, (TA,) both applied to a horse, (O, K,) and the latter to a man also, (O,) Great in the yard, (O, K,) and long therein: (K:) and the latter, applied

to a penis, *great*; mentioned by IDrd as with *j*: (TA:) and the pl. is *فَيَاخِرُ*. (K, TA.)

فَخِيرَ One who vies, or competes, or contends, with another in glorying, or boasting, &c., (O, K,) or for superiority in generosity or nobleness of father and mother; (S;) i. q. *مُفَاخِرَ*; (K;) like *خَصِيرَ* (S, TA) in the sense of *مُخَاصِرَ*. (TA.) You say *جَاءَ فَلَانٌ فَخِيرَ ثُمَّ رَجَعَ أَخِيرًا* [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — Also *Overcome in فخر* [i. e. glorying, or boasting, &c.]. (K.)

فَخَارَ Baked pottery; baked vessels of clay: (Msb, voce *خَزَفَ*;) or baked clay: before it is baked, it is called *خَزَفٌ* and *صَلْصَالٌ*: (Msb in the present art. :) or i. q. *خَزَفَ*: (S, O, K;) or a kind of *خَزَفَ* of which earthen vessels, or jars, mugs, &c., are made: (TA:) or earthen vessels; vessels made of potters' clay: pl. of [or rather a coll. gen. n. of which the n. un. is] *فَخَارَةٌ*. (K.)

فَخِيرَ:
فَخِيرَةً:
فَخِيرَاتٍ: see the paragraph here following.

فَاخِرَ an epithet from *فَخَر* in the first of the senses expl. above; as also *فَخُورٌ*: (K:) [the former signifies *Glorying; boasting; &c.*: and the latter, the same as] *فَخِيرَ* one who glories, or boasts, much; (S, O, TA;) as also *فَخِيرَاتٍ*: (O, TA:) and *فَخِيرَةً* one who glories, or boasts, very much. (O, TA.) — A thing, (S, O, Msb,) or anything, (K,) [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Msb, K.) — Also † Dates not yet ripe (*بُسْرٌ*) that grow large, and have no stones: (S, O, K:) as though they boasted against others. (TA.)

فَيَاخِرَ: see *فَخُورٌ*, last sentence.

فَاخُورٌ A species of sweet-smelling plants; (S, TA;) i. q. *رَبْعَانُ الشُّبُوحِ*; (K, TA;) thus called by the people of El-Basrah; accord. to AHn, the *مَرُور* [or *marum*] having broad leaves; and said to be that of which there have come forth, in its midst, *جَمَامِيحٌ* [pl. of *جَمَاحٌ*, q. v.], like foxes' tails, with a red, sweet-smelling blossom in the middle thereof: the physicians assert that it cuts short the [sleep termed] *سَيَاتٌ*. (TA.) — [A meaning assigned by Golius to this word belongs to *فَنَاحِرَةٌ*.]

مَفْخَرَةٌ and *مَفْخَرَةٌ* A thing in which one glories, or boasts himself; (K;) a cause of glorying or boasting; a generous quality or action, or a generous quality that is inherited by generation from generation; syn. *مَأْتَرَةٌ*: (S, O:) pl. *مَفَاخِرُ*. (Msb.)

فخر

1. *فَخَر*, aor. *فَخَرَ*, (S, M, K, &c.) inf. n. *فَخَامَةً*,

(S, &c.) *He* (a man, S) *was, or became, large, big, bulky, or thick.* (S, M, K, &c.) — And *He was, or became, great in respect of estimation, rank, or quality.* (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet *فَخَرٌ*].) See also *مُفَخَّرٌ*, below. — And one says also *فَخَرُ الْأَمْرِ* [meaning *Great in estimation is the thing or affair or event or case!*]. (K in art. *بَخ*, in which see *بَخ*.)

2. *تَفَخَّيَرُ* is syn. with *تَعْظِيمُ* [as signifying *The magnifying a man, honouring him, or treating him with respect or reverence or veneration*]: (S, K, TA:) one says, *أَتَيْنَا فَلَانًا فَتَفَخَّيَرَنَا* meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and *تَفَخَّيَرَهُ* signifies [the same as *تَفَخَّيَرَهُ*, i. e.] *He magnified him, or honoured him, &c.*; syn. *أَجَلَّهُ*, and *عَظَّمَهُ*. (TA.) — *تَفَخَّيَرُ الْحَرْفِ* is the contr. of *إِمَالَتُهُ* [i. e. it signifies *The pronouncing of the word with the broad sound of the lengthened fet-h (approaching to the sound of "a" in our word "ball")*]: (S:) [and also with a full sound of the letter *ل*:] or *التَّفَخُّيَرُ* is the abstaining from *الإِمَالَةَ*; (K, and Kull p. 127;) and the contr. of *التَّرْقِيْقُ*; i. e. i. q. *التَّغْلِيْقُ*; and signifies the inclining of *ل* towards the place of utterance of *و*, as in the word *الصَّلَاةُ*; and the uttering of *ل* from the lower part of the tongue [i. e. with the tongue turned up], as in the word *اللَّهُ* [i. e. in the word *اللَّهُ* not immediately preceded by a *hesreh*]: (Kull ubi suprâ:) it is [predominantly] peculiar to the people of El-Hijáz, like as *الإِمَالَةُ* is to the tribe of Temeem. (TA.) — See also what next follows.

5. *تَفَخَّمَ* signifies *He magnified, or aggrandized, himself*; as is shown by a verse cited in the first paragraph of art. *فِيل*; in which verse it is said in the M that *تَفَخَّمُوا* means *فَخَّمُوا*. — And it is also trans., like 2: see 2, first sentence.

فَخَرٌ [seems to signify primarily *Large, big, bulky, or thick.* And hence,] *A man having much flesh in the balls, or elevated parts, of the cheeks.* (TA.) — [And predominantly,] *Great in estimation, rank, or quality*; (S, K, TA;) applied to a man: (S, TA:) pl. *فَخَامَرُ*: the fem. is *فَخْمَةٌ*. (TA.) And it is likewise applied to *حَسَبٌ* [or grounds of pretension to respect or honour]. (TA.) — And to speech, or diction, (*مَنْطِقٌ*) meaning *Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive*; syn. *جَزَلٌ*. (S, K.)

فَخْمَةٌ fem. of *فَخَرٌ* [q. v.]. (TA.) — And *A great army or military force.* (TA.)

فَخْمِيَّةٌ, like *جَهْنِيَّةٌ*, (so in the JK, K, and TA, [in the CK and my MS. copy of the K *فَخْمِيَّةٌ*, like *جَهْنِيَّةٌ*]) *Self-magnification, pride, or haughtiness, and assumption of superiority.* (JK, K, TA.)

فَيَخْمَانُ A person of authority, (TA,) one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided.

(K, TA. [In the explanation of this word in the CK, *يَضْرُرُ* is a mistranscription for *يُضَدَّرُ*.])

أَفْخَرُ i. q. *أَعْظَمُ* [as meaning *Most, or very, great in estimation, rank, or quality*; applied to a man]. (TA.)

مُفَخَّرٌ, occurring in a trad., as an epithet applied to the Prophet, means *Magnified, honoured, or regarded with respect or reverence or veneration, in the minds and the eyes [of others: and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [characterized by] فَخَامَةٌ in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration.* (TA.)

فد

1. *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* (As, T, S, M, L, K) and *فَدَّ*, (M, L,) *He* (a man, As, S) *uttered his voice, called out, cried out, or vociferated*: (As, S, M, A, L, K:) or *did so vehemently*: (T, M, L, K:) or *raised his voice*; (TA;) and so *فَدَّدَ*, said of a man, and of a camel: (L:) or *they* (a number of sheep or goats) *made a sound by running: or made a sound by running with their pastors and those driving them with singing*: (K:) or *he, or it, made a sound like that termed حَفِيفٌ*; (Lth, T, M, K;) as also *فَدَّدَ*, inf. n. *فَدْدَةٌ*: (M, L, K:*) and *he* (a man) *ran, making a sound by his running.* (L.) — *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ*, *It* (a bird) *moved, or flapped, (حَتَّ) its wings, expanding and contracting them.* (M.) — *He ran, (K, TA,) fleeing.* (TA.) [See also R. Q. 1.] — *فَدَّتِ الْإِبِلُ* *The camels crushed the ground with their feet, by the vehemence of their tread.* (M, L.) And *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* and *فَدِيدٌ*; (L;) and *فَدَّدَ*; (M, L;) *He* (a man) *trod vehemently upon the ground, by reason of exultation, and briskness, liveliness, or sprightliness.* (M, L.) [See also 2.] — *هُوَ يَفْدُنِي وَيَعْدُنِي* means *He threatens me.* (K, TA.)

2. *فَدَّدَ*, inf. n. *فَدْدِيدٌ*, *He cried out, or vociferated, or did so vehemently, in buying or selling.* (IAar, T, L, K.) — And *He* (a man) *walked upon the ground proudly and exultingly.* (IAar, T, L, K:*)

R. Q. 1. *فَدَّدَ*, inf. n. *فَدْدَةٌ*: see 1, in three places. — Also *He* (a man, TA) *ran, fleeing from an enemy or a beast of prey.* (T, L, K.) [See also 1, latter half.]

فَدَادَ: see *فَدَادَ*, last sentence.

فَدِيدٌ an inf. n. of 1 [q. v.]. — Also *Abundance of camels.* (M, L.) — And *إِبِلٌ فَدِيدٌ* *Many camels.* (M, L.)

فَدَادَةٌ and *فَدَادَةٌ*: see the next paragraph, last two sentences, in three places.

فَدَادٌ *Having a strong, or loud, voice*, (S, M, A, L, K,) and *rude, coarse, or uncivil, in speech*; (L, K;) as also *فَدَّدَ* and *فَدَّدَ*. (Lh, M, L,

ك.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., *قَدْ كُنْتُ تَمْشِي فَوْقِي فَدَادَا* i.e. [Thou usedst to walk upon me] treading vehemently, as said by the earth, (M, L,) to a dead man buried in it. (L.) — *Proud,* (K, TA,) and *exulting.* (TA.) — And *Possessing camels in number from two hundred* (in some copies of the K [and in a copy of the T] *from hundreds,* TA) *to a thousand,* (AO, T, Nh, L, K,) and *there-withal rude, coarse, or uncivil, and proud.* (AO, T.) — Pl. *فَدَادُونَ.* (L, K, &c.) — The pl. occurs in a trad., in the saying, *إِنَّ الْجَفَاءَ وَالْقَسَوَةَ فِي الْفَدَادِينَ* (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] the men whose voices are high, or loud, in their corn-fields and among their cattle: (El-Ahmar, Aṣ, T, S, L, K:) or (in the K “and”) the tenders of camels, and pastors, and tenders of oxen and of asses: (Th, T, K:) or (in the K “and”) the tillers of the ground; (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K “and”) the people of the deserts; (M, K, TA;) the men who dwell in the *فَدَادِ* [pl. of *فَدَدٌ*, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K “and”) the possessors of many camels. (M, K, TA.) [See also art. *فَدَن*.] — *فَدَادَةٌ* signifies *The frog:* (A, K:) so called because of its croaking. (A.) — Also, *فَدَادَةٌ*, (IAṣ, Th, M, L, K,) and *فَدَادَةٌ*, (IAṣ, L,) or *فَدَادَةٌ*, (M, K,) A cowardly man. (IAṣ, Th, M, L, K.) — Also, *فَدَادَةٌ*, (L,) or *فَدَادَةٌ*, (M, K,) A certain bird: (M, L, K:) n. un. of *فَدَادٌ*, (L,) or *فَدَادٌ*. (M.)

فَدَادَةٌ: see the last three sentences of the next preceding paragraph.

فَدَدٌ A desert, or waterless desert, (T, M, L, K,) wherein is nothing: (T, M, L:) or an even tract of land: (S, L, K:) or a spacious and pebbly tract of land: (A:) or a rugged and pebbly tract of land: or a hard place: (M, L:) or a hard and rugged place: (K:) or an elevated place (Aṣ, T, L, K) in which is hardness: (Aṣ, T, L:) pl. *فَدَادِ*. (L.)

فَدَدٌ: see *فَدَادٌ*, first sentence.

فَدِيدٌ: see *فَدَادٌ*, first sentence. — Also *Thick milk:* (IAṣ, T:) or i. q. *هَدِيدٌ*, (K,) which signifies *very thick milk:* (S and L and K in explanation of the latter:) or both signify *sour and thick milk.* (T and L in explanation of the latter.)

فدح

1. *فَدَحَهُ*, (S, A, K,) aor. ٢, (K,) inf. n. *فَدَحٌ*, (TA,) *It* (a debt, S, A, K, and an affair, and a load, TA) *burdened him, burdened him heavily, oppressed him, or overburdened him:* (S, A, K:) *فَدَحَهُ* [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.)

4: see the preceding paragraph: — and that here following.

10. *استفدحه* He deemed it (i. e. an affair [&c.]) burdensome, heavily burdening, oppressive, or overburdening: (A, TA:) or he found it to be so; as also *فَدَحَهُ*. (K.)

فَادِحٌ A debt, (A,) or an affair, (S, K,) [or a load, (see 1,)] *burdening, burdening heavily, oppressing, or overburdening.* (S, A, K.)

فَادِحَةٌ A misfortune, an affliction, or a calamity: [pl. *فَوَادِحُ*:] *الدَّهْرُ فَوَادِحُ الدَّهْرِ* signifies the afflictions, or calamities, of fortune. (K, TA.)

مَفْدَحٌ: see the following paragraph.

مَفْدُوحٌ A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load: (S, L, TA:) *مَفْدُوحٌ* in this sense is not allowable. (L.)

فدخ

1. *فَدَخَ رَأْسَهُ*, aor. ٢, (K, TA,) inf. n. *فَدَخٌ*, (TA,) *He broke his head with a stone:* (K, TA:) and *فَدَخْتُ الشَّيْءَ* I broke the thing: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.)

فدر

1. *فَدَرَ*, (Lth, IAṣ, T, S, M, O, K,) aor. ٢, (M,) or ٢, (O, K,) inf. n. *فَدَرٌ* (Lth, T, S, M, O, K) and *فَدَرٌ*; (K;) and *فَدَرٌ*, (IAṣ, T, O, K,) inf. n. *فَدَرٍ*; (O;) and *فَدَرٌ*; (IAṣ, T, O, K;) said of a stallion, (IAṣ, T, S, &c.) primarily of a stallion-camel, (IAṣ, T,) *He desisted from covering; (IAṣ, T, S, O;) or he desisted from covering, being wearied by much indulging therein:* (S, O;) or *he flagged, or became remiss, or languid, in covering,* (Lth, T, M, K,) and *desisted therefrom:* (M, K:) the *د* in *فَدَرٌ*, thus used, may be a substitute for the *ت* in *فَتَرٌ*: (O:) accord. to IAth, it signifies *he lacked power, or ability, to cover.* (TA.) — *فَدَرٌ*, inf. n. *فَدَرٌ*, said of a mountain-goat, *He became such as protected himself in the mountain from the hunter: or he became large, or big, and advanced in age, or full-grown; thus says IKt.* (TA.) — And *فَدَرٌ* said of cooked flesh-meat, (K, TA,) inf. n. *فَدَرٌ*, (TA,) *It became cold.* (K, TA.) — *فَدِرٌ*, aor. ٢, inf. n. *فَدَرٌ*, *He was, or became, foolish, stupid, or unsound in intellect or understanding.* (TA.)

2: see 1, first sentence. — *هَذِهِ حَجَارَةٌ تَفْدَرُ* means *These are stones that break into small and large pieces.* (O, K.)

4: see 1, first sentence.

5. *تَفْدَرُ*, said of a stone, *It, being struck, broke in pieces.* (TA.)

فَدَرٌ: see *فَادِرٌ*, in two places.

فَدِرٌ Foolish, stupid, or unsound in intellect or understanding. (S, M, O, K.) — And *Wood that quickly [or easily] breaks.* (O, K.)

فِدْرَةٌ A piece of flesh-meat: (M, K:) or a compact piece thereof: (Aṣ, T, S, O:) or a piece of cold, cooked, flesh-meat: (T: [mentioned in the TA as from the M:]) and a piece of anything: (TA:) pl. *فِدَرٌ*. (T, TA.) — A lump of dates [compacted together]: (M:) or a large lump of dates compacted together; as also *فِدِيرٌ* and *فِدِيرَةٌ*, (TA in art. *فَدِر*.) — A piece of a mountain: (T, K:) or an overtopping, or an overhanging, or a projecting, piece of a mountain. (M.) See also *فَادِرَةٌ*. — And A portion of the night. (M, K.)

فُدْرَةٌ A man who goes away by himself; (Ibn-Abbād, O, K;) like *فُرْدَةٌ*; formed by transposition. (Ibn-Abbād, O.) [See also *فَادِرٌ*, last signification.]

فُدْرٌ Silver. (O, K.) — And also, (K,) or *غَلَامٌ فُدْرٌ*, (O,) A boy, or youth, that has nearly attained to puberty: or fat, or plump. (O, K.)

فُدُورٌ: see the next paragraph.

فَادِرٌ, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] *Desisting from covering; or desisting from covering, being wearied by much indulging therein:* (S, O:) or *flagging, or becoming remiss, or languid, in covering, and desisting therefrom:* (M, K:) [or lacking power, or ability, to cover: (see 1:)] pl. *فَوَادِرُ*, (S, O,) or *فُدَرٌ*. (M, K.) — Also, and *فُدُورٌ*, (S, M, O, K,) and *فُدْرٌ*, (M, K,) applied to a mountain-goat, *Advanced in age, or full-grown:* (S, M, O, K:) or *youthful, and complete in make:* (M, K:) or *large, or big:* (S, O:) or *that protects himself in the mountain from the hunter:* (M, K:) *فَادِرٌ* applied to a mountain-goat as meaning *advanced in age* is like *قَارِحٌ* applied to a horse, and *بَازِلٌ* to a camel, and *صَالِحٌ* to an animal of the bovine kind and to a sheep or goat: (Aṣ, T:) accord. to IAth, it is from *فَدَرٌ* said of a stallion as meaning “he lacked power, or ability, to cover:” (TA: [and the like is said in the O:]) the pl. (of *فَادِرٌ*, M) is *فُدَرٌ*, (M, and so in some copies of the K,) or *فُدَرٌ*, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce *تَدْتَرُ*]) and *فَوَادِرُ* and (of *فُدَرٌ*, M) *فُدُورٌ*, and (quasi-pl. n., M) *مَفْدَرَةٌ*, (M, K,) like *شَيْخَةٌ*. (M.) — And *فَادِرٌ*, (O, K,) [thus] without *ة*, (O,) signifies also A she-camel that goes away alone, apart from the others; (O, K, TA;) like *فَارِدٌ*. (TA.) [See also *فُدْرَةٌ*.]

فَادِرَةٌ + A great, (T, O, K,) hard and solid, (M, K,) mass of rock, (T, M, O, K,) which one sees (T, O) upon the head of a mountain; (T, M, O, K;) likened to the mountain-goat; (M, O;) as also *فِدْرَةٌ*. (TA.) [See also what next follows.]

فُنْدِيرٌ (S, K) and *فُنْدِيرَةٌ* (S, M, K) A great mass of rock that projects, or juts out, (*تَنْدَرُ*) from the head of a mountain: (S:) what is thus called is short of (*دُونُ*) what is termed *فِدْرَةٌ* [in relation to a mountain]; (M, K;) by which may

be meant *دون* in respect of place and projection, not in respect of size. (TA.) [See also *فَدْرَة* and *فَادِرَة*: and see more in art. *فندر*.]

طَعَامٌ مُفْدِرٌ, like *مُحْسِنٌ* [in measure, app. in some one or more of the copies of the K like *مُحْصَنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبَّبٌ* from *أَسَبَبٌ*, and *مُحْصَنٌ* from *أَحْصَنَ*], *Food that stops from copulation*; (K;) as also *مَفْدِرَة*. (Lh, K.)

مَفْدِرَة: see what next precedes: — and see *فَادِرٌ*. — Also *A place of the mountain-goats termed فَدْرٌ*, pl. of *فَادِرٌ*: (S, O:) [or] *مَفْدِرَة* *مَكَانٌ* signifies a place in which are many of those mountain-goats. (M, K.)

فدع

1. *فَدَعٌ*, with *kesr*, [aor. -, inf. n. *فَدَعُ*], *He was, or became, such as is termed أَفْدَعُ* [q. v.]. (O.) And *فَدَعَتْ قَدَمُهُ*, (O, K, TA, in the CK [erroneously] *فَدَعَتْ*), [aor. and inf. n. as above,] occurring in a trad., *His foot had the affection termed فَدَعٌ* [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also *فَدَعُ*.

2. *فَدَعُهُ*, (O, TA, from a trad.,) inf. n. *تَفْدِيعٌ*, (O, K,) *He caused him (a man, O, TA) to be, or become, such as is termed أَفْدَعُ*. (O, K, TA.)

فَدَعُ [app. an inf. n. of which the verb is *فَدَعُ*] *A breaking, or crushing, syn. شَدَخُ* [q. v.]: and a slight splitting or cleaving or slitting. (TA.)

فَدَعُ [mentioned above as an inf. n.] *Deflection, and distortion*: this is [said to be] the primary signification. (TA.) [Generally] *A distortion of the wrist or of the ankle-joint*, (S, Mgh, O, Mṣb, K,) *so that the hand or the foot becomes turned towards the inner side*: (S, O, Mṣb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of *أَفْدَعُ* by IAṣr, mentioned in the Mgh and O and Mṣb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also *رَوْحُ*]:) or height of the hollow part of the sole of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of *أَفْدَعُ* by Aṣ, mentioned in the O]: (K, TA:) or a distortion (*عَوَجٌ*, K, TA, [in the O *عَوَجٌ*], and *مَيْلٌ*, TA) in the joints, as though they were dislocated, (Lth, O, K,) mostly in the wrists and ankle-joints, (Lth, O, K, TA,) by nature (Lth, O, K, TA) or by disease, as though the person were unable to extend them: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) to the right and left. (TA.)

[See, again, *رَوْحُ*.] In the camel, (K,) or in the fore legs of the camel, (ISH, O, TA,) it is the state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (ISH, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (ISH, O, TA.)

فَدَعَة The place of what is termed *فَدَعُ*, (S, O, Mṣb,) in the wrist or ankle-joint. (S, Mṣb.)

أَفْدَعُ Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification].) [Generally] *Having the affection termed فَدَعُ* [q. v.]; applied to a man; (S, Mgh, O, Mṣb, K;) and to a he-camel: (O, K:) fem. *فَدَعَاءُ*; (O, Mṣb, K;) applied to a woman; (Mṣb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning *Having a distortion of the extremities of the fore parts of his feet*; in like manner as when it is applied to a he-camel. (Lth, O, TA.) And hence, *الْأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies *The male ostrich*. (TA.) And *أَفْدَعُ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning *Bending, crooked, or curving*. (O.) And *الْفَدَعَاءُ* is a name of † *The well-known asterism called الدَّرَاعُ* [q. v., the Seventh Mansion of the Moon; also called *النَّشْرَة*, because *النَّشْرَة* is the Eighth Mansion]: a poet says,

يَوْمٌ مِنَ النَّشْرِ أَوْ فَدَعَائِهَا •
يُخْرِجُ نَفْسَ الْعَزِيزِ مِنْ وَجَعَائِهَا •

[A day of the auroral setting of *النَّشْرَة* or of its *فَدَعَاءُ* that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) — The dim. of *أَفْدَعُ* is *أَفْدِيعُ*. (TA.)

أَفْدِيعُ: see what next precedes.

فدغ

1. *فَدَغُهُ*, aor. -, inf. n. *فَدَغُ*, *He broke it*, (S, O, Mṣb, K,) or *crushed it*; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Mṣb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and he bruised, brayed, or pounded, it coarsely: and he clave, split, or rent, it slightly. (TA.) — And *فَدَغَ الطَّعَامَ* *He put much clarified butter into the food*. (O, K, TA.) — And one says also, *فَدَغَ الْكِمَاءَ فِي السَّمَنِ* [app. meaning *He preserved the truffles in clarified butter*]. (O.)

7. *انفدغ* *It (anything dry, or rigid,) became soft, or supple*. (O, K.)

فَدَغُ Distortion in the foot: (Ibn-'Abbād, O, K:) like *فَدَعُ*, which is more common. (O.) [See *فَدَعُ*.]

مِفْدَغٌ An instrument for breaking, or crushing.

(K, TA.) And applied to a man; like *مَدَقٌ* [q. v.]. (TA.)

قدم

1. *قَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*, [aor. -,] inf. n. *قَدَمٌ*, *I covered his, or its, mouth with the فِدَامِ* [q. v.]: (S:) or *قَدَمَ فَاهُ*, and *عَلَى فِيهِ*, aor. -, and *قَدَمَ*, (M, K, TA,) inf. n. *تَقْدِيمٌ*; (TA;) *he put the فِدَامِ upon his, or its, mouth*: (M, K:) [app. used in relation to a man and also to an *إِبْرِيْق* or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, *أَفْوَاهَهُمْ قَدَمُوا* *They bound the فِدَامِ upon their mouths*: (T:) and *قَدَمَ* *قَدَمَ* *الْإِبْرِيْقَ*, (M, K,) inf. n. *تَقْدِيمٌ*, (K,) *He put the فِدَامِ upon the mouth of the إِبْرِيْق*. (M, K.) — *قَدَمَ* (T, M, K,) inf. n. *قَدَامَةٌ* (T, S, M, Mṣb, K) and *قَدَمَةٌ*, (S, M, Mṣb, K,) *He was, or became, such as is termed قَدَمٌ* [q. v.]; or *he was, or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course*. (TA.)

2: see the preceding paragraph, in three places. One says also, *قَدَمَ الْبَعِيرَ*, meaning *He bound upon the camel's mouth the قَدَامَة*, (M,) which means the *غِمَامَة* [q. v.]. (TA.)

قَدَمٌ Impotent (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M;) [as though his mouth were covered with a فِدَامِ, for it is said in the S to be from *عَلَى فِيهِ* *قَدَمْتُ عَلَى فِيهِ*;] heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dulness, and softness, and paucity of understanding: (M, K:) or unintelligent: (Mṣb:) and thick; (M, K;) fat; (M;) foolish, or stupid; rough, rude, or uncivil: (M, K:) accord. to IAṣr, the heavy, sluggish, or dull; as being likened to blood, which is thus called: (T:) and *قَدَمٌ* is a dial. var. thereof, or, accord. to Yaḥkoob, the *ث* is a substitute for the *ف*: (M:) the fem. is with *ة*: (M, Mṣb, K:) and the pl. is *قَدَامٌ* [agreeably with analogy]. (M, K: in a copy of the T *قَدَمٌ* [which I think a mistranscription].) — Also *Heavy* [and app. thick] blood: and, accord. to IAṣr, *blood* [itself]. (T.) — And *A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time*. (TA.) And *Red that is saturated (M, K) with redness: (K:) or of which the redness is not intense*. (Thus also in some copies of the K.) [See also *مُفْدَمٌ*.]

قَدَامٌ: see the next paragraph, in two places.

قَدَمٌ and *قَدَامٌ* and *قَدَمٌ* and *قَدَمٌ*, (K,) or *قَدَامٌ* [only], (S, T, M,) *A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink; (T, K;) or a*

piece of cloth with which the Magian binds his mouth; (S;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed **فَدَامَةٌ**. (M. [In the S it seems to be implied that this last word is syn. with **فَدَامٌ** as expl. above.]) — Also, (K,) or the first, (T, S, M,) and also **فَدَامٌ**, (S,) or and also **فَدَامٌ**, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an **إِبْرِيْق** and the like; (T;) a thing that is put in, or upon, the mouth of the **إِبْرِيْق**, for the straining, or clarifying, of what is in it: (S, M:*) also called **فَدَامٌ**. (M.) — And **فَدَامٌ** signifies also the same as **عِيَامَةٌ**: thus in copies of the K [and in a copy of the M]: but the former word is correctly **فَدَامَةٌ** [as is implied in one place in the M]; and the word by which it is explained is correctly **عِيَامَةٌ**, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel.* (TA. [See 2: and see also the first paragraph of art. **غمر**.])

فَدَامَةٌ: see the next preceding paragraph.

فَدَامٌ: see **فَدَامٌ**, in three places.

فَدَامٌ: see **فَدَامٌ**.

فَدَامَةٌ n. un. of **فَدَامٌ**: see **فَدَامٌ**, former half.

مُفَدَّمٌ: see **مُفَدَّمٌ**. — Also A garment, or piece of cloth, saturated with red dye: (Sh, T, S, M, and some copies of the K:) or of which the redness is not intense. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the **مُفَدَّم** for the **مُخْرَم**, but saw no harm in the **مُضْرَج** [q. v.]. (TA.) — Also Dye thick and saturated. (S.) — And **ذُلُّ مُفَدَّمٍ** † Deeply-stained, intense, vileness or ignominy. (TA.)

مُفَدَّمٌ (T, M, K) and **مُفَدَّوْمٌ** (T) and **مُفَدَّمٌ** (M, K) An **إِبْرِيْق** [a vessel for wine] having a strainer, called **فَدَامٌ**, (T, M, K,) in, or upon, its mouth: (M, K:*) and so **مُفَدَّمٌ**. (M.) It is said in a trad. **إِنَّمَا مَدْعُوْنَ يَوْمَ الْقِيَامَةِ مُفَدَّمَةٌ أَفْوَاهُهُمْ**, [Verily ye will be summoned on the day of resurrection having your mouths closed with the **فَدَام**]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

مُفَدَّمَاتٌ [Vessels of the kinds called] and **أَبَارِيْقٌ** and **دَنَانٌ** [pls. of **إِبْرِيْق** and **دَن**]. (S.)

مُفَدَّوْمٌ: see **مُفَدَّمٌ**.

فدن

2. **تَفْدِيْنٌ** signifies The making a building tall. (K. [See **فَدَنٌ**.]) — And † The fattening of camels. (K, TA.) One says, **فَدَنَهُ**, meaning † He (the pastor) fattened him [i. e. a camel]; made him like the **فَدَن**, i. e. the **قَصْر**. (TA.)

فَدَنٌ A [pavilion, or building of the kind termed]

قَصْرٌ, (S, M, A, K,) raised high, or made lofty: (M, K:) pl. **أَفْدَانٌ**; (M, A;) to which fat camels are likened. (A. [See 2.]) — And A certain red dye. (M, K.)

فَدَانٌ: see the next paragraph, in five places.

فَدَانٌ The bull; (M, K;) and so **فَدَانٌ**: (K:) the bull with which one ploughs: (IAar, TA:) or, (AA, AHn, S, M, Mgh, Msh, K,) as also **فَدَانٌ**, (Mgh, Msh, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msh, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] **قِرَانٌ** (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Msh, K;*) and one thereof is not called **فَدَانٌ**: (AHn, M, K:) or **فَدَانٌ** signifies, (Mgh, K,) and so **فَدَانٌ**, (Mgh,) or the former, (S,) or each, (M, Msh,) signifies also, (S, M, Msh,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msh, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msh;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] **قِرَانٌ**: (M:) but accord. to Abu-l-Hasan Es-Sikillee, **فَدَانٌ**, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and **فَدَانٌ**, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also **عِيَانٌ**:] the pl. of **فَدَانٌ** is **فَدَادِيْنٌ**, (S, M, Mgh, Msh, K,) meaning oxen with which one ploughs: (M, TA:) the pl. of **فَدَانٌ** is **أَفْدِنَةٌ** [a pl. of pauc.] and **فَدْنٌ**, (M, Mgh, Msh, TA,) and the vulgar say **فَدْن**, with kesr. (TA.) — **فَدَانٌ**, with teshdeed, also signifies A certain commonly-known quantity [of land]; (IAar, TA;) said by Abu-l-Hasan Es-Sikillee to signify a limited portion of land, subdivided into four and twenty keeras; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term *jugerum*, and our acre; and commonly defined as consisting of 333 *kaṣābehs* (or rods) and one third; (the *kaṣābeh* being 24 *kaḍāhs*; and the *kaḍāh* being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying a place of seed-produce. (M, TA.)

أَصْحَابُ الْفَدَادِيْنِ is said to signify **جَمَالُوْنَ** [The possessors of ploughing oxen]; like as **جَمَالُوْنَ** signifies “possessors of camels:” but it has been otherwise expl. in [its proper place, as pl. of **فَدَادٌ**, in] art. **فد**. (K.)

بَنَاءٌ مُفَدَّنٌ A building that is [made] tall, or lofty. (M.) — And **ثَوْبٌ مُفَدَّنٌ** A garment, or piece of cloth, dyed with **فَدَن**. (TA.)

فدى

1. **فَدَاهُ**, (T, S, M, &c.,) aor. **يَفْدِيهِ**, (Msh, K,) inf. n. **فَدَاءٌ** (T, S, M, Mgh, K, [omitted in my

copy of the Msh, probably by inadvertence,]) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msh, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like **فَدِيَّةٌ**,] but Alea Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Aṣghar] is related to have said that this is not allowable except by poetic license, and El-Kālee says that **الْفَدَى** was used by the Arabs in conjunction with **الْحَمَى**, [see **حَمَاءٌ**, in art. **حمى**,] but other forms were used in other cases [among which he seems to mention **فَدَاهُ**, with fet-ḥ and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and **اِفْتَدَاهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى بِهِ** (K, TA) and **مَنَّهُ**, (TA,) [but I do not know **اِفْتَدَى** in either of these phrases as having any other than the well-known meaning of **فَدَى نَفْسَهُ**, which is strangely omitted in the K;] and **فَادَاهُ**, (S, Mgh, Msh, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Msh, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msh, TA;) He gave his ransom; (S;) he gave a thing, (K, TA, [أَعْطَاهُ in the CK being a mistake for **أَعْطَى**, without the affixed pronoun,]) or a captive, for him, (TA,) and so liberated him; (K, TA;) [i. e. he ransomed him;] or he liberated him, or ransomed him, **مِنْ الْأَسْرِ** [from captivity]: (Mgh, Msh:) or **فَادَاهُ** signifies he loosed him, or set him free, and took his ransom: (Mgh, Msh, TA:) or **مُفَادَاةٌ** signifies the giving a man and taking a man [in exchange]: and **فَدَاءٌ**, [as inf. n. of **فَدَاهُ**,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Msh, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also **فَدَى**: (Er-Rāghib, TA:) you say, **فَدَيْتُهُ بِمَالِي** I purchased [i. e. ransomed] him with my property, and **بِنَفْسِي** with myself: (T:) or, accord. to Nuṣayr Er-Rāzee, the Arabs say, **فَادَيْتُ الْأَسِيرَ** [I ransomed the captive], and **فَدَيْتُهُ بِأَبِي وَأُمِّي** [I ransomed him in a tropical sense with my father and my mother], and **بِمَالٍ** [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, **فَدَيْتُ الْأَسِيرَ** meaning I freed the captive from the state in which he was, though **فَادَيْتُ** is better in this sense: as to the reading **تَفَدَوْهُمْ** [in the Kur ii. 79], Abou-Mo'adh says, it means *Ye purchase them from the enemy and liberate them*; but the reading **تَفَادَوْهُمْ**, he says, means *ye contend with them who are in your hands respecting the price and they so contend with you*: (T, TA:) [that **اِفْتَدَاهُ** is syn. with **فَدَاهُ** is shown by what here follows:] a poet says,

فَلَوْ كَانَ مِثْتُ يَفْدِي لَفَدَيْتُهُ

بِمَا لَمْ تَكُنْ عَنْهُ النَّفْسُ تَطِيبُ

[And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — [The inf. ns. of the first of these verbs are much used in precativ phrases:] they said, **فَدَى** لَكَ [for فَدَاكَ, and therefore virtually meaning *Mayest thou be ransomed*; the **ل** being لِلتَّشْبِيهِ i. e. “for the purpose of notifying” the person addressed]: (TA.) and **فَدَى** لَكَ أَبِي [for فَدَاكَ أَبِي بِنَفْسِهِ, and therefore virtually meaning simply *May my father ransom thee with himself*; so that it may be well rendered *may my father be a ransom for thee*]: (S:) and فَدَا, with tenween, some of the Arabs pronounce with **kesr** [to the **ء**, i. e. they pronounce فَدَا with the tenween of **kesr**], peculiarly when it is next to [meaning immediately followed by] the preposition **ل**, saying فَدَاكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and **As** has cited [as an ex. thereof] the saying of En-Nābighah [Edh-Dhubyānee],

• مَهْلًا فَدَاكَ لَكَ الْأَقْوَامُ كَثِيرٌ •
• وَمَا أَثِيرٌ مِنْ مَالٍ وَمِنْ وَلَدٍ •

[Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: فَدَاكَ being app. assimilated to an indeterminate imperative verbal noun such as **صَه** in the phrase **صَه يَا رَجُلُ**, which is as though one said **سَكُوتًا يَا رَجُلُ**; thus meaning here **لِيُفَدِكَ**: but De Sacy mentions, in his “Chrest. Arabe,” sec. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فَدَاكَ and فَدَاكَ and فَدَاكَ; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فَدَاكَ بمعنى لِيُفَدِكَ فَبَنَاهُ كَمَا بَنَى الْأَمْرَ وَكَذَلِكَ تَرَكَ وَدَرَاكَ لِأَنَّهُ لِيُفَدِكَ بِمَعْنَى أَتَرَكَ وَادَرَكَ: this, it will be observed, is similar to the explanation which I have offered of فَدَاكَ; for لِيُفَدِكَ is app. a typographical mistake for لِيُفَدِكَ: and I incline to think that فَدَاكَ, though supposed to be correct and therefore likened to تَرَكَ and دَرَاكَ, is a mistake of a copyist for فَدَاكَ; and the more so because I find in Ahlwardt’s “Divans of the Six Ancient Arabic Poets” the three readings فَدَاكَ and فَدَاكَ and فَدَاكَ, but not فَدَاكَ. (S, TA.) — وَقَدَيْنَاهُ بِذَنْجٍ [in the **Kur** xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter.* (T, TA.) — فَدَتْهُ فَدَتْهُ and فَدَتْهُ [alone] mean *She gave property to her husband so that she became free from him by divorce.* (Msb, TA.) — See also what next follows.

2. فَدَاهُ (S, TA.) or فَدَاهُ بِنَفْسِهِ (S, TA.) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;)

and فَدَاهُ بِنَفْسِهِ (S, TA,*) aor. يَفْدِيهِ, inf. n. فَدَاً; (TA;) *He said to him جَعَلْتُ فِدَاكَ [May I be made thy ransom, i. e., a ransom for thee].* (S, K, TA.)

3: see 1, former half, in five places. — In the saying respecting bloodwits, وَإِنْ أَحْبَبُوا فَادُوا, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.)

4. افداه الأسير [in the CK (erroneously) الأسير] *He accepted from him the ransom of the captive.* (M, K.) Hence the saying of the Prophet to Kureysh, when ‘Othmān Ibn-‘Abd-Allah and El-Hakam Ibn-Keysān had been made captives, لَا نَقْبَلُكُمْ هُمَا حَتَّى يَفْدِيَهُمَا صَاحِبَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Sa‘d Ibn-‘Abee-Wak‘kās and ‘Otbeh Ibn-Ghazwān. (M.) — افدى فلان *Such a one danced, or dandled, his child:* (K, TA:) because of his [often] saying, فَدَى لَكَ أَبِي وَأُمِّي [May my father and my mother be ransoms for thee]. (TA.) — افدى also signifies *He made for his dried dates a store-chamber.* (K.) — And † *He became large in his body;* (IAṣr, T, K, TA;) as though it became like the فَدَا [q. v.]. (TA.) — And *He sold dates.* (IAṣr, T, K.)

6. تفادوا *They ransomed one another.* (S, TA.) — And † *They guarded themselves, one by another;* as though every one of them made his fellow to be his ransom. (Msb, TA.) — And تفادى منه *† He guarded against it, or was cautious of it, and kept aloof from it.* (S, K, TA.)

8: see 1, first quarter, in two places; and again, near the middle of the paragraph. — As intrans., افدى signifies [He ransomed himself;] he gave a ransom for himself. (Er-Rāghib, TA.) You say, افدى منه بكذا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the **Kur** ii. 229. (TA.) See 1, last sentence but one.

فَدَى and فَدَى and فَدَا and فَدَا all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدَى لَكَ أَبِي and فَدَى لَكَ أَبِي, the words فَدَى and فَدَى may be either inf. ns. or subst.: as subst., the second and third are more common than the first:] فَدِيَةٌ [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or property given as a substitute [or a ransom] for a captive: (Mgh, Msb, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in

the **Kur** ii. 180 and 192: (Er-Rāghib, TA:) and its pl. is فَدَى and فَدِيَات. (Mgh, Msb, TA.)

فَدَى: see the next preceding paragraph. [Hence the phrase] جَعَلْتُ فِدَاكَ: see 2. It is also a pl. of its syn. فَدِيَةٌ. (Mgh, Msb, TA.)

فَدَى: see فَدَى. — فَدَى عَلَى هَدْيِكَ وَفَدِيَتِكَ accord. to the K, but in the S, فَدَى عَلَى هَدْيِكَ, mentioned in art. فَدَى, is a saying meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.:) فَدِيَةٌ and فَدِيَةٌ are dial. vars. (TA in art. فَدَى.)

فَدَا An أنبار, (K, TA,) i. e. (TA) a collection, of wheat: (M, K, TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an أنبار, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of ‘Abd-El-Keys. (M.) — And The حَجَر [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فَدَا: see فَدَى.

فَدَاوِيَّةٌ is the appellation of A class, or sect, of the خَوَارِج of the دُرُوز [or دُرُوز, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فَدَاوِي; the و being a substitute for ء: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades “The Assassins”]. (TA.)

بِنَفْسِي مَفْدِيٌّ, originally مَفْدُوٌّ. In the saying مَفْدِيٌّ فُلَانٌ مَفْدِيٌّ With my soul, or myself, may such a one be ransomed, مَفْدِيٌّ is often suppressed; being meant to be understood.]

فد

1. فَدَّى عَنْ أَصْحَابِهِ [aor. -, inf. n. فَدَّى] *He was, or became, apart from his companions, and remained alone.* (L.) — And فَدَّى (TA,) [aor. -,] inf. n. فَدَّى (K, TA,) *He drove away (طَرَدَ) vehemently.* (K, TA.)

4. افدّه *He made him, or it, to be single; sole; or one, and no more; syn. أَوْتَرَهُ (S in art. وَتَر);* and جَعَلَهُ فَدَاً, i. e. وَتَرًا. (TA in that art.) — And افدّت *She (a ewe or goat) brought forth one only,* (El-Aḥmar, T, S, M, O, L, Msb,) at a breeding; (Msb;) inf. n. افدّا. (El-Aḥmar, T, M, L.) [See مَفْدٌ.]

5: see the next following paragraph.

10. استفد به *He was, or became, alone; indo-*

pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, *استغذ عَلَى بِالْأَمْرِ* He was, or became, alone, or independent, exclusively of me, in the affair: (O:) and *تغذُ بِهِ* also has the former meaning: (K, TA:) or this latter signifies *He was, or became, alone with him.* (O.)

R. Q. 1. *فَذَذَ* He contracted himself (تَقَصَّرَ), to leap, deceiving, or circumventing, (IAqr, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAqr, T in art. ذَف) said of a man. (IAqr, T, O.) — [And accord. to the K, in art. ذَف, i. q. تَبَخَّرَ; like ذَفَذَف: but] accord. to IAqr, ذَفَذَف has this latter meaning, and فَذَذَ signifies as expl. above on his authority. (T in art. ذَف.)

فَذَ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. *فَذَ*; (S, M, Mgh, O, L, K;) and *وَاحِدٌ*: (L, Mgh:) pl. [of mult.] *فَذُودٌ* (M, L, Mgh, K) and [of pauc.] *أَفْذَادٌ*. (M, L, K.) One says, *ذَهَبَا فَذَيْنِ*, They two went away singly. (S, O, L.) And *جَاءَ الْقَوْمُ فَذًا* see *فَذَاذَى*. — And *تَمَرٌ فَذٌ* Dates that are separate, each one from others; (IAqr, S, M, O, L, K;) not sticking together; (IAqr, M, L;) as also *فَضٌ*; (M;) and *فَثٌ*. (T in art. فَث.) — And *الْفَذُ* is [a name of] *The first of the arrows used in the game called المَيْسَر*: (S, M, O, L, K;) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called *التَّوَامُ*; the 3rd, *الرَّقِيبُ*; the 4th, *الحُلْسُ*; the 5th, *النَّافِيسُ*; the 6th, *النَّسِيبُ*; the 7th, *المَعْلَى*; and there are three for which there is no share, namely, *الوَعْدُ* and *الْمَنِيحُ* and *السَّفِيحُ*. (S, O, L.) [See *الرَّقِيبُ*.] — *كَالِمَةٌ فَذَةٌ*: see *فَاذَةٌ*.

فَذَاذَى: see the next paragraph, in two places.

جَاءَ الْقَوْمُ فَذَاذَى (O,) or *فَذَاذَا* (Mgh,) and *فَذَاذَا*, and *أَفْذَاذَا*, *The people, or party, came one by one; singly.* (O, Mgh.) And *أَكَلْنَا فَذَاذَى*, (K, TA,) and *فَذَاذَى* (CK,) and *فَذَاذَا*, and *فَذَاذَا*, *We ate separately.* (K.)

فَذَاذَى: see the next preceding paragraph, in two places.

كَالِمَةٌ فَاذَةٌ, and *فَذَةٌ*, i. q. *شَاذَةٌ* [i. e. A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage]. (M, L.) And *فَاذَةٌ آيَةٌ* A verse of the *Kur-án* that is alone in meaning. (L.)

أَفْذٌ An arrow having no feathers upon it; (T, O, K;) opposed to *مَرِيشٌ*: so says Abou-Málik: others say *أَفْذٌ* [q. v.], with *ق*: but he allowed only the former. (T, O.)

مَفْذٌ A ewe or she-goat bringing forth one only,

(El-Aḥmar, T, S, M, O, L, Mgh, K,) at a breeding: (Mgh:) [like *مَفْذٌ* and *مَوْجِدٌ*:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Mgh.)

مَفْذَاذٌ A ewe or she-goat that usually brings forth one only. (T, S, O, L, K.)

فر

1. *فَرَّ*, aor. -, inf. n. *فِرَارٌ* (T, S, M, K, &c.) and *فَرَّ* (M, K) and *مَفَرٌّ* (S, M, K) and *مَفَرٌّ* (K,) or the last is a n. of place [and of time], (S, M,) *He* (a man, T) *fled*: (T, S:) or *he turned away or aside, to elude, and fled*, (M, K, TA,) from a thing that he feared. (TA.) *أَيْنَ الْمَفَرُّ* [in the *Kur lxxv. 10*] means *Whither is the [fleeing or] turning away &c.?* (M, TA:) or it may mean *when is the time thereof?* (TA:) and *أَيْنَ الْمَفَرُّ*, another reading, *where is the place of fleeing &c.?* (IAb, Zj, S, M, TA,) as also *الْمَفَرُّ*, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — *فَرَّ* — *فَرَّ* aor. as above, inf. n. *فَرَّ*, *He wheeled about widely from his enemy, to turn again.* (Mgh.) — And *فَرَّ إِلَى الشَّيْءِ* *He went, or betook himself, to the thing.* (Mgh.) — And [hence] *طَرَّتْ يَدُهُ* *His arm, or hand, fell off*; like *طَرَّتْ يَدُهُ* and *تَرَّتْ*. (O.) — *فَرَّ الْفَرَسُ*, (S, O,) or *الدَّابَّةُ*, (M, K,) aor. -, (S, M, O,) i. e. with damm, (O,) [in copies of the K -, but afterwards in those copies -, which is the regular and correct form,] inf. n. *فَرَّ* (S, M, O, K) and *فِرَارٌ* and *فِرَارٌ* and *فِرَارٌ* (K,) or *فِرَارٌ* is a simple subst., and *فِرَارٌ* is an inf. n., (Meyd, in explanation of the prov. which here follows,) *He looked at, or examined, the teeth of the horse*, (S, O,) or *he exposed to view the teeth of the beast that he might see what was its age.* (M, K.) Hence, (TA,)

• إِنَّ الْجَوَادَ عَيْنَهُ فِرَارَةٌ •

(S, M, Meyd, K, *) and *فِرَارَةٌ*, (M, Meyd, K,) and *فِرَارَةٌ*, (S, K,) sometimes thus pronounced with fet-h, (S,) † [Verily the fleet and excellent horse, his aspect (see عَيْنٌ) is (equivalent to) the examination of his teeth, i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْن [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;) his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (فَرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, *فَرَّ الْجَوَادَ عَيْنَهُ*: (A, TA:) and [in like manner] *الْحَبِيبُ عَيْنَهُ فِرَارَةٌ* [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, *فَرَّتْ فَمُ الْفَرَسِ* I opened the mouth of the horse that I might know

his age. (Har p. 28.) And *فَرَّ عَنْ الدَّابَّةِ*, aor. -, *He examined the teeth of the beast.* (Har p. 233.) — [Hence the saying of El-Hajjáj, *فَرَّتْ عَنْ ذِكَايَ*, expl. in art. ذَكَو.] And [hence also] one says, *فَرَّ عَنْ أَشْيَاءَ* † *He examined him respecting things.* (O, TA.) And *فَرَّ الْأَمْرَ*, (M, TA,) and *فَرَّ عَنِ الْأَمْرِ*, (S, M, O, K, TA,) † *He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it.* (S, M, O, K, TA.) And *فَرَّ فُلَانٌ عَنِّي نَفْسِي* † *Such a one interrogated me in order that he might know, from what I should say, what was in my mind.* (TA.) — And *فَرَّ الْأَمْرَ* † *The thing returned to its first state; it recommenced.* (M, O, K.) And *فَرَّ الْأَمْرَ جَذْعًا* † *Commence thou the affair from the first thereof.* (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, *الامْر*: the right reading is evidently *الامر*; as in a similar phrase voce جَذَعٌ, q. v.]) — *فَرَّ*, aor. *يَفَرُّ* or *يَفَرُّ*, (accord. to different copies of the T,) *He became intelligent after being weak [in mind].* (IAqr, T, TA.)

3. *فَارَرْتَهُ*, inf. n. *مُفَارَاةٌ*, † *I investigated his state, or condition, he investigating mine.* (TA.)

4. *افَرَّهُ* *He, or it, made him to flee*; (S, O;) or *made him to turn away or aside, for the purpose of eluding, and to flee*: (M, K:) or (O) *he did to him a deed that made him to flee*; (Fr, AO, T, M, O, K;) as also *افَرَّ بِهِ*. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, *مَا يُفَرِّكُ عَنِ الْإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلَهَ إِلَّا اللَّهُ* (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islám except the saying "There is no deity but God:"* many of the relaters say *يَفَرِّكُ*; but Az says that the former is the right. (TA.) — Hence the saying, *اِفَرَّ اللَّهُ يَدَهُ* *God made, or may God make, his arm, or hand, to fall off*; like *أَطَرَهَا* and *أَتَرَهَا*. (O.) — And *أَفَرَرْتُ رَأْسَهُ* *I split, or clave, his head, with a sword*; like *أَفَرَرْتُهُ*. (Yz, T, O, K.) — *أَفَرَّتْ نَسَاءٌ*, said of camels, (S, M, O, K,) and of horses, (M, K,) *They shed their milk-teeth and had others come forth.* (S, M, O, K.)

5. *تَفَرَّرَ بِي* i. q. *ضَحِكَ* [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

6. *تَفَارَوْا* *They fled, one from another.* (S, O, K.)

8. *اِفْتَرَّ* *He laughed in a beautiful manner*, (M, K,) beyond what is termed *اِتِّكَلَالٌ* [inf. n. of *اِتَّكَلَّ*, q. v.]. (M.) One says, *اِفْتَرَّ ضَاحِكًا* *He showed his teeth laughing*; (S;) as also *تَفَرَّرَ عَنْ تَغْرِه*. (T.) It is said of the Prophet *الغَمَامِ*, *مِثْلُ حَبِّ الْغَمَامِ*, meaning *And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing.* (T.) — Hence, (TA,) *اِفْتَرَّ الْبَرْقُ*

† *The lightning glistened.* (M, K.) And hence the saying, الصَّرْفَةُ نَابُ الدَّهْرِ الَّذِي يَفْتَرُّ عَنْهُ [Es-Sarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) — See also فَرُّ. — Also *He snuffed up a thing into his nose.* (M, K.)

R. Q. 1. فَرَفَرَهُ (S, M, K, &c.) inf. n. فَرَفَرٌ (M,) or فَرَفَارٌ (TA,) *He put in a state of motion, commotion, or agitation; shook; or shook about; (S, M, K;) it, (S, K,) or him. (M.)* One says of a horse, يَفْرِفِرُ الْبِجَامَ فِي فِيهِ *He puts in a state of motion, &c., the bit in his mouth.* (M. [See also an explanation of the verb as intrans., in what follows.]) — *He broke it, i. e. a thing. (M, K.) — He cut it. (K.) — He clave, split, slit, rent, or tore, it. (TA.)* [Thus] فَرَفَرٌ signifies *He rent, or tore, [skins such as are termed] زَقَاق [pl. of زَقٌّ], and other things; (O, K, TA;) and slit, or rent, them much. (TA. [In two copies of the T, instead of الرِّقَاقِ وَغَيْرَهَا, the reading in the O and K and TA, I find رِقَاقٌ وَغَيْرِهِ.]) — [He mangled it.] One says, يَفْرِفِرُ الشَّاةَ *The wolf mangles the sheep, or goat. (O,* TA.) — And, (O, K, TA,) hence, (O,) inf. n. فَرَفَرَةٌ (TA,) + He defamed him, and mangled his reputation. (O, K, TA.) — And + He discommended it, [as though] mangling it with discommendation: the verb occurs in this sense in a trad., having for its object الدُّنْيَا [meaning the enjoyments, or good, of the present world]. (TA.) — Also, (inf. n. فَرَفَرَةٌ, TA,) *He called or cried, or called out or cried out, to him. (M, K.) — He (a camel) put his body in a state of commotion, or agitation. (M, K.) — He (a horse) struck his teeth with the فَاسُ [q. v.] of his bit, and moved about his head. (S, O, K.) — He hastened, or sped, and went with short steps. (M, O, K.) — He was light, and unsteady, (S,* M,* O,* K, TA,) in mind; (TA;) inf. n. فَرَفَرَةٌ. (S, M, O, TA.) — He hastened, or was hasty, with foolishness, or stupidity. (IAar, T, TA.) — And He confounded, or confused, and was profuse, فِي كَلَامِهِ [in his speaking, or talking, or his speech, or talk]. (M, K.) — And [app. He talked; for] الفَرَفَرَةُ signifies الْكَلَامُ [which is often used as a quasi-inf. n. of كَلَّمَ]. (M.) — فَرَفَرٌ also signifies *He made the kind of vehicle called فَرَفَار. (T, K.) — And He kindled [a fire] with [wood of] the species of tree called فَرَفَار. (T, K.)****

فَرُّ: see فَرَّ, in two places.

فَرُّ [The best, or choice, of men &c.]. One says, هُوَ فَرُّ قَوْمِهِ (O,) or فَرُّ الْقَوْمِ (K,) and فَرَّتْهُمْ (O, K,) *He is of the best, or choice, of his people, or of the people, (O, K,) and of the chief persons*

thereof, (O, K,*) *who show him smiling (الَّذِينَ) فَرَّتْهُمْ*, perhaps better rendered *who withdraw from him so as to render him conspicuous*: (O, K:) or هُوَ فَرُّ قَوْمِهِ *he is the best, or choice, of his people*: (T:) and هَذَا فَرُّ مَالِي (T,) or مَالِهِ (O,) *this is the best, or choice, of my, or his, property, or camels &c. (T, O.)*

أَفَرَّةٌ and أَفَرَّةٌ and أَفَرَّةٌ The beginning, or first part, of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the vehemence thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفَرُ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عَفَرَةٌ and عَفَرَةٌ. (T.) مَا زَالَ فَلَانٌ فِي أَفَرَةٍ شَرِّ مِنْ فَلَانٍ (T.) is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — Also *Confusion and difficulty.* (M, K.) One says, وَقَعَ الْقَوْمُ فِي فَرَّةٍ and أَفَرَةٍ and أَفَرَةٍ *The people, or party, fell into confusion and difficulty. (M.) — See also the next preceding paragraph, in three places.*

فَرَّةٌ A smiling: [or rather a manner of smiling:] one says, إِنَّهَا لَحَسَنَةُ الْفَرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.)

فَرَارٌ: see فَرَّ.

فَرَّةٌ: see فَرَّ.

فَرَارٌ and فَرِيرٌ The young one of the ewe, and of the she-goat, (M, K,) and of the cow, (M,) or of the wild cow, (A'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) فَرَفَرٌ and فَرَفَرٌ (O, K) and فَرَفَرٌ and فَرَفَرٌ: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed فَرَارَةٌ: (M:) and فَرَارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is said to be pl. of فَرِيرٌ: (T, S, M, O;) and is of a rare form of pl.; (A'Obeyd, S, O, K;*) and it signifies the small in body of the young ones of the goat-kind; (M;) or فَرِيرٌ, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAar to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M:) and, (T, A,) as Abou-l-Abbás [i. e. Th] states on the authority of IAar, (T,) فَرَارٌ (T, M) and فَرَارَةٌ (T) and فَرِيرٌ (M) and فَرَفَرٌ and فَرَفَرٌ (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed جَفَرٌ [q. v.], and obtained plenty of herbage, (M,) and has become fat: (T, M:) accord. to Ibn-Abbád, (O,) the last two signify a lamb (حَمَلٌ, O, TA, in the K, جَمَلٌ, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also فَرَفَرٌ below:]) and [it is also said that] فَرَارٌ signifies great

[app. as meaning lambs or kids], and one thereof is termed فَرَفَرٌ. (TA.) It is said in a prov.

نَزَوُ الْفَرَارِ اسْتَجَبَلَ الْفَرَارَا

[The leaping of the wild calf, or with equal propriety the leaping of the wild cow, may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K:) A'Obeyd says, on the authority of El-Mu-ärrij, [and so says Meyd, and the same is implied in the S and O,] that الْفَرَار here means the young one of the wild cow: (T:) i. e., when the فرار attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزَوُ الْفَرَارِ, meaning نَزَوُ الْفَرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.]

فَرُّ: see فَرَّ. It is applied to a woman as meaning *Wont to flee from that which induces doubt, or suspicion, or evil opinion. (S.) — See also the next preceding paragraph.*

فَرِيرٌ: see فَرَارٌ, in four places. — Also The place of the مَحْسَةِ [thus in a copy of the M (app. مَحْسَةٍ i. e. currycomb, as though meaning the part that is currycombed), in the K of the مَحْسَةِ (i. e. مَحْسَةٍ, q. v.), and in the O of the مَحْسَةِ, which last I think to be a mistranscription,] of the مَعْرَفَةِ [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْل) of the مَعْرَفَةِ of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) — And The mouth: (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.)

فَرَّةٌ: see فَرَّ.

كَتَيْبَةُ فَرَى [A military force, or troop, &c.,] defeated: (T, O, K:) as also فَرَى. (T.)

فَرَّاءٌ, applied to a woman, i. q. غَرَّاءٌ (O, K, TA,) meaning *Beautiful in the front teeth.* (TA.)

فَرَارٌ: see فَرَّ. — [Hence,] Quicksilver; so called because flowing quickly, and not remaining in a place: thus says Esh-Shereeshee. (Har p. 139.)

فَرِيرَةٌ, in the dim. form, with teshdeed, [A spinning-top;] a thing with which children play. (TA.)

فَرَارٌ (S, M) and فَرِيرٌ (T, S, O, K) and فَرَفَرٌ (M, O, K) and فَرَفَرَةٌ (M, K) and فَرَارٌ (M, O, K) and فَرَّةٌ (K) are epithets from فَرُّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning *Fleeing; or turning away or aside, to elude, and fleeing*: the third, fifth, and sixth, *fleeing, &c., much*: and the fourth, *fleeing, &c., very much*:] but فَرُّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and masc. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a

pl. [or rather a quasi-pl. n.] of **فَار** (S, M, O,) like as **رَكْب** is of **رَاكِب** (S, O,) and **صَحْب** of **صَاحِب** (S, O, K,*) or **شَرِب** of **شَارِب** (M:) it is related in the trad. respecting the Flight that Surākah Ibn-Mālik, when he saw the Prophet and Aboo-Bekr fleeing to El-Medeenah, and they passed by him, said, **هَذَانِ قَرِيشٌ أَفْلَا أَرَدَ عَلَى**, **قَرِيشٌ فَرَهَا** (T, S, O, TA,) meaning [These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A'Obeyd, T, TA.)

فَرَفَر: see **فَرَار**: — and **فَرَار**: — and **فَرَفَر**, in three places.

فَرَفَر: see **فَرَفَر**, in two places.

فَرَفَر: see the next paragraph.

فَرَار A breaker [or mangler] of everything; as also **فَرَار**. (M, K.) — And The lion; because he mangles his antagonist: (Z, TA:) or the lion that mangles his antagonist (O, K*) and everything; (O;) as also **فَرَار** and **فَرَفَر** (K,) or **فَرَفَر** (O,) and **فَرَار** and **فَرَارَة** (O, K.) — And Light and unsteady in mind: (Lth, T, M, O, K:) fem. with **ة**. (Lth, T, M, O.) — And Loquacious; talkative; a great talker; (M, K;) like **فَرَار**: (M:) fem. with **ة**. (K.) — Also A species of tree, (T, M, O, K,) hard, having much endurance of fire, (T, O,) of which are made [bowls such as are termed] **قَصَاع** (M, O, K) and **عَسَاس**: (M, O:) AHn says, it is a great kind of tree; (O;) it becomes tall like the **دَلَب** [q. v.]; its leaves are like those of the almond-tree; it has blossoms like the red rose; (O, TA;) and it becomes thick so that great [bowls such as are termed] **عَسَاس**, and **أَقْدَاح**, are turned from it: (O:) when its tree becomes old, its wood becomes black like ebony: (O, TA:) it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles, called **مَخَاصِر**, pl. of **مَخَصِرَة**, for excellent she-camels, were also made of it, and the curved pieces of wood (**أَحْنَاء**) thereof amounted [in price] to two hundred dirhems. (O.) — And A sort of vehicle, or saddle, for women (T, O, K) and for pastors, resembling the **حَوِيَّة** and **سَوِيَّة** [described in arts. **حَوِي** and **سَوِي**]. (T.)

فَرَار: see the next preceding paragraph.

فَرَفَر: see **فَرَار**, in three places. [It is said that] it signifies A fat **جَمَل** (Thus in copies of the K [an evident mistranscription for **جَمَل**, i. e. lamb, as is indicated in the TA by the addition such as has become what is termed **جَمَل**].) — And † A youth, or young man; (O, K, TA;) as being likened to the lamb (**جَمَل**) that has obtained plenty of herbage and has become fat; (TA; [see **فَرَار**];) and so **فَرَار**. (O, K, TA.) — And A certain bird; (S, O, K;) as also **فَرَفَر** (O, K) and **فَرَفَر**: (K:) a small **عَصْفُور** [i. e. sparrow, or passerine bird]: (ISh, T, M:) so it is said: (M:)

Bk. I.

and **فَرَفَر** signifies the **عَصْفُور** [in an absolute sense]; (M, K;) as also **فَرَفَر**: (K:) accord. to AHat, Et-Tāifee says that **فَرَفَر**, of which the pl. is **الْفَرَارِ**, signifies the **نَقَّارِ**; thus he says, [using the pl.,] not the **نَقَّار** [or **نَقَّار**? (see **عَصْفُور**)]; and he adds that sometimes it is said that the **فَرَفَر** is the **صَر** [q. v.]; and some say **فَرَفَر**, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, **فَرَفَر** is the name of a small aquatic bird like the dove or pigeon: SM says, app. relying upon the correctness of a modern application of the word,] I have seen the **فَرَفَر** in Egypt, and it is smaller than the **وَز** [which is applied to the goose and sometimes to the duck]. (TA.) — Also, and **فَرَار**, **Parched meal** (**سَوِيْق**) prepared from the **يَنْبُوت** [a tree described in art. **نَبْت**, which see, and see also **غَاف**], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the **يَنْبُوت** of 'Oman. (TA.)

فَرَفِير [Purple;] a certain sort of colour. (K.) — And The violet: or violet-colour: syn. in Pers. **بَنْفَشَه** [i. e. **بَنْفَشَه**, which is said to have both of these significations]. (KL.) — [And Purslane, or purslain. (Golius, on the authority of Ibn-Beytār.)]

فَرَفِيرِي [Of a purple colour]. (TA: there applied as an epithet to the flower of the **فَاوَانِيَا** [or peony].)

فَرَار A horse that moves about, or agitates, the bit in his mouth, (M, O, K, TA,) to which Z adds, in order that he may disengage it [therefrom, or] from his head. (TA.) — And i. q. **أَخْرَقَ** [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — See also **فَرَار**, in two places: — and **فَرَار**, likewise in two places: — and **فَرَفَر**, also in two places.

فَرَارَة: see **فَرَار**, second sentence.

أَفَرَة and **أَفَرَة**: see **فَرَة**, in five places.

مَفَر an inf. n. of **فَر**. (S, M, K. [See the first and second sentences of this art.]) — Also A time [and a place] of fleeing: (TA:) and **مَفَر** signifies a place of fleeing: (I'Ab, Zj, S, M, TA:) and so does **مَفَر**, (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.]

مَفَر: see the next preceding paragraph.

مَفَر [Making to flee: &c. See its verb, 4]. — [Hence, app.,] **الْأَيَّامُ الْمَفَرَاتُ** † The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.)

مَفَر [originally an instrumental noun: and hence,] A horse fit for one's fleeing upon him: (S, O, K:) or excellent in fleeing. (K.) One says **فَرَسٌ مَكْرٌ مَفَرٌ** A horse well trained, willing, and

active, ready to return to the fight and to flee. (TA in art. **مَكْر**.) — See also **مَفَر**.

مَفَر: see what follows.

مَفَر and **مَفَر** Examined, looked into, searched into, inquired respecting, or interrogated. (TA, [See 1.])

فَرَا

فَرَا (T, S, M, O, K) and **فَرَا** (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) **فَرَا** (T, S, M, O, K) and (of pauc., TA) **أَفَرَا**. (M, K.) Hence the saying, **كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَا** [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And **أَنْتَحْنَا الْفَرَا** **فَسَتَرِي** [We have married our daughter to the wild ass, and we shall see,] (T, S, M, O) is another prov.; (T, Meyd;) in which alif is substituted for the hemzeh, (S, M, O,) for the purpose of the agreement [of **الْفَرَا** in rhyme] with **سَتَرِي**: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.)

فَرَا: see above, first sentence.

فَرِي q. v. **فَرِي** [q. v.] (O, K.* See art. **فَرِي**.)

فربج

Q. 3. **أَفَرْتَج**, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of

the latter of which have الْجَمَل in the place of الْحَمَل, and of the skin of a kid, (O.) *It was roasted so that the upper parts of it became dried up.* (Lth, S, O, K.)

مُفَرَّج [part. n. of the verb above]. A man said, describing a roasted female kid,

فَأَكَلْتُ مِنْ مُفَرَّجٍ مِنْ جِلْدِهَا

[And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.)

فَرَبُون

فَرَبُون (K, TA, [in several copies of the K فَرَبُون]) also called أَفَرَبُون (TA, [Euphorbium; an inspissated sap of a certain African plant;] i. q. لَبَانَةٌ مَغْرِبِيَّةٌ; the best of which is that which dissolves quickly in water; (TA;) an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting, or bite, of venomous or noxious reptiles or the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm. (K.)

أَفَرَبُون: see the preceding paragraph.

فَرْت

1. فَرْت, aor. ٢, inf. n. فَرُوتَةٌ [said in the M to be a subst.], *It (water, T, Mṣb) was, or became, sweet [or very sweet or most sweet (see فَرَات)].* (T, O, Mṣb, K.) = فَرْت, (M, K,) aor. ٢, (M,) or ٢, (K,) inf. n. فَرْت, (M,) *He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فَجَرَ.* (M, K.) = فَرْت, [aor. ٢,] *He became weak in his intellect, after having possessed ample intelligence.* (IAḡr, T, O, K.)

فَرْت i. q. فَرْت [The space measured by the extension of the thumb and fore finger]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.)

فَرَات, applied to water, (T, S, M, &c.,) and فَرَاء, both chaste forms, and well known, like تَابُوت and تَابُوت, (Towsheeh, MF, TA,) *Sweet: (S, O:) or very sweet: (K:) or of the sweetest kind: (T, M, L:) or that subdues thirst by its excessive sweetness: (Bḡ in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتْ, and formed by transposition: (TA:) you say مَاءٌ فَرَاتٌ (S, M, O, K,) and in a copy of the K فَرَاتٌ also, (TA,) and مِيَاهُ فَرَاتٌ (S, M, O, K,) and فَرَاتَان (M, Mṣb, in copies of the K فَرَاتَان, and in the CK فَرَاتَان) like غُرَابَان [pl. of غُرَاب], when فَرَات is pluralized, but this is rarely the case. (Mṣb.) — الفَرَات signifies also [The Euphrates;] the river of El-Koofeh; (S, Mḡh, O, * K;) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia.*

(Mṣb, TA.) And الفَرَاتَان is an appellation applied to [The Euphrates and Tigris; i. e.] الفَرَات and دُجَيْل: or, accord. to the S [and O] الفَرَات and دُجَيْل [The Euphrates and Dujeyl, which latter is a branch of the Tigris]. (TA.) — Also The sea: (M, K:) so in a verse of Abou-Dhu-eyh describing pearls as found therein. (M.)

فَرْت (M, K,) accord. to Ibn-Habeeb from فَرْت [q. v.], but accord. to Sb the ن is radical, (M,) or الفَرْتَان accord. to IB, (TA in art. فَرْتَان,) The fornicatress, or adultress. (M and K in this art.* and in art. فَرْتَان.) And The female slave: (Th, and S and K in art. فَرْتَان:) or so الفَرْتَان: and ابْنُ الفَرْتَان The son of the female slave that is a fornicatress. (IAḡr, TA in that art.) And ابْنُ فَرْتَان The low, ignoble, mean, or sordid. (El-Aḡwal, IB, TA.) — Also, فَرْتَان, the name of A certain woman. (M and K in art. فَرْتَان.) — And الفَرْتَان The young one of the hyena. (K in art. فَرْتَان.)

فَرْتَن

Q. 1. فَرْتَن (T, K, TA,) inf. n. فَرْتَنَة (T, TA,) signifies شَقَقَ كَلَامَهُ وَأَقْتَمَشَ فِيهِ [app. meaning He uttered, or endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein]: (T, K, * TA:) in the copies of the K, اهْتَمَشَ, with the unpointed س, is put for اهْتَمَشَ, which is the right reading. (TA.) — And He went along with short steps. (K.) = And He (a man) became angry, and in a state of excitement: from what here follows [and therefore, app., post-classical]. (TA.)

فَرْتَنَة, with damm, [meaning with two dammehs,] A state of commotion of the sea arising from the violence of the winds: app. post-classical. (TA.)

فَرْتَان, in which the ن is held by some to be radical, and by others to be augmentative, see in art. فَرْت.

فَرْت

1. فَرْت الْكَرْش: see 4. — فَرْت الْجَلَّة (ISk, T, S, M, O, K,) aor. ٢, (T, O,) or ٢, (M,) or both, (ISk, S, K,) inf. n. فَرْت, (T, M,) *He scattered, or dispersed, [the contents of] the جَلَّة [or receptacle made of palm-leaves, for dates]: (T, * K:) or ripped the جَلَّة, and then scattered, or dispersed, its contents, (ISk, S, M, O,) entirely, (M,) لِلْقَوْمِ [for the people, or party].* (ISk, S, O.) — And in like manner, (M,) فَرْت كَبِدُهُ (ISk, T, S, M, O, K,) aor. ٢, (ISk, S, and so in some copies of the K,) or ٢, (O, and so in other copies of the K,) inf. n. فَرْت, (S, O;) and فَرْتَهَا (ISk, S, M, O, K,) inf. n. تَفَرِث; (ISk, S, O, K;) *He struck, or smote, him, (ISk, T, S, O,) or his liver, (K,) he being alive, (ISk, S, O, K,) so that his liver became scattered.* (ISk, T, S, O, K.) And [hence] one says, فَرْت الْحَبِّ كَبِدُهُ, and فَرْتَهَا, and فَرْتَهَا, meaning + Love crumbled [or crushed] his liver: [like as we say "it broke his heart:"] (M, TA:) and فَرْت is used in like manner of men, as mean-

ing the crumbling of the liver by grief and molestation. (TA.) = See also 7. — فَرْت, aor. ٢, (K,) inf. n. فَرْت, (M, O,) *He was, or became, satiated.* (M, * O, * K.) You say, شَرِبَ عَلَى فَرْتِ He drank on an occasion, or in a state, of satiety. (M, TA.) — فَرْت الْقَوْمِ The people, or party, became scattered, or dispersed. (O, K.)

2: see the next following paragraph: — and see also the preceding paragraph, in two places.

4. افَرْت الْكَرْش He scattered the contents of the كَرَش [or stomach of a ruminant animal]: (T:) or he ripped the كَرَش, and threw away what was in it: (ISk, S, O:) or فَرْتُ الْكَرْشِ عَنِ فَرْتُهَا, aor. ٢, inf. n. فَرْت; and افَرْتَهَا, and فَرْتَهَا; I ripped the كَرَش, and scattered what was in it. (M, TA.) Accord. to the K, one says, افَرْت الْكَبِد, meaning He ripped the كَبِد [or liver], and threw away the فَرَات, i. e., what was in it: but this is taken from two passages in the M and T, which the author of the K has confounded. (TA.) — And [hence, app.,] افَرْت أَصْحَابَهُ + He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men: (T, S, M, O, K:) or he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation: or he exposed to reproach their secret: (M:) or he calumniated, or slandered, them. (IF, O.) And افَرْت الرَّجُل + He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (M, O.) — See also 1.

5: see the paragraph here following.

7. افَرْت كَرِشُهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — And افَرْت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — افَرْتُ said of a pregnant woman; as also تَفَرْتُ; (O, K, but only the inf. ns. are mentioned in the K;) and فَرْتُ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرْت; in the K, فَرْت, and so in a copy of the A; [accord. to the TK, the pret. is فَرْتُ, and the aor. تَفَرْتُ; but is probably only inferred from the form of the inf. n. in the K;]) She had a heaving of the soul [or stomach], or a tendency to vomit. (T, A, O, K, *) [And] افَرْتُ بِهَا She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit. (M.) [See also the last of the following paragraphs.]

فَرْت The سَرْجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرَش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرَش: (Jel in xvi. 68:) or i. q. سَرْجِين [a dial. var. of سَرْجِين]: and the فَرَات [a dial. var. of فَرَات]: (M,) [i. e.] signifies what is extracted from the كَرَش [like

law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Mṣb;) or because each of them is a place of opening; (Mṣb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the *anterior pudendum*: (Mṣb;) or peculiarly, accord. to some, the *anterior pudendum of a woman* [i. e. the *vulva*, or *external portion of the organs of generation of a woman*: and the *vagina*]: (MF, TA:) pl. فُرُوج. (Mṣb.) فُلَانٌ أَبْنُ فَرْجِهِ means + Such a one is solicitous for his فَرْج. (Er-Rāghib, TA in art. بَنَى.) — And i. q. فَتَحَ [app. as meaning *An open, wide, place*]: pl. فُرُوج. (Mṣb:) which latter also signifies *The sides, or lateral parts, quarters, or tracts, of a land*. (TA.) And *The part between the two sides, i. e. the بَطْن, of a valley*: and hence used in relation to a road, as meaning its *entrance*: and a فَج [or *wide, or depressed, road*,] of a mountain. (ISh, TA.) And *A frontier-way of access to a country*; and [particularly such as is] a *place of fear*; (S, O, K, TA;) so called because not obstructed; (TA;) and so فَرْجَةٌ, (Mṣb,) [pl. فُرُج, whence] one says, فُلَانٌ تَسُدُّ بِهِ الْفَرْجَ, (A,) or الْفُرُوجَ, which is the pl. of فَرْج, (TA,) meaning [Such a one, by him are obstructed] the *frontier-ways of access [to the enemy's country]*. (A, TA.)

فَرْجٌ: see فَرْجٌ; the latter in two places.

فَرْجٌ inf. n. of فَرْجَ [q. v.]. (S, TA.) — And [app. as such also, or] as a simple subst., *The having the pudendum (الفَرْج) constantly uncovered*, (K, TA,) *when sitting*. (TA.) — Also a subst. [or quasi-inf. n.] from الْغَمْرَ فَرْجَ; (Mṣb;) [as such signifying] *The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow*: (S, O, KL:) or i. q. رَاحَةٌ [i. e. *rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom*]: (MA:) and فَرْجَةٌ and فَرْجَةٌ accord. to ISk, and فَرْجَةٌ also accord. to Az, signify the same as فَرْج: (Mṣb:) one says, مَا لِهَذَا الْغَمْرِ مِنْ فَرْجٍ: (Mṣb.) and فَرْجَةٌ and فَرْجَةٌ [There is not for this grief any removal, or clearing away]: (T, TA:) and لِكُلِّ غَيْرِ فَرْجَةٍ i. e. كَشْفَةٍ [For every grief there is a removal, clearing away, or dispelling]: (A:) or فَرْجَةٌ, of which فُرُوجَ may be a pl., (see 7, in two places,) signifies *rest from grief, or mourning, or from disease*: (TA:) or *freedom from difficulty, distress, or straitness*; as also فَرْجَةٌ: (Mṣb;) or *freedom from anxiety*; (S, O, K;) as also فَرْجَةٌ and فَرْجَةٌ: (O, K;) or فَرْجَةٌ, with fet-h, is an inf. n. [app. of unity]; and فَرْجَةٌ, with damm, is a simple subst.: (IAar, Mṣb:) or فَرْجَةٌ relates to an affair or event; and فَرْجَةٌ, [which see expl. below.] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author

of the K from the statement in the T, cited above, that one says, فَرْجَةٌ مِنْ غَيْرِ فَرْجَةٍ and فَرْجَةٌ and فَرْجَةٌ. (TA.) — [Hence,] أُمُّ الْفَرْجِ is a name of *The جُودَابَة* [n. un. of جُودَاب: see art. جَدَب]. (Har p. 227.)

فَرْجٌ (S, O, TA) and أَفْرَجٌ (K, TA) A man whose pudendum (فَرْج) is constantly uncovered (S, O, K, TA) when he sits. (TA.) — مَكَانٌ فَرْجٌ A place in which is تَفَرُّجٌ [app. as meaning *diversion, amusement, or cheering pastime; such a place as is termed in Pers. كَاهُ*]. (A, TA.)

فَرْجٌ (S, O, K) and فَرْجٌ, with kesr, (O,) or فَرْجٌ (K,) and فَرْجٌ and فَرْجٌ (S, O, K,) [like فُرُوجَ (see 7) and فَجَاءَ,] A bow wide apart from the string; (S, O, K;) or of which the string is distant from its كَبِد [q. v.]. (TA.) — And the first, A woman wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فَضْلٌ in the dial. of Nejd; (L;) as also فَرْجٌ. (K.) — And, as also فَرْجٌ, One who will not conceal a secret: (O, K;) and فَرْجَةٌ a man wont to reveal his secrets. (Ham p. 49.)

فَرْجَةٌ: see فَرْجٌ, in five places. — It is said in the T, that أَدْرَكُوا الْقَوْمَ عَلَى فَرْجَتِهِمْ or فَرْجَتِهِمْ occurs in a trad. as meaning عَلَى هَزِيمَتِهِمْ [i. e. *They overtook the people, or party, in their state of defeat*]: but it is also related as with قَاف and حَاء [app. فَرْجَتِهِمْ]. (TA.)

فَرْجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Mṣb, TA;) as also فَرْجٌ, (A,) of which the pl. is فُرُوجَ only; (TA;) [and so مَفْرَجٌ, lit. a place of opening, occurring in the K in art. وَدَى, &c.;] and مَفْرَجٌ (JK and K voce خَلَلَ, &c.) the pl. of the first is فَرْجٌ (Mṣb, TA) and فَرْجَاتٌ: (TA:) and it is also in a wall, (S, Mṣb, K,) and the like: (S, Mṣb:) and signifies also an opening, or a space, or room, made by persons for a man entering among them, in a place of standing or of sitting. (Mṣb.) One says, بَيْنَهُمَا فَرْجَةٌ, meaning انْفِرَاجٌ [i. e. *Between them two is an opening, or intervening space, &c.*]. (S.) فَرْجُ الشَّيْطَانِ [The Devil's gaps], occurring in a trad., means the gaps, or unoccupied spaces, in the ranks of men praying [in the mosque]. (L.) — See also فَرْجٌ, last sentence: — and see فَرْجٌ, in seven places: — and فَرْجَةٌ.

فَرْجَةٌ: see فَرْجٌ, in three places.

فَرْجَةٌ: see فَرْجٌ, last sentence.

فُرُوجَ, applied to a bow [like فَرْجٌ &c.]: see 7.

فَرْجٌ: see فَرْجٌ. — Also A ewe whose hips are unknit, or loosened, [in the joints], (انْفَرَجَ وَرِكَاهَا), (O, K.) —

[see 4,] when she brings forth. (TA.) And A woman whose bones are unknit, or loosened, (انْفَرَجَتْ عِظَامُهَا) in consequence of parturition: and hence, as likened thereto, † a camel that is fatigued, and drags his feet, or stands still: (Skr, O:) or a woman fatigued in consequence of parturition: and hence, as being likened thereto, † a she-camel that is fatigued. (Kr, TA.) And A she-camel that has brought forth her first offspring. (O, K.) [See also فَارِجٌ.] — Also, accord. to the K, [and the O as on the authority of Ibn-Abbād,] i. q. بَارِدٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning *Uncovered, appearing, or apparent*; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Abou-Dhu-eyb, to a pearl (دُرَّة), as meaning *uncovered, and exposed to view, for sale*. (O, TA.)

فَرَّاجٌ One who often removes, clears away, or dispels, grief, or anxiety, from those affected therewith; or who does so much. (O.)

فَرْجٌ The young of the domestic hen; [the chicken, and chickens;] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فُرُوجَ (S, O, K,) like سُبُوحَ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فَرَارِجٌ. (S, Mgh, O.) — And hence, app., by a metaphorical application, (Mgh,) it signifies also A [garment of the kind called] قَبَاءَ (S, Mgh, O, K, [but omitted in one of my copies of the S;]) having a slit in its hinder part: (Mgh, O, K;) or the shirt of a child: (O, K;) [but] the Prophet is related to have prayed in a فَرْج (Mgh, TA) of خَزَ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

فَارِجٌ: see فَرْجٌ. — Also A she-camel that has become unknit, or loosened, [app. in the joints of the hips,] (انْفَرَجَتْ [see 4,]) in consequence of parturition, and therefore hates the stallion, (O, K,) and dislikes his being near. (O.) [See also فَرْجٌ.] And see 4, last sentence.

أَفْرَجَ, in the phrase أَفْرَجَ الشَّيْطَانُ, i. q. أَفْرَجَ [q. v.]. — And A man whose buttocks do not meet, (S, O, K,) or scarcely meet, (TA,) by reason of their bigness: (S, O, K;) fem. فَرْجَاءَ: it is mostly the case among the Abyssinians. (S, O.) — See also فَرْجٌ.

تَفْرِجٌ, accord. to Akh, A beater and washer and whitener of clothes; syn. قَصَّارٌ. (O.) — See also the next paragraph.

تَفَارِجٌ and تَفْرِجٌ are sing. of تَفَارِجَ (O,) which signifies, (IAar, O, K,) as pl. of the first, (K,) or of the second, (IAar, O,) *The openings [or interstices] of the fingers*: (IAar, O, K;) and the apertures, (IAar, O,) or clefts, (K,) of a railing: (IAar, O, K;) and also, (O, K,) accord. to IDrd, as pl. of تَفْرِجَةٍ (O,) the slits of the [kind of garment called] قَبَاءَ [and فَرْجٌ]. (O, K.) —

تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ (O, K;) and تَفْرِجًا, with ن, (O, * K,) mentioned by I Amb, as imperfectly decl., and as signifying *cowardly*; (O;) or so, accord. to the T and L, تَفْرِجٌ and تَفْرِجَةٌ, and تَفْرِجٌ and تَفْرِجَةٌ: and the last two, and تَفْرِجًا and تَفْرِجًا, all with ن, signify one *who becomes defeated, or put to flight, (يَتَكَشَّفُ), on the occasion of war, or battle.* (TA.)

تَفْرِجٌ and تَفْرِجَةٌ: see the next preceding paragraph.

مَفْرَجٌ: see فَرْجَةٌ. [Hence] مَفْرَجُ الْفَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجٌ [is its pl.; and] signifies *Places of exit, or egress.* (TA.)

مَفْرَجٌ, occurring in the saying, in a trad., لَا مَفْرَجَ، [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: Aṣ used to say that it is with ح; and disapproved of the saying مَفْرَج, with ج: A'Obeid says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرَج, with ج, means *A slain person found in a desert tract, not by a town or village*, [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means *one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims]*; wherefore, if he commits a crime, [such as maiming another, &c.,] the government-treasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jābir El-Joṣṣee, it means *a man who is among a people to whom he does not belong*; wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means *one who has no kinsfolk, or near relations*: so accord. to I Aṣr: (Mgh, TA:) or *one who has no offspring*: or *one who has no wealth, or property*: and it is also said to mean *one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged*: and [in like manner] مَفْرُوجٌ is said to mean *one who is burdened with a debt*: but it is correctly with ح [unpointed]; (TA;) [i.e.] such is termed مَفْرَجٌ, with ح: (Aṣ, Mgh:) and مَفْرَجٌ means *one burdened by his family*, although he be not in debt. (Az, TA voce مَفْرَجٌ [q. v.].)

مَفْرَجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, * K.) — And thus, without ḍ, A hen having chickens. (S, O, K.)

مَفْرَجٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ḍ, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ḥam p. 783.) — And A comb. (O, K.)

مَفْرُوجٌ An opened door. (TA.) — See also مَفْرَجٌ, near the end. فَرْجَةٌ: see مَفْرَجٌ.

فرجن

Q. 1. فَرْجَنَ الدَّابَّةَ He curried the beast; removed the dust from it with the فَرْجُون. (S, K.) But the etymologists assert that the ن is augmentative. (TA.)

فَرْجُونٌ A currycomb; syn. مَحْشَةٌ [q. v.]. (S, K.)

فرح

1. فَرِحَ (S, A, L, Mṣb, K, &c.,) [aor. -,] inf. n. فَرْحٌ, (S, * L, * Mṣb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Mṣb, K, &c.,) syn. سُرَّ: (S, A, Mṣb, * &c.:) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرْحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rāghib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سُرَّ. (S, A, Mṣb, *) — And He was, or became, well pleased, or content. — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Mṣb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.)

2: see the paragraph here following.

4. إِفْرَحَ (S, A, Mṣb, K,) inf. n. إِفْرَاحٌ; (S;) and تَفْرِيحٌ (Mṣb, K,) inf. n. تَفْرِيحٌ; (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Mṣb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرْحٌ.] — And He, or it, made him to be well pleased, or content. (Mṣb.) — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Mṣb, K.) — Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies “he made his complaint to cease.” (L.) [Thus it has two contr. meanings.] — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.)

فَرْحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Mṣb, K;) syn. سُرُورٌ; (Mṣb, K;) contr. of حُزْنٌ, (L,) and of تَرْحٌ: (S and A in art. تَرْحٌ) or a sensation of lightness of the heart: (Th, TA:) or dila-

tation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rāghib, TA.) — And A state of being well pleased, or content, with a thing. (Mṣb.) — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Mṣb, K.) — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — Pl. أَفْرَاحٌ.] — In the saying of Muṭeṣṣ Ibn-Iyās,

• قَدْ ظَفَرَ الْحُزْنَ بِالسُّرُورِ وَقَدْ
• أُدِيلَ مَكْرُوهُنَا مِنَ الْفَرْحِ

[Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by the مَحْبُوبُ بِهِ he means مِنَ الْمَفْرُوجِ بِهِ, i. e. الْمَحْبُوبُ. (Ḥam p. 391.)

فَرْحٌ: see the paragraph here following.

فَرْحٌ and فَرْحَانٌ (Mṣb, K) and فَرْحٌ, as in some copies of the K and in the L and other lexicons, or فَرْوَحٌ, as in other copies and mentioned by IJ, (TA,) and فَارِحٌ and مَفْرُوحٌ (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرْحَةٌ and [of the second] فَرْحَى (Mṣb, K) and فَرْحَانَةٌ (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرْحُونَ (S, Mṣb) and [of the second] فَرْحَى and فَرْحَى: (K, TA:) Rejoicing, joyful, or glad; or happy: (Mṣb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرْحٌ.] Hence, in the Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمُ [Rejoicing by reason of that which God has given them of his bounty]. (Mṣb.) — And Well pleased, or content: whence, in the Kur [xxiii. 55 and xxx. 31], كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [Every sect is well pleased, or content, with that religion which it has]. (Mṣb.) — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Mṣb, K:) whence, in the Kur [xxviii. 76], إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Mṣb.)

فَرْحَةٌ [A joy, or gladness; or a happiness]: see an ex. voce تَرْحَةٌ. — See also the next paragraph, in two places.

فَرْحَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also فَرْحَةٌ; syn. مَسْرَةٌ. (K.) —

And *A thing that thou givest to him that rejoices thee*; (L, K;) *a recompense that thou givest him*; (L;) [as also *فَرْخَة*; for] you say, *لَكَ عِنْدِي فَرْخَة*, (S, A, [in one of my copies of the S *بَشَرْتَنِي* as though this were an explanation, but the former is the right reading,]) and *فَرْخَة*, (S,) meaning *بَشَرْتَنِي* [i. e. *There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event*]. (A.)

فَرْخَانَة; fem. *فَرْخَى*, and accord. to the K *فَرْخَانَة*; also: see *فَرْخ*.

فَرْخَانَة *كَمَاة* [or *truffles*]: (K:) from Kr: but ISd states the word transmitted to him to be with ق [i. e. *فَرْخَان*, of which *فَرْخَانَة* is mentioned as a n. un.]. (L, TA.)

فَرْخَانَة: see *فَرْخ*.
فَرْخَانَة: see *فَرْخ*.

مُفْرَخ A man burdened, or burdened heavily, or overburdened, by debt, (A'Obeid, S, TA.) or by a fine, or the like, and unable to pay it: (A'Obeid, TA:) or needy, or in want; overcome; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with ج; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said *الْإِسْلَامُ مُفْرَخٌ* it has the first of the significations mentioned above accord. to A'Obeid [i. e. the saying means *One who is burdened, or burdened heavily, or overburdened, by debt, &c., shall not be left unbefriended among the Muslims*]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhājirs and the Anṣār were the words *لَا يَتْرَكُوا مُفْرَخًا حَتَّى يُعِينُوهُ عَلَى مَا كَانَ*, in which *مُفْرَخًا* means *مُفْدُوًا*, (Ez-Zuhree, Aṣ, S,) i. e. [They shall not leave] one who is burdened, or burdened heavily, or overburdened, by debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodwit or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says Aṣ; and he disallowed the saying [in this case] *مُفْرَخٌ*, [q. v.,] with ج. (S.)

مُفْرَخ A thing that makes joyful or glad, or that makes happy: (T, L:) [and *مُفْرَوخٌ* a thing by which one is made joyful or glad, or by which one is made happy:] one says, *مَا يَسُرُّنِي بِه*, (Aṣ, T, S, L,) and *مُفْرَوخٌ* به, for which one should not say *مُفْرَوخٌ* [alone], (Aṣ, S,) [i. e. *Nothing that makes joyful &c., and by which one is made joyful &c., renders me happy by means of it*,] relating to an affair, or event. (S.) [See also *فَرْخَة*.]

مُفْرَخ A certain well-known [exhilarating] medicine; (S, K;) a certain medicine which is given

to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called *سُلُوَانٌ*. (S in art. *سلو*.)

مُفْرَخ One who rejoices much, or often: (K:) or one who rejoices [app. much] whenever fortune renders him happy. (S.)

مُفْرَوخ: see *مُفْرَخ*, in two places: — and see *فَرْخ*.

فرخ

1. *فَرْخ*, aor. ٢, (K,) inf. n. *فَرْخ*, (TK,) *He* (a man, TA) *became free from fright, or fear, and at ease, or calm*. (K.) [See also 4.] — And *فَرْخَ إِلَى الْأَرْضِ* *He clave to the ground*; (K, TA;) as also *فَرْخَ*. (TA.)

2. *فَرْخَتْ*, and *أَفْرَخَتْ*, said of a bird, (S, A, Mṣb, K, but in the S and Mṣb the verbs are in the masc. forms,) [inf. n. of the former *تَفْرِخُ*,] *She had* [or *she produced by hatching*] *a young one*, (Mṣb, K,) or *young ones*. (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for *صَارَ* in the explanatory phrase *صَارَ لَهَا فَرْخٌ*, is put *طَارَ*; as though the verbs signified *She had a young one that flew*.] — And both verbs, said of an egg (*بَيْضَة*), *It had* [or *produced*] *a young one*: (L, K:) or *أَفْرَخَتْ* said of an egg, *it had in it a young bird*: (ISH, TA in art. *بيض*;) or *it broke open from over the young bird, which thereupon came forth from it*. (AHeyth, TA in art. *رُوع*; and Mṣb.) — See also the next paragraph, in two places. — *فَرْخَ الزَّوْعُ*, (S, A, L, K,) inf. n. *تَفْرِخُ*, (S, L,) *† The seed-produce, or corn, was ready to cleave open, when it had come up*: (S:) or *produced many shoots*: (A:) or *put forth its shoots*: (K:) or *shot forth into leaf from the grain, when the latter had cloven asunder*; as also *فَرْخَ شَجَرُهُمْ*. (L.) [See also *قَصَبَ*.] And *فَرْخَ شَجَرُهُمْ* *† Their trees produced many offsets, or shoots from their roots or stems*. (A.) — See also 1. — [Hence,] *فَرْخَ فِيهِمُ الشَّيْطَانُ وَقَرَّخَ*, occurring in a trad., means *† The devil made his fixed abode among them*; like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, *فَرْخَ الشَّيْطَانُ فِي رَأْسِهِ*, *† The devil took up an abode in his head*. (TA in art. *فحص*.) — *فَرْخَ الْقَوْمُ* means *† The people, or party, became weak*; i. e., *became like young birds*. (K.) And *فَرْخَ* said of a man, *† He was, or became, base, vile, or abject*. (T, TA.) And *† He* (a man) *was frightened*; or *he feared*, or *was afraid*. (K.) And *فَرْخَ*, in the pass. form, said of a coward, and of a weak old man, inf. n. *تَفْرِخُ*, *† He was frightened, and made to tremble*. (L.)

4. *أَفْرَخَتْ* said of a bird: — and of an egg: see 2. — [Hence,] one says, *أَفْرَخَ بَيْضَةُ الْقَوْمِ*, *† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*

meaning *† What was hidden, of the affair, or case, of the people, or company of men, became apparent*. (ISH, TA in art. *بيض*. [See also a similar phrase in what follows.]) And *أَفْرَخَ قُؤَادُهُ* *† His heart became free from fear*: fear in the heart being likened to a young bird in the egg. (L.) And *أَفْرَخَ الرُّوعُ* *† Fright, or fear, departed*; (S, K, TA;) as also *فَرْخَ*, inf. n. *تَفْرِخُ*. (K, TA:) and one says, *لِيَفْرِخَ رُوعُكَ* *† Let thy fright, or fear, depart*; like as the young bird goes forth from the egg. (S, TA. [But see *رُوعٌ*: and see also a phrase similar to this in what follows.]) And *أَفْرَخَ الْأَمْرُ* *The affair, or case, became manifest, or plain*, (S, A, L, K,) *as to its issue, or result*, (L,) *after having been confused, or dubious*; (S, A, L, K;) as also *فَرْخَ*. (L.) — *أَفْرَخَ الْقَوْمُ* *† They disclosed their secret*, (S, L, K,) or *بَيَّضَهُمُ*, (S, L, K, TA,) *is said of those whose case has become apparent*. (L.) [Hence it seems that *أَفْرَخَ الْبَيْضَةُ* properly signifies *It* (a bird) *hatched the egg, and produced the young bird*.] *أَفْرَخَ رُوعَكَ* *† Calm thy mind*, (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeid, as said, on occasions of fear, to him who is cowardly. (L, TA.) And *أَفْرَخَ رُوعَهُ* means *† He prayed for him that his fright, or fear, might become calmed, and depart*. (AO, TA.) — See also 2, latter half.

10. *اسْتَفْرَخَ الْحَمَامَ* *He took for himself the pigeons* (S, K) *for their young ones*, (S,) or *for [the purpose of their producing] young ones*. (K.)

فَرْخٌ The young one of a bird: (S, A, Mgh, L, K:) this is the primary signification: (L:) or, *of any creature that lays eggs*: (Mṣb:) fem. with ة: (S, A:) and, (L, K,) sometimes, (L,) the *young one of any animal*: (L, K:) pl. (of pauc., S, L) *أَفْرَخَةٌ* and *أَفْرَافُ* (S, Mgh, L, Mṣb, K) and *أَفْرَافَةٌ* (L, K,) the last of which is extr. [with respect to rule], (IAṣ,) and (of mult., S, L) *فِرَافُ* (S, L, Mṣb, K) and *فِرَافَانُ* (L, Mṣb, K) and *فُرُوفٌ* (Mṣb, K) and *فُرُوفٌ*. (L.) [See an ex. (from a poet) in which *فِرَافُ* is treated grammatically as a sing. in the first paragraph of art. *خلف*.] — [Hence,] *† A base, a vile, or an abject, man, who is driven away*. (K.) And one says, *فَرْخٌ مِنْ*, (so in two copies of the A,) meaning *† Such a one is a bastard*: (A, TA:) said by El-Khaffājee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijāz. (TA.) — And *† A sucker, an offset, or a sprout, of any plant* (L, K) or *tree &c.*: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ḥam p. 347:) or [its pl.] *فِرَافُ* signifies *offsets, or shoots, from the roots or stems of trees*: (A:) and this is also said to signify *worms that are in herbs*. (Ḥam p. 491.) And *† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*

asunder: (Lth, TA:) or, ready to cleave open, (S, K,) when it has come up: (S:) or, when it has shoots. (L.) — And **فَرُخ** signifies † The fore part of the brain; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called **العَصْفُور**; (TA;) or the **عصفور** is beneath the **فَرُخ**: (TA in art. **عصفور**;) the pl. is **فَرَاخ**: and **فَرُخ** signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of El-Farezdaq,

• وَيَوْمَ جَعَلْنَا الْبَيْضَ فِيهِ لِعَامِرٍ •
• مُصَبِّمَةً تَقَايَ فَرَاخَ الْجَمَاجِرِ •

he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (الدِّمَاغ) of the tribe of Amir]. (S, TA.)

فَرُخ, like **كَتِف**, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.)

فَرُخَة fem. of **فَرُخ** [q. v.]. (S, A.) — Also † A broad **سِنَان** [or spear-head]. (K.) — **فَرُخَة** **الدَّيْلَمِ**: see **ذَرَاخ**.

فَرُخ a dim. [of **فَرُخ**]: hence the saying, **فَلَانٌ فَرُخِي** † [Such a one is the honoured and cherished of Kureysh]: **فَرُخ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and **فَلَانٌ فَرُخِي قَوْمِهِ** † [Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.)

فَرُخِيَّة [or, probably, **فَرُخِيَّة**, agreeably with analogy,] an epithet applied to **نِصَال** [meaning “arrow-heads,” &c., but app. a mistranscription for **نِبال** i. e. “arrows”], which were so called in relation to **الفَرُخ**, a certain blacksmith in the Time of Ignorance: (TA:) or **الفَرُخ** was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying,

• وَمَقْدُودَيْنِ مِنْ بَرِيّ الْفَرُخِ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فَرُخِي**, as applied to an arrow, meaning “ad virum **فَرُخ** appellatum referendus:” but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.]

فَرُخ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.)

مَفَرُخ: see **مَفَارِخ**.

مَفَرُخ A hen-bird having [or producing by

hatching] a young one [or young ones (see 2)]; (L, K;) as also **مَفَرُخ**. (L.)

مَفَرُخ: see **مَفَارِخ**.

مَفَرُخ: see **مَفَارِخ**.

مَفَارِخ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, **مَفَرُخ** (which may be the sing. of **مَفَارِخ**) and **مَفَرُخ**.]

فرد

1. **فَرَدَ**, aor. ʔ, [inf. n. **فَرُودَ**], He, or it, was, or became, single; sole; or one, and no more. (Mṣb.) — See also 7, (with which two other forms of the unaugmented verb, namely, **فَرَدَ** and **فَرَدَ**, are also mentioned,) in four places.

2. **فَرَدَ**, inf. n. **تَفَرَّدَ**, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAṣr, T, L, K.) [See also the part. n., below.]

4. **أَفَرَدَتْ** as intrans.: see 7. — **أَفَرَدَتْ** She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to **أَتَامَتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفَرَدَ** He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, * L, Mṣb.) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **أَفَرَدَهُ مِنْهُ** [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. **وتر**.) [See an ex. in a verse cited voce **عَادِبَ**.] — [Hence,] **أَفَرَدَ فَلَانًا بَشِيًّا** He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. **فروز**.) — And **أَفَرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** He performed the rites and ceremonies of the pilgrimage separately from those of the **عُمْرَة** [q. v.]. (Mṣb.) — And **أَفَرَدَ إِلَيْهِ رَسُولًا** (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. **أَفَرَدَ** and **فَرَدَ** signify the same: (S:) the latter, aor. ʔ, [inf. n. **فَرُودَ**], is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus **أَفَرَدَ** signifies. (Mṣb.) And **أَفَرَدَ عَنْهُ** He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And **أَفَرَدَ بِلَانٍ** and **فَرَدَ** are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And **أَفَرَدَ** and **فَرَدَ** signify the same: (S,) and **بَكَدَا** (AZ, T, M, L, K,) and **بَرَأِيَهُ** (L;) and **فَرَدَ** (AZ, T, M, L, K,) aor. ʔ, (AZ, T, M, L,) inf. n. **فَرُودَ**; (AZ, L;) and **فَرَدَ**, and **فَرَدَ** (M, L, K,) mentioned by Lh; (M, L;)

and **أَفَرَدَ** (L, K,) and **تَفَرَّدَ**, and **أَسْتَفَرَّدَ**; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see **أَسْتَبَدَّ**:]) and [in like manner] **تَفَرَّدَ بِأَلْمَالِ** [he was without any to share, or participate, with him in the property]. (Mṣb.) — **لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَالِفَتِي**, occurring in a trad., means † I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.)

10. **أَسْتَفَرَّدَ** as intrans.: see 7. — **أَسْتَفَرَّدَ**: see 7. — Also He found him alone, having no second person with him. (A.) [Hence, one says,] **أَسْتَظَرُّ** [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.) And **أَسْتَفَرَّدَ الدَّرَّةَ** He (the diver) found the pearl alone, having no other with it. (A.) — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.)

فَرْدٌ Single; sole; only; one, and no more; syn. **وَاحِدٌ**; (S, A, L, Mṣb;) i. e. **وَاحِدٌ**: (Mṣb:) [and, used as a subst., a single, or an individual, person or thing:] fem. **فَرْدَةٌ** and **فَرْدِي** [which latter is anomalous, as though fem. of **فَرْدَانٌ**: (Mṣb:) pl. **أَفْرَادٌ** and **فَرَادِي** which latter is anomalous, as though pl. of **فَرْدَانٌ** (S, L, Mṣb) and of **فَرْدِي**, like as **سَكَارِي** is pl. of **سَكَارَانٌ** and of **سَكَارِي**. (Mṣb. See also **فَرَادَ**, below.) You say, **عَدَدْتُ الدَّرَاهِمَ**, **أَفْرَادًا** I counted the dirhems one by one. (T, A.) — And **Such as has no equal, or like**: (Lth, M, L, K:) pl. **أَفْرَادٌ** (M, K) and **فَرَادِي** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means *The Single; the Sole; the One*; (T;) *He who has no equal, or like; the Unequalled*: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, **فَرْدٌ** (T, L, K,) and **فَرْدٌ** (L, K,) and **فَرْدٌ** (T, K,) and **فَرْدٌ** (K,) and **فَرْدٌ** (T, K,) and **فَرْدٌ** (K,) but the third and fifth not in the text of the K as given in the TA,) *A sword having diversified wavy marks, streaks, or grain*; (K, [in the TA **وَفَرِنْدٌ**, as though one said also **سَيْفٌ فَرِنْدٌ**, which is evidently a mistake,]) *unequalled* (T, L, K) *in excellence*. (T, L.) — And *The half* [meaning one] of a pair or couple. (M, L, K.) — And *Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate*; syn. **مُتَّحِدٌ** (M, L, K,) or **وَحْدَهُ** (Lth, L;) *unmixed with others*; [in which sense it is] a word of more common application than

وَأَحَدٌ (Kull p. 278:) and more special than وَاحِدٌ, and pl. فِرَادٌ (M, L, K) [and أَفْرَادٌ and فُرُودٌ also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAgar, L.)

* تَخَطَّفَ السَّقَرُ فِرَادَ السَّرَبِ *

[As the hawk's seizing, or carrying off by force, those that are apart from the others of the flock of birds]. (M, L. See, again, فِرَادٌ.) [Hence,] one says فُرُودٌ, (S,) and فَرْدٌ, (M, K,) and فَرْدٌ, (S, M, K,) and فَرْدٌ, (M, K,) and فَرْدٌ, (K,) and فَرْدٌ, (S, M, K,) and فَرْدٌ, (S, K,) and فَرْدٌ, (M, K,) and فَرْدَانٌ, (K,) [and مُفَرَّدٌ (see an ex. voce شاة, in art. شوه),] A bull, (S,) and a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K.) And سِدْرَةٌ فَارِدَةٌ A

lote-tree apart from others. (S.) And شَجَرَةٌ فَارِدَةٌ (M, K,) and فَارِدَةٌ, (M, TA,) A tree apart from others. (M, K, TA.) And ظَبْيَةٌ فَارِدَةٌ A gazelle apart, or separate, from the herd. (S, M, K.) And فَارِدَةٌ, and فَارِدَةٌ, and فَارِدَةٌ, A she-camel that goes away alone, apart from others, in the pasture, (M, L, K,*) and at the water; (M in explanation of the last, and L;) the epithet applied to the male being فَارِدٌ, only. (M, L.) And هُوَ فَارِدٌ فِي هَذَا الْأَمْرِ He is alone in this affair. (A.) And it is said in a trad., لَا تَعُدُّ فَارِدَتُكُمْ, meaning Your ewe, or she-goat, that ye have set apart from the flock, or herd, that ye may milk her in the tent, or house, shall not be reckoned [among those for which ye are to pay the poor-rate]: (A:) or the meaning is, what is over and above the فَرِيضَةُ [or fixed number of camels, &c., to be given in payment of the poor-rate] shall not be added to the latter and reckoned therewith.

(L.) And in another it is said, لَا يَغُلُّ فَارِدَتُكُمْ, expl. by Th as meaning Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself. (M, L.) And in another, فَيَنْكُرُ الْمَزْدَلِفَ And of you is El-Muzdelif, he of the solitary turban: this was said of him because, when he rode, no one with him wore a turban, to show honour to him. (L.) — لَقِيْتُهُ قَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — أَفْرَادُ النُّجُومِ (S, M, L, K,) as also فُرُودَهَا (K,) signifies The brightly-shining stars (الدَّرَارِي) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars. (M, L.) And الْفُرُودُ (T, M, L, and so in some copies of the K,) in some copies of the K فُرُودٌ, [and thus in the CK,] but the former is the right, (TA,) Certain stars, disposed in a row, behind the Pleiades; (K;) in some copies of the K, around the Pleiades: (TA:) certain bright stars around the Pleiades. (T, L.) And (L) Certain stars around حَضَارٍ [q. v.], which is one of the two

stars called الْمَجْلِبَانِ (M, L, TA,) the other whereof is called الْوَزْنُ; (TA;) certain small stars with حَضَارٍ; so called because situate apart from the latter, by its side. (Kitáb Anwá el-'Arab, TA.) And الْفَرْدُ is a name of The star (α) in the hinder part of the neck of الشَّجَاعِ [the constellation Hydra; which star is also called عُنُقُ الشَّجَاعِ]. (Kzw in his description of الشَّجَاعِ.) — الْفَرْدُ signifies also One side of a jaw: (M, L, K:) pl. أَفْرَادٌ. (M, L.) — And A sandal such as is termed سِنَطٌ, not patched, nor having a second sole added to it; (K;) a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other; thus in the saying,

* يَا خَيْرَ مَنْ يَمْشِي بِتَعْلٍ فَرْدٌ *

[O best of such as walk with a single-soled sandal], meaning O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former. (L.) — Also, and فَارِدٌ, A bull [app. a wild bull]. (Lth, T, L. [See also مُفَرَّدٌ.]) — [The pl. الْأَفْرَادُ as a conventional term in lexicology signifies What have been transmitted by only one of the lexicologists; what is thus transmitted, if the transmitter is a person of exactness (as Abou-Zeyd and El-Khaleel and others), is admitted. (Mz, 5th نوع. [See also الْإِحَادُ, voce أَحَدٌ; a similar, but less restricted, term: and see الْمَفَارِيدُ.])]

فَرْدٌ and فَرْدٌ and فَرْدٌ and فَرْدٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فُرَادٌ.

فَرْدَةٌ fem. of فَرْدٌ [used as an epithet] in the first of the senses assigned to the latter above. (Mgb.)

فَرْدَةٌ One who goes away alone, (K, TA,) having left his companions. (TA.)

فُرَادَاتُ [Hills, or the like, such as are termed] أَكَامَ [pl. of أَكْمَةٌ, q. v.]. (K.)

فَرْدَى: see فَرْدٌ, first sentence: — and see فُرَادٌ.

فَرْدَانٌ: see فَرْدٌ, second quarter: — and see فُرَادٌ.

فَرَادٌ; see the paragraph here following.

فَرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فَرَادٌ is similar to it in meaning]. One says, جَاءُوا فَرَادًا, and فَرَادَى, (S, M, K,) with tenween and without it, (S,) and فَرَادٌ, (K,) like ثَلَاثٌ and رُبَاعٌ, (TA,) and فَرَادٌ, and فَرَادَا [a pl. of فَرْدٌ,] and فَرْدَى, (K,) [and فَرَادَا, perhaps thus by poetic license, see an ex. in a verse cited voce مُرْسِرٌ,] They came one by one; one at a time; (S;) one after another: (M, K:) AZ relates that the Kilábees said, جِئْتُمُونَا فَرَادًا [Ye came to us one by one; or one after another]: and هُمْ فَرَادٌ وَأَزْوَاجٌ [They are separate

persons and pairs], with tenween: and the Arabs said قَوْمٌ فَرَادٌ, imperfectly decl., likened to ثَلَاثٌ and رُبَاعٌ, [A party composed of separate persons, disposed by ones, or one after another,] and فَرَادَى, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is فَرْدٌ and فَرْدٌ and فَرْدٌ and فَرْدَانٌ: (T, K:) but فَرْدٌ, (so accord. to a copy of the T,) or فَرْدٌ, (so in the K accord. to the TA, [in the CK فَرْدٌ,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.)

فُرُودٌ: see فَرْدٌ, second quarter, in two places.

فَرِيدٌ: see فَرْدٌ, former half, in two places: and see فُرَادٌ. — Also i. q. شَذْرٌ [app. as meaning The beads that divide the other beads of a string]; (T, A;) in the language of the 'Ajam [app. meaning Persians] called جَاوَرَسَقِي [a word I do not find in any dictionary]: accord. to Ibráheem El-Harbee, شَذْرٌ of silver, like pearls: (T:) or شَذْرٌ that divide the pearls and gold: (M, L, K:) and pearls that are strung, and divided by other things interposed: (S, L, K:) or pearls that divide the pieces of gold in a necklace: (A:) one thereof is termed فَرِيدَةٌ: (T, M, A, L:) pl. فَرَائِدٌ. (T, M, K.) And A precious, or highly-esteemed, gem; (M, L, K;) as also فَرِيدَةٌ; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) فَرَائِدُ الدَّرِّ signifies the large pearls. (S, L.) — Also The intermediate vertebrae between the last of the six vertebrae that are next to the دَائِي [q. v.] of the neck and the six that are between these فَرِيدٌ and the [rump-bone called the] عَجَبٌ; as also فَرَائِدُ: (M, L, K:) or فَرِيدَةٌ [the sing.] signifies the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrae; intervening between the dorsal vertebrae and the lumbar: it projects in some horses. (M, L.)

فَرِيدَةٌ, and the pl. فَرَائِدُ: see the next preceding paragraph, in five places.

فَرَادَى: see فَرْدٌ, first sentence: and see also فُرَادٌ, in two places.

فَرَادٌ One who sells, (T, A, L, K,) and one who makes, (M, L, K,) what are termed فَرِيدٌ, (A, L, K,) i. e. (A) شَذْرٌ. (T, A.)

فَرَادَا: see فَرَادٌ.

فَرْدُودٌ: see فَرْدٌ, first quarter.

الْفَرْدُودُ: see فَرْدٌ, latter half.

فَارِدٌ, and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: — and again, near the end. — سَكَّرَ فَارِدٌ Sugar of the best kind, and white. (K.) — And إِبِلٌ فَوَارِدٌ [She-camels] which stallions do not resemble (لَا تُشَبِّهُهَا). (So in the O and K. [But the right reading is evidently I think, لَا تُشَبِّهُهَا, which the Turkish translator

of the **K** appears to have found in a copy of that work; and the meaning, therefore, *which stallions do not desire*. **فَوَارِدُ** is pl. of **فَارِدَةٌ**.)

مُفَرَّدُ: see **فَرْدُ**, second quarter. — [Hence, as a conventional term, *A single, simple, word or vocable*;] *an expression of which a portion does not denote a portion of its meaning*: (**KT**;) [pl. **مُفَرَّدَاتُ**. — And *Singular*, as distinguished from dual and plural. — And **مُفَرَّدَاتُ الطَّبِّ** *The simples of medicine; medicinal simples*.] — And **مُفَرَّدُ** signifies also *A wild bull*. (**L**. [See, again, **فَرْدُ**, near the end.]

مُفَرَّدُ *A female*, (**S**, **L**;) *a pregnant female*, (**A**;) or *a ewe or she-goat*, (**M**;) or *a woman*, (**K**;) *bringing forth one only*: (**S**, **M**, **A**, **L**, **K**;) like **مُفَرَّدُ** and **مُفَرَّدُ**: (**S**, **L**;) opposed to **مُتَبَرِّدُ**. (**A**.) [See its verb, 4.]

مُفَرَّدُ *Pieces of gold (in a necklace, A) divided, one from another, by قَرِيدُ* [q. v.], (**M**, **A**, **L**, **K**;) i. e., by pearls. (**A**.)

مُفَرَّدُ *A rider having no other with him*: (**A**;) or *a rider having only his camel with him*. (**K**;) — **طُوبَى لِلْمُفَرَّدِينَ**, occurring in a trad., (**L**;) means *Good betide those who apply themselves to the study of practical religion, or the law, and withdraw from [the rest of] mankind, and attend only to the observance of the commands and prohibitions [of religion]*: (**IA**ar, **T**,* **L**, **K**, **TA**;) and (**K**, **TA**;) it is also said to mean (**TA**;) *those who are devoted to the commemoration of the praises of God*: (**K**, **TA**;) or, as expl. by the Prophet himself, *those men and women who commemorate the praises of God much, or frequently*: (**TA**;) also, (**K**;) or, as **Kt** says in explaining the trad., (**TA**;) [and as his words are cited in the **T**,] *those whose contemporaries in birth, (**K**, **TA**;) and the generation among which they were, (**TA**;) have perished, or died, while they themselves have remained, (**K**, **TA**;) commemorating the praises of God*: but **Az** holds the explanation of **IA**ar to be more correct than this of **Kt**. (**TA**.)

مُفَرَّدُ: see **فَرْدُ**, near the middle of the paragraph.

الْمُفَرَّدُ as a conventional term in lexicology signifies *What have been uttered by only one of the Arabs*: differing from **الْأَفْرَادُ**, which signifies *what have been transmitted from the Arabs by only one of the leading lexicologists*. (**Mz**, 15th نوع.)

فردس

Q. 1. **فَرْدَسَ**, (**O**, **K**;) inf. n. **فَرْدَسَةٌ**, (**Kr**, **M**, **O**;) *He threw him down, prostrate, on the ground, (**Kr**, **M**, **O**, **K**;) in an evil, or abominable, manner: (**Kr**, **M**, **O**;) and flung him upon the ground; lit., smote with him the ground. (**O**, **K**;) — And **فَرْدَسَ** **الْجَلَّةُ** *He filled, or stuffed, compactly, the [receptacle for dates, termed] جَلَّةُ*. (**AA**, **O**,* **K**.)*

فَرْدَسَ *Width; amplitude*: (**M**, **O**, **Msb**, **K**;) **Bk. I.**

whence is derived the word **فَرْدُوسُ**, (**Msb**, **K**;) accord. to **Fr**. (**Msb**.)

فَرْدُوسُ *A garden*: (**S**, **Msb**;) so in the Greek language **παράδεισος**: (**M**;) or *a garden comprising everything that is in gardens*: (**Zj**, **M**, **A**, **O**, **K**;) such is the proper signification; (**Zj**, **M**, **O**;) and so with the people of every language: (**Zj**, **M**;) *and containing grape-vines*: (**Fr**, **O**, **K**;) or *a garden in which are grape-vines*: (**IAmb**, **M**, **Msb**;) or *a place in which are grape-vines*: (**TA**;) or *an ample, beautiful garden*: (**A**;) or *a garden comprising grape-vines and palm-trees*: (**Bd** in xviii. 107;) or with the Arabs it signifies *a valley abounding with herbage, like a garden*: (**M**;) or *a valley*, (**Zj**, **Msb**;) or *valleys*, (**O**, **K**;) *producing various sorts of plants or herbage*: (**Zj**, **O**, **Msb**, **K**;) in the **K**, for **الْأَوْدِيَةُ الَّتِي تُنْبِتُ**, we should read **مِنْ الْأَوْدِيَةِ الَّتِي تُنْبِتُ** (**TK**;) [or rather, **مِنْ الْأَوْدِيَةِ مَا يُنْبِتُ**, as in the **Msb**;) or *a meadow*; syn. **رَوْضَةٌ**: (**Seer**, **M**;) and the *greenness of grapes* (**أَعْنَابُ**), (so in a copy of the **M**;) or of *herbs* (**أَعْشَابُ**): (so in the **TA**;) masc. and fem.: (**Msb**;) sometimes the latter; (**K**;) as in the **Kur** xxiii. 11, because, by **الْفَرْدُوسُ** is there meant **الْجَنَّةُ**: (**O**, **TA**;) it is an Arabic word, (**S**, **O**, **Msb**, **K**;) accord. to **Fr**, (**S**, **O**, **Msb**;) occurring in a verse cited voce **ثَوَابُ**, which is by **Hassán Ibn-Thábit**, (**O**;) derived from **فَرْدَسَةٌ**, meaning “width” or “amplitude,” (**Msb**, **K**,*) accord. to **Fr**: (**Msb**;) or it is Greek, (**Zj**, **O**, **Msb**, **K**;) transferred to the Arabic language; (**Zj**, **O**, **Msb**;) [i. e., arabicised: but as it occurs in the **Kur** (xviii. 107 and xxiii. 11), this is contr. to the opinion of **Esh-Sháfi‘ee** and others, who deny that any arabicized word occurs therein: (see **سُنْدُسُ**;) or it is Syriac: (**Zj**, **O**, **K**;) the pl. is **فَرَادِيسُ**; (**A**, **TA**;) which is applied by the people of Syria to gardens and grape-vines. (**TA**;) — Hence, (**Bd** in xviii. 107,) **الْفَرْدُوسُ** [*Paradise*: or] *a garden of trees, or walled garden, (حَدِيقَةٌ) in الْجَنَّةُ [or Paradise]:* (**S**;) or *the highest of the stages of الْجَنَّةُ*: (**Bd**, ubi suprâ;) or *the middle and highest part of الْجَنَّةُ*. (**Jel**, ibid.)

فَرْدُوسُ *Increase* (**نَزَلَ**, in the **CK** **نَزَلَ**) *that is in طعام* [i. e. wheat]: (**O**, **K**;) mentioned by **IDrd**, as heard from some persons of **El-Bahreyn**. (**O**.)

فَرَادِسُ *A man big in the bones*. (**Ibn-‘Abbád**, **O**, **K**.)

مُفَرَّدَسُ *A trellised grape-vine*; syn. **مُعَرَّشُ**. (**Lth**, **S**, **M**;) — *A wide breast*. (**O**, **K**;) — *Wide-breasted; having a wide breast*. (**M**;) — And [*A thing*] *filled, or stuffed, compactly*. (**O**.)

فرز

1. **فَرَزَهُ**, (**S**, **A**, **O**, **Msb**, **K**;) aor. **فَرَزَ**, inf. n. **فَرَزُ**, (**S**, **O**, **Msb**, **K**;) *He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things*; (**S**, **A**, **O**,

Msb, **K**;) as also **افْرَزَهُ**, (**S**, **O**, **K**;) inf. n. **اِفْرَازُ**: (**K**;) *he divided it therefrom*; (**A**, **TA**;) [and so **افْرَزَهُ**:] *he divided it into parts, or shares*; as also **افْرَزَهُ**: (**Az**, **Msb**, **TA**;) *he distributed it, or dispersed it*. (**AO**, **AZ**, **TA**;) You say, **فَرَزَ** **لَهُ نَصِيبَهُ**, aor. and inf. n. as above; and **افْرَزَهُ**; *He set apart, or separated, for him his portion, or share*. (**Mgh**.) And **فَرَزَ لَهُ مِنْ مَالِهِ نَصِيبًا** [*He set apart, or divided, for him a portion, or share, of his property*]; as also **افْرَزَهُ**. (**A**.) And **افْرَزَ لَهُ نَصِيبًا مِنَ الدَّارِ** [*He divided for him a share of the house*]. (**A**.) — See also 2. — [Also, app., *He made fringes, or similar decorations, to it; namely, a garment, or piece of cloth, or the like*: see the pass. part. n.] **Abou-Firás** [**El-Farezdaq**] says,

* **بَسَطَ مِنَ الدِّيَاجِ قَدْ فَرَزَتْ** *
* **أَطْرَافَهَا بِفَرَاوِزٍ خَضِرٍ** *

[app. meaning, *Carpets of silk brocade, the extremities of which had been fringed with green fringes*]. (**TA**.)

2. **فَرَزَ عَلَى بَرَأِيهِ**, (**K**;) or **فَرَزَ**, (thus, without teshdeed, in the **O**;) inf. n. **تَفَرُّزَةٌ**, [which may be of either of the verbs,] (**K**;) *He decided (قَطَعَ) against me by his opinion*. (**Ibn-‘Abbád**, **O**, **K**.) [See also 8.]

3. **فَارَزَ شَرِيكَهُ** *He separated himself from his partner, with the latter's concurrence*; syn. **فَاصَلَهُ**, (**S**, **O**, **K**;) and **فَارَقَهُ**, (**S**, **A**, **O**, **K**;) and **فَارَقَهُ**. (**A**.)

4. **افْرَزَهُ**: see 1, in six places. — **أَفْرَزْتُ فَلَانًا** *I made such a one to have a thing to himself alone, with none to share, or participate, with him in it*. (**A**.) — Also *It (an object of the chase) offered him an opportunity* (**S**, **O**, **K**;) *so that he shot it, or shot at it, (**S**, **O**;) from within a short distance*. (**S**, **O**, **K**.)

6. **تَفَارَزَ الشُّرَكَاءُ** *The partners separated themselves, one from another*. (**A**.)

7. **انْفَرَزَ بَعْضُهُمْ عَنْ بَعْضٍ** *They went apart, away, or aside; removed; or separated; one from another, or one party from another*. (**TA** in art. **عَزَلَ**.)

8. **قَطَعَهُ أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ** [i. e. *He decided his affair exclusively of the people of his house or tent, or of his wife and family*]. (**O**, **K**.) [See also 2.]

Q. Q. 1. **فَرَوَزَ** *He died*; (**IDrd**, **O**, **K**;) said of a man: (**IDrd**, **O**;) like **هَرَوَزَ**. (**TA**.)

فَرَزُ *A depressed tract of land* (**S**, **O**, **K**, **TA**) *between two hills*: (**TA**;) or *an intervening space between two mountains*: (**TA**;) [or] **فَرَزَةٌ** has the latter meaning; mentioned by **Ibn-‘Abbád**. (**O**.)

فَرَزُ: see **فَرَزَةٌ**, in two places: — and see also **فَرَزَةٌ**. — Accord. to **Lth**, **الْفَرَزُ** is syn. with **الْفَرْدُ**; but this is disallowed by **Az**. (**TA**.)

فَرَزَةٌ *A cleft in rugged ground*. (**TA**.)

فَرْزَة *A road in, or upon, an [eminence such as is termed] أَكْبَة; as also فَرْزُ.* (Ibn-'Abbād, O, K.) — See also **فَرْزُ**. — Also i. q. **فَرْصَة**, i. e. **نُوبَة** [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession*]. (O, K.)

فَرْزَة *A piece, or detached portion, (S, O, Mgh, K,) of a thing that is put, or set, apart, away, or aside, or that is removed, or separated; (S, O, K;) as also فَرْزُ: pl. [of pauc.] أَفْرَازُ and [of mult.] فُرُوزُ; and فَرْزُ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.)*

فَرْزُ *A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish, and plump. (Ibn-'Abbād, O, K.)*

فَرْوَازُ [an arabicized word, from the Pers. **برواز**, app. as meaning *A fringe, or the like*; as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure **فَعْلَالُ** from **فَرْزُ** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فَرْوَاوُزُ**. (TA.) See 1, last sentence.

فَارِزُ *A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A,* O, K,* TA.)* — Also *A species of ant, round and black, found in dates: so says Ibrāheem El-Harbee: (O and TA in art. عَفَق:) or the progenitor (جَدُّ) of the black ants: that of the red is termed عَفْقَانُ (K:) but it has been before said by the author of the K, in art. فَرَز, that فَارِزُ signifies "black ants in which is a redness:" and it may be a mistranscription. (TA.)*

فَارِزَة *A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft, (O, K,) appearing like an extended natural cleft in the ground: but this is mentioned in the book of Lth in art. فَرَز [as written فَارِزَة]. (O.)*

أَفْرُسُ *Humpbacked; as also أَفْرُسُ and أَفْرُسُ: so says Fr. (TA voce أَعْجَرُ.) [The same meaning is also assigned to أَفْرُسُ, q. v.]*

أَفْرِيزُ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word "frieze," and the French "frise," &c., said in the TA to be from the Pers. **برواز**, mentioned above, voce **فَرْوَازُ**,] *A projecting appertenance or roof or covering (جَنَاحُ نَادِرٍ) thereof; (Mgh;) the طَنْفُ [q. v., app. meaning a projecting coping, or ledge, or cornice,] thereof; (O and K in the present art., and the same and S in art. طَنْفُ:) surrounding the upper part: (Kr, TA voce زَيْفُ:) [it is also expl. as meaning] a hole, or an aperture, in a wall. (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَنْفُ, which is expl. as having this meaning and also as syn. with أَفْرِيزُ; and the author of the KL evidently doubted*

its correctness, for he adds, "so we have heard.")

مَفْرُوزُ: see what next follows.

مَفْرُوزُ and **مَفْرُوزُ** *Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Mgh.)* — And the former, *Having the back broken; like مَفْرُوسُ. (TA in art. فَرَس.)* — **مَفْرُوزُ** (S, O, K,) by some written **مَفْرُوزُ**, (TA,) is from **أَفْرِيزُ**, the **أَفْرِيزُ** of a wall, (S, TA,) and signifies *[A garment, or piece of cloth,] having تَطَارِيفُ [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]*

فرز

Q. 2. **تَفَرَّزَنَ**, said of a **بَيْدَقُ** [or pawn] in the game of **شَطْرَنْجُ** [or chess], *It became a فَرِزَانُ*. (TA.) [See an ex. voce **دَسْتُ**.]

فَرِزَانُ الشَطْرَنْجِ (K, TA) [*The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultān [in that game]: (TA:) the former of these words is arabicized, from [the Pers.] فَرِزِين. (O and K in art. فَرِز, and K in the present art.)*

فرس

1. **فَرَسَة**, aor. -, inf. n. **فَرَسَ**, (S, M, O, Mgh, K, &c.,) *He (a lion) broke, or crushed so as to break, its neck; (S, A,* Mgh,* O, K;) i. e., the neck of his فَرِيسَة; (S, O, K;) as also فَرَسَ: this is the primary signification: (S, Mgh, TA:) or he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck; as also فَرَسَ: (M:) or he (a lion) broke it; i. e., his فَرِيسَة: (Mgh:) and he bruised, or crushed, and broke, it; namely, a thing. (M.)* Accord. to ISk, (S,) you say, **فَرَسَ الذِّئْبُ الشَّاةَ**, (S, TA,) meaning *The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. Ish), you say, أَكَلَ الذِّئْبُ الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not فَرَسَهَا. (S, O, TA.)* — Hence, (S, Mgh, O, Mgh,) *He killed it, in any manner; (S, Mgh, O, Mgh, K;) as also فَرَسَ: (TA:) or the latter, he (a lion, O, or a wolf, TA) captured it; or made it his prey. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.] You say, قَرَسَ الأسدُ The lion killed him or it. (Mgh.)* — **قَرَسَ الذِّبِيحَة**, (M, Mgh,) aor. -, (M,) inf. n. as above, (S, M, Mgh,) *He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold: (S, Mgh, O:) or broke its neck before its death: (Mgh:) or cut, or severed, its نَخَاع [or spinal cord]: or divided its neck: (M, TA:) or slaughtered it so as to reach to the نخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Mgh, TA.)* — **فَرَسَهُ فَرَسَةً قَبِيحَةً** *He struck him [in an abominable manner, app. in the back,]*

so that the part between his hips became depressed and his navel protruded. (M.) — **فَرَسَ**, aor. -, (S, A, O, K,) inf. n. **فَرَسَ**, (S, A, O, K*) and **فَرَسَ** (S, K,* in the O **فَرَسَ**) and **فَرَسَ**, (S,* A, O,* K,*) all of which ns. are mentioned as syn. by Aq, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAq, (TA,) [but the first is expressly said to be an inf. n. of **فَرَسَ** in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] *He was, or became, skilled in horsemanship, or in the management of horses, (S, A, O, K, TA,) and in riding them, (O,* K, TA,) and in urging them to run, and in remaining firm upon them: (TA:) or فَرَسَ and فَرَسَ are inf. ns. having no verb: Lh only [says ISd] mentions **فَرَسَ** and **فَرَسَ** as signifying *he became a horseman*; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKt also says that **فَرَسَ الخَيْلَ**, inf. n. **فَرَسَ** and **فَرَسَ**, signifies *he rode horses well*; and in like manner **فَرَسَ** [but not followed by **الخَيْلَ**]. (TA.) — Hence, + *He was, or became, skilled in anything that he endeavoured to do. (TA.)* — **فَرَسَ بِالْخَيْلِ**, (see **فَرَسَ فِي النَّاسِ**, and **بَعَيْنِهِ**, and **بِنَظَرِهِ**, and **فَارِسُ**), aor. -, (Mgh,) inf. n. **فَرَسَ** and **فَرَسَ**, (Aq, IAq, Mgh, TA,) accord. to the citation of the words of Aq and IAq in the L, but this is at variance with the opinion generally held, [which is, that **فَرَسَ** is an inf. n. only of **فَرَسَ**, signifying as expl. above, and that **فَرَسَ** is a subst. from **فَرَسَ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **فَرَسَ**, (q. v.), as will be seen from the explanations of **فَرَسَ** and **فَارِسُ**, below]. (Mgh.) See 5, latter part, in two places. — **فَرَسَ** *He kept continually, or constantly, to the eating of the dates called فَرَسَ. (O, K.)* — And *He pastured upon, or depastured, the plants called فَرَسَ. (O, K.)**

2. **فَرَسَ الغَنَمَ**, (inf. n. **تَفَرَّسَ**, TA,) *He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.)* — **فَرَسَ الشَّيْءَ**, (inf. n. as above, TA,) *He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and إِيَّاهُ أَفْرَسَ he threw, or cast, it to him, that he might do so to it: (M:) and أَفْرَسَ الرَّجُلُ الأسدَ حِمَارَهُ the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape. (S, K.)* El-Ajjāj uses the former verb in relation to the kind of flies called **نَعْر**, saying,

• ضَرْبًا إِذَا صَابَ الْيَافِخَ أَحْتَفَرُ
• فِي الْهَامِ دُخْلَانًا يَفْرَسُ النَّعْرَ

[*A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies*]; meaning, that these wounds are wide, and enable the **نَعْر** to obtain

thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed *إِقْوَالٌ*,] cited by IAar:

- * قَدْ أَرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
 * فَقَدْ وَأَبَى رَاعِي الْكَوَاعِبِ أَفْرَسٌ
 * أَتَتْهُ ذُنَابٌ لَا يَبَالِسِينَ رَاعِيًا
 * وَكُنْ سَوَامًا تَشْتَبِي أَنْ تُفَرَّسًا

[They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since *فَرَسُ الرِّجَالِ لِلنِّسَاءِ* [lit. men's making women their prey] is in this case + men's holding commerce of love with women: *فَرَسٌ* is for *فَرَسْتُ*; for, as Sb says, they sometimes put *أَفْعَلُ* in the place of *فَعَلْتُ*: *أَبَى* is in the gen. case as governed by *وَ* denoting swearing; and *راعى الكواعب* may be a denotative of state relating to the *ت* [the pronoun of the first person] understood [in *فَرَسْتُ* for *أَفْرَسُ*]; or *وَأَبَى* may be prefixed to *راعى الكواعب*, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word *تَشْتَبِي* to denote intense desire; for if he did not mean intenseness, he would have said *تُرِيدُ*. (M.)

3. *فَارَسَ*, inf. n. *مُفَارَسَةٌ* and *فَرَسَ*, (M, TA,) [app., He vied, or contended, with him in horsemanship: this signification seems to be indicated by what immediately precedes in the M, which is, *فَرَسَ* and *فَرَسَ* "he became a horseman:" but perhaps it may signify he vied, or contended, with him in *فَرَاةً*, meaning insight, &c.: or it may have both these significations.]

4. *He* (a pastor) had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.) — See also 2, in two places. — *He left a remainder of property [as a prey], having taken all beside thereof.* (AA, O, K.)

5. *He pretended to others that he was a horseman, or one skilled in horsemanship.* (As, O, K.) = *He acted deliberately,* (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S,* K,* TA.) — *He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means*

of indications, or evidences, and experiments, and the make and dispositions: (see *فِرَاسَةٌ*, below:) or *he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّهَ.*

(M.) You say, *تَفَرَّسْتُ فِيهِ خَيْرًا*, (S, O,) or *الْخَيْرَ*, (Mgh,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (*تَعَرَّقْتُ*) in him good, or goodness, by right opinion. (Mgh.) [*فَرَسٌ* and *فِرَاسَةٌ*, inf. n. *فِرَاسَةٌ*, and *بِنَظَرِهِ*, and *بِنَظَرِهِ*, (respecting which, however, see 1, last quarter,) signifies the same as *تَفَرَّسَ*; i. e., He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so *فَرَسَ فِي النَّاسِ* He saw into the internal, inward, or intrinsic, states, &c., of men. See *فِرَاسَةٌ*, below.]

8: see *فَرَسَ*, in five places.

Q. Q. 1. *فَرَسَةٌ* [an inf. n. of which the verb is *فَرَسَ*, as is shown by the mention of the part. n. *مُفَرَّسَةٌ*,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the *ن* is augmentative. (TA.)

فَارِسٌ: see *فَارِسٌ*.

فَرَسٌ A species of plant: (Yaakooob, S, M, O, K:) the *قَضَاقُصُ*, (O, and so in copies of the K,) or *قَضَاقُصُ*, (so in the CK,) [each said to be a name of the *أَشْنَانُ* (or *kali*) of Syria, or of a species of *حِمَضُ*, q. v.,] accord. to Abu-l-Mekarim: (O:) or the *حَبْنُ* [q. v.]: or the *بَرُوقُ* [q. v.]: (O, K:) or the [small kind of thorny trees called] *شِرْسُ*. (TA.)

فَرَسٌ [A horse; and a mare;] one of what are called *خَيْلٌ*; (M;) the name *فَرَس* is given to it because it crushes and breaks the ground with its hoofs; (A, O;*) and is applied to the male and the female; (S, M, A, Mgh, O, Mgh, K;) but mostly applied to the latter; (M;) the female not being called *فَرَسَةٌ*; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Mgh, K:) it is applied also to the Arabian, (Mgh, Mgh,) and to the Turkish, (Mgh,) or that which is not Arabian: (Mgh:) or, accord. to Moḥammad [the Hanafee Imām], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a *بَرْدُونُ* or a *فَرَسٌ* or a *بَغْلٌ* or a *حِمَارٌ*:" (Mgh:) the pl. is *أَفْرَاسٌ*, (S, M, Mgh, O, Mgh, K,) [a pl. of pauc. but used as a pl. of mult. also,] and *أَفْرَاسٌ*, [a pl. of pauc. only,] (O,) and *فُرُوسٌ*: (K:) and as *فَرَسٌ* is originally fem., you say *ثَلَاثُ أَفْرَاسٍ* when you mean males [as well as when you mean females]: (M:) or you say *ثَلَاثَةُ أَفْرَاسٍ*, with *ة*, when you mean males; and *ثَلَاثُ أَفْرَاسٍ*, without *ة*, when you mean females: (Mgh:) the dim. is *فُرَيْسٌ*, (S, O, Mgh,) when applied to the male; (Mgh;) and

فُرَيْسَةٌ, when applied to the female; (S, O, Mgh;) agreeably with rule; (Mgh;) accord. to Abobekr Ibn-Es-Sarrāj: (S, O:) or *فُرَيْسٌ* when applied to the female [also], which is extr. (Sb, M. [See *حَرْبٌ*.]) — *هُمَا كَفَرَسَى وَهَانٍ* [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorce: so he likened the two periods to two horses running for a wager. (O,* TA.) — *فَرَسُ الْبَحْرِ* + [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also *عَضْبٌ*.]) — *الْفَرَسُ* + A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] *الْفَرَسُ الْأَعْظَمُ* + [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — *قِطْعَةُ الْفَرَسِ* + [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — *الْفَرَسُ التَّامُّ* + [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called *الْفَرَسُ الْأَعْظَمُ* is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.]])

الْفَرَسَةُ, (IAar, S, M, O, K, TA,) or *الْفَرَسَةُ*, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with *ص*, and the vulgar, he says, pronounce it with *س*, (O,) *Gibbosity [of the back]*; syn. *الْحَدَبُ*: (IAar, O, TA:) or, (M, O, K, TA,) as also *الْفَرَسَةُ*, (M, O,) which latter is the more approved in this sense, (M,) the *رِيحُ* [or *flatus*] of gibbosity; (M, O, K, TA;) [i. e.] the *رِيحُ* that renders gibbous; (M;) as though it were breaking, or crushing so as to break, the back (*كَأَنَّهُ تَفَرَّسَ الظُّهْرُ أَيْ تَدَقَّهُ*), and cleaving it (*تَفَرَّسَهُ أَيْ تَشَقَّهُ*): (O:) [or *الْفَرَسَةُ* signifies the displacement of one of the vertebrae; for,] accord. to As, one says *فَرَسَتْ أَصَابَتُهُ* when one of the vertebrae of one's back has become displaced; but the *رِيحُ* (the *رِيحُ*) from which gibbosity results is termed *الْفَرَسَةُ*, with *ص*: (TA:) or *الْفَرَسَةُ* signifies a *flatus* that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (*فَرْجَةٌ*) that is in the neck, breaking it: (M:) or a breach (*فَرْجَةٌ*) in the neck; thus says AZ: or a breach (*فَرْجَةٌ*) that is in [the case of] gibbosity: the pl. is *فَرَسَاتٌ*, not

أَفْرِسَة, which latter is said to be a pl. of فَرَسَة, but is anomalous. (TA.)

فَرَسَة and فَرَسَة; the latter of which is the more approved in both of the following senses; i. q. نَوْبَة [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession*; as also فَرَسَة: pl. فَرَسَات: [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water. (M. [See فَرَسَة.]) — And i. q. نَهْزَة [meaning *An opportunity; a time at which, or during which, a thing may be done, or had*]. (IAqr, M, O.) So in the phrase أَصَابَ فَرَسَتَهُ [He got, or obtained, his opportunity]. (M.)

فَرَسَة [an inf. n. of modality]: see 1, near the middle of the paragraph. = الفَرَسَة: see الفَرَسَة.

فَرَسَة: see فَرَس, near the beginning.

الفَرَس, of the camel, is *What corresponds to the حَافِر [or hoof] of the horse* (S, O, Mgh, K) and the like: (S, O, Mgh:) or *what corresponds to the قَدَم [or foot] of the man*: (El-Bári', Mgh:) and † of the bovine animal in like manner: (IAmb, Mgh:) and sometimes † of the sheep or goat, (S, O, TA,) for الظَّلْف: (TA:) or it is only of the camel: (El-Bári', Mgh:) or *the extremity of the خَف [or foot] of the camel*: (M:) of the fem. gender: (IAmb, M, O, Mgh, K:) pl. فَرَسَات, (M, Mgh,) not فَرَسَات: (M:) it is of the measure فَعْلَلَن; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Mgh, K;) because it is from فَرَسْتُ. (Aboo-Bekr Ibn-Es-Sarráj, S.) See also art. فَرَس.

فَرَسَات *A sort of black dates*; (IAqr, O, K;) not the same as the سَهْرِيَز (O) or سَهْرِيَز. (K.)

أَبُو فَرَسَات: } see الفَرَسَات.
الفَرَسَات: }

فَرَسَات [originally *Having the neck broken, or crushed so as to be broken*. — And hence,] *Killed [in any manner: see 1]: pl. فَرَسَات. (K.)* It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — And [hence] فَرَسَات signifies *The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Mgh,*) by a lion [or other beast]; (S, Mgh;) as also فَرَسَات: (M:) [pl. of the former فَرَسَات]. — See also مَفْرُوس. — Also *A ring, or hoop, of wood, (S, M, O, K,) bent [into that form], and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبَر [correctly جَنْبَر]. (S, O, K.) — See also فَرَسَات العَنْقِي, in art. فَرَس.**

فَرَسَات, and with ة; dim. ns.: see فَرَس, near the middle; the former in two places.

فَرَسَات: see what next follows.

فَرَسَات a subst. (S, M, O, K) from الفَرَسَات, (O,

K, TA,) signifying *التَّوَسُّم*, (TA,) or from تَفَرَسْتُ *تَفَرَسَ فِيهِ الشَّيْءُ* [q. v.], (S,) or from تَفَرَسَ فِيهِ خَيْمًا [q. v.]: (M:) or, as also فَرَسَات, [said to be] an inf. n. of فَرَسَ بِالْأَنْظَرِ: [but see this verb:] (Mgh:) فَرَسَات بِالْعَيْنِ [or بِالْأَنْظَرِ (see 1, last quarter,)] signifies *Insight; or intuitive perception; or the perception, or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKht:) or فَرَسَات signifies a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions, or circumstances, of certain men, by a kind of what are termed كَرَامَات [or thaumaturgic operations], and by the right direction of opinion and conjecture: and also a kind of art [such as physiognomy, which is especially thus termed in the present day,] learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions, or circumstances, of men: (IAth:) or the discovery of an internal quality in a man by right opinion. (Mgh.) It is said in a trad., اتَّقُوا فَرَسَاتَ الْمُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKht, IAth, Mgh:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ [for he looks with the light of God]. (TA. [See also قَرَابَة.])*

فَرَسَات: see فَرَس. [It is a subst. formed from the latter by the affix ة.]

الفَرَسَات, and الفَرَسَات, and أَبُو فَرَسَات: see الفَرَسَات, in four places.

الفَرَسَات: see الفَرَسَات, in two places. — Also † *The strong and courageous*, (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) — And † *The headman, or chief, of the دَهْقَان [pl. of دَهْقَان, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرَسَات. (IKh, O, K.)*

الفَرَسَات: see الفَرَسَات.

الفَرَسَات: see the next paragraph, in two places.

الفَرَسَات act. part. n. of فَرَسَ [q. v.]. — *The lion*; [so called because he breaks the neck of his prey]; as also الفَرَسَات, [which has an intensive signification,] and الفَرَسَات, (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فَرَسَات, (S, A, K,) and أَبُو فَرَسَات, (O,) and الفَرَسَات, (TA,) and الفَرَسَات, (S, M, K,) and الفَرَسَات, a word of a measure not mentioned by Sb, (IJ, M,) and الفَرَسَات; (K;) or الفَرَسَات, which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S,* M,* O,) and so الفَرَسَات, (S,* M, O,) *the thick-necked*, (S, O,) *that is wont to break the neck of his prey*; or the former of these two, *the rapacious lion*; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say سَبْعَ فَرَسَات, (M,) or

أَسَدٌ فَرَسَات, (TA,) meaning *a rapacious beast, (M,) or lion, (TA,) that often seizes others and breaks their necks. (M, TA.)* — Also *The master, or owner, of a horse*; (S, M, K;) a possessive epithet; (M;) like لَابِن (S, O, K) and تَامِر (S, O:) and *a horseman; a rider upon a horse*; (ISK, S, Mgh, O, Mgh, K;) and *upon a mule*; (ISK, A, Mgh, Mgh;) and *upon an ass*: (ISK, Mgh, Mgh;) or a rider upon a mule is called فَرَسَات عَلَى; (ISK, S, O, Mgh, K;) or فَرَسَات عَلَى; (A, O;) and a rider upon an ass, فَرَسَات عَلَى جَمَار; (ISK, S, Mgh, O, Mgh;) and a rider upon any solid-hoofed beast, فَرَسَات عَلَى ذِي حَافِر, (K:) or these phrases are not used: (K:) 'Omárah Ibn-Akeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Mgh,) I do not call the owner of the mule, nor the owner of the ass, فَرَسَات, but I call them بَقَال and حَمَار; (S, O, Mgh:) [فَرَسَات is often best rendered a cavalier:] the pl. is فَرَسَات (S, M, Mgh) and فَرَسَات, which latter is [more usual, but] anomalous, (S, M, O, Mgh, K,) for فَوَاعِل is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَة, as فَوَاعِل, pl. of فَوَاعِلَة, or of an epithet of the measure فَاعِل applying to a female, as فَوَاعِل, pl. of فَوَاعِل, or of a sing. of the measure فَاعِل applying to a thing that is not a human being or not a rational being, as فَوَاعِل, pl. of فَوَاعِل, and فَوَاعِل, pl. of فَوَاعِل; and there are no instances like فَوَاعِل except those of هَوَالِك and نَوَالِك [and فَوَالِف and some other words enumerated in the Mgh and TA]; (S, Mgh;) and as فَوَاعِل is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard فَوَاعِلَة. (M.) — Also, (As,) or فَرَسَات عَلَى الْخَيْل, (S,) *A man skilful in horsemanship, or in the management of horses. (As,* S.)* — And hence, the former, (فَرَسَات,) † *A man skilful in anything that he endeavours to do. (TA.)* — الفَوَاعِل is the name of † *Four stars of the constellation Cygnus. (Kzw. See دَجَانَج = رَجُل)* — فَرَسَات, (S, O, TA,) and فَرَسَات, (As,) *A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فَرَسَات [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.)* And فَرَسَات [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAqr.) = فَرَسَات, (S, M, Mgh, K,) or فَرَسَات, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] *A certain nation; (Mgh, Mgh;) [namely, the Persians;] i. q. الفَرَسَات: (S, O, K:) generally fem.: (Mgh:) فَرَسَات is pl. of فَرَسَات, which is a rel. n. from فَرَسَات in the sense next following: (M:) [or, rather, فَرَسَات is a coll. gen. n., and فَرَسَات is its n. un.] — Also, (S, O, but in the K “or”) *The country of the فَرَسَات: (S, O, K;) [i. e., Persia;] a country of a certain nation. (M.)**

فَارِسِي [Persian: a Persian]: see فَارِس. Hence, أَفْرَسِي A certain sort of dates, (Mgh, Mṣb,) of good quality. (Mṣb.)

أَفْرَس: see مَفْرُوس. — It is also a noun of excess, or a comparative and superlative epithet, from فِرَاسَة, used by Zj, in the phrase أَفْرَسُ النَّاسِ meaning, *The best*, (M,) or *best and most true*, (TA,) in فِرَاسَة, [i. e., *insight, or intuitive perception, &c.*] of mankind. (M, TA.) One says also, أَفْرَسُ مِنْكَ I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou. (TA.)

مَفْرُوس Having the back broken: (M, TA:) and so مَفْرُوز. (TA.) — And *Humpbacked*; as also فَرِيس (M, TA,) and أَفْرَس (Fr in TA voce أَفْرَس) [and أَفْرَس and أَفْرَس].

الْفَارِس: see الفَارِس.

مُفَرِّسَة A woman who manages well the affairs of her house, or tent. (Lth, TA.)

فرسخ

فَرْسَخ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three Hāshimee miles (أَمْيَالٌ هَاشِمِيَّةٌ [see مِيل]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the Hāshimee measure, i. e., accord. to the Bāri' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غُلُوة [q. v.]: (Mṣb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Mṣb voce مِيل:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Mṣb in the present art. :) or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying "rest," or "ease;" (K, TA:) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Mṣb, from فَرْسَخَة signifying "width;" the word having this meaning, however, is فَرْسَخَة, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنَك], arabicized: (S, A:) the pl. is فَرْسَخ. (S, A, Mṣb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — It signifies also *An opening, or intervening space, between two things.* (K.) — And *A thing in which is no opening, or intervening space:* as though having two contr. significations. (K.) — Also *A thing that is lasting and abundant, that does not cease, or come to an end.* (Ish, K.) — And *A long time* (K, TA) of the night or of the day: thus in the saying, اِنْتَظَرْتُكَ فَرْسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — And *A*

سَاعَة [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) — And *The time*, (K, TA,) or *interval*, (TA,) *between stillness and motion.* (K, TA.) — And *Stillness, or quiet*: (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — And *Rest, or ease.* (K.)

فرسق

فِرْسَق: see the art. here following.

فرسك

فِرْسَق (S, O, K) [and فِرْسَق (K in art. فرسق)] The peach: or the sort thereof called the nectarine: from the Greek περσική or περσικόν; the *malum Persicum*, which is generally applied to the former fruit; or *amygdalus Persica* of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii,) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فِرْسَق, which is like the خَوْخ in size, (Lth, O,) أَجْرَد [which here means without down, and for which Golius and Freytag appear to have read أَجْوَد], smooth, red [accord. to the CK "or red"], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخ that does not cleave asunder from its stone: (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.)

فرسن

الْفِرْسَن, of the camel, is *What corresponds to the خَافِر [or hoof] of the horse or a similar beast:* (S, K:) or *the part which is below the رِشْق [or pastern] and in which are the bones called سَلَامَى [q. v.]:* and sometimes it is † of the sheep or goat: it is of the fem. gender: and the pl. is فِرْسَان: (TA:) accord. to Ibn-Es-Sarrāj, the ن is augmentative, because it is from فَرَسْت, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.)

الْفِرْسَان: see what next follows.

الْفِرْسَان The lion; (K, TA;) as also الْفِرْسَان: and so الْفِرْسَان [and الْفِرْسَان]. (TA.) See also the last paragraph below.

الْفِرْسَانِيُون (K, TA,) with damm, (TA,) The كَرَاثُ جَبَلِي [lit. mountain-leek]: (K, TA:) so it is said to be: it is a four-sided أَصْل [app. meaning stem], from which rise many white, four-sided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the

dog, (K, TA,) i. e. of the mad dog: (TA:) [it is now applied in Cairo to *euphrasia*: (Forskål, Descr. Anim. &c., p. 145:) and *marrubium platicatum*. (Idem, Flora Aegypt. Arab., pp. lxviii. and 213.)]

مُفَرِّسِنُ الْوَجْهِ, with fet-h to the س, Having much flesh in the face. (K.) Perhaps the lion is hence called فِرْسَان. (TA.)

فرش

1. فَرَشَهُ, (S, A, O, K,) aor. ʔ, (S, O,) inf. n. فَرَشَ (O, K) and فَرَّاشَ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, فَرَشْتُ لَهُ فَرَّاشًا and فَرَشْتُهُ فَرَّاشًا (A, TA) and أَفَرَشْتُهُ (TA) and أَفَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فَلَانًا I spread for such a one. (Lth.) And فَرَشَ فَلَانًا بِسَاطًا, inf. n. فَرَشَ; and أَفَرَشَهُ بِسَاطًا; and فَرَشَهُ بِسَاطًا, inf. n. فَرَشَ; He spread for such a one a carpet (IAgr, K) in his entertainment. (IAgr.) And فَرَشَ تَفْرِيشًا, inf. n. تَفْرِيشَ; and أَفَرَشَهُ تَفْرِيشًا; [He spread the garment, or piece of cloth: or the latter signifies he spread it for himself.] (TA.) And فَرَشَ ثَوْبًا or فَرَشَ ثَوْبًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And أَفَرَشَ الرَّمْلَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And أَفَرَشَ ذِرَاعَيْهِ, (A, TA,) and يَدَيْهِ, (TA,) He (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) spread his fore legs upon the ground: (TA:) and the former phrase, he (a man, Mṣb, TA) spread his fore arms upon the ground, (S, K, TA,) in the same manner, not raising them from the ground; the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or laid his fore arms upon the ground (Mgh, Mṣb) like a bed for himself. (Mṣb.) فَرَشْتُ [as an inf. n. of which the verb is فَرَشَ, as is shown by an explanation of إِفْعَادُ in the § and L, and by the phrase مَفْرُوشَةُ الرَّجُلِ mentioned in the § and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of إِفْعَادُ] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقْلٌ [inf. n. of عَقَلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشَ اللَّهُ الْفَرَسَ, (Fr, S,) inf. n. فَرَشَ, (Fr, S, K,) means God spread abroad the young camels; syn. بَثَّ. (Fr, S, K.) — [Hence,] فَرَشَهُ أَمْرُهُ, (S,) or أَمْرًا, (K,) † He made, or rendered, his state, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him; and laid it open to him, altogether; [as though he expanded it to him;] syn. أَوْسَعَهُ إِيَّاهُ, (S, K,) and بَسَّطَهُ لَهُ كُلَّهُ, (S, K,) and (TA.) And in like manner the saying of 'Alee,

فَرَشْتُمْكَ الْمَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْسَعْتُمْكَ إِيَّاهُ [meaning † I largely conferred upon you favour, or kindness]: but MF deems this strange. (TA.) You say also, فَرَشْتُهُ † I displayed, or laid open, to him my state, or case, or affair; [and so أَمَرِي † فَرَشْتُهُ; (see an ex. voce بَاطِنُ لَه;)] syn. بَسَطْتُهُ لَه. (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF.] — [Hence also,] فَرَشَ فُلَانٌ يَفْرُشُ نَفْسَهُ لِلنَّاسِ † [Such a one lays himself out for the service of men]; (A;) and يَفْرُشُ نَفْسَهُ † (TA:) [or perhaps, makes himself like a victim for them: (see مَتَفَرِّشُ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, † he threw him down (namely a beast) for slaughter: (see فَرَشَ, below:)] and أَفْرَشَهُ † he prostrated him, and got upon him: (A:) or † he overcame him, (meaning another man,) and prostrated him, (O, K, TA,) and got upon him. (TA.) — فَرَشَ الْمَكَانَ, aor. † and -, inf. n. فَرَشَ, means He spread the place [with carpets or the like]; as also فَرَشَ, and فَرَشَهُ. (Msb.) And فَرَشَ الدَّارَ † فَرَشَ, inf. n. تَفْرِيشُ, He paved the house; (Lth, S, K;) he spread in the house baked bricks, or broad and thin stones. (Az, TA.) — هَذَا فَرَاشٌ يَفْرُشُكَ [This is a bed sufficiently large for thee] is like the saying هَذِهِ شِمْلَةٌ تَشْمَلُكَ i. e. تَسَعُكَ. (TA in art. شمل.) — فَرَشَ عَنْهُ [app. فَرَشَ] He desired, and prepared himself for, it, or him. (TA.) — And فَرَشَ, aor. †, (O, TA,) inf. n. فَرَشَ, (O, K, TA,) He lied: (O, K, TA:) one says, كَمْ تَفْرُشُ i. e. [How long] wilt thou lie? (O, TA.)

2: see 1, in four places; two near the beginning and two near the end. — فَرَشَ الزَّرْعَ, inf. n. تَفْرِيشُ, † The seed-produce spread itself (S, A, TA) upon the surface of the earth. (TA.) You say, فَرَشَ الزَّرْعَ † [The seed-produce put forth its shoots, and spread itself upon the surface of the earth]. (A.) And the latter of these two verbs is also like the former [in signification]. (TA.) — فَرَشَ الطَّائِرَ, (A, K,) inf. n. as above; (K;) and تَفْرِيشُ; (S, A, K;) † The bird expanded and flapped its wings, (S, A, K, TA,) عَلَى شَيْءٍ, (A, K, TA,) without alighting: (A, TA:) and † the latter verb, it (a young locust) spread its wings. (Mgh.)

4: see 1, in five places. — أَفْرَشَهُ also signifies † He spoke evil of him; or did so in his absence: (IAar, A, O, K, TA:) and they say, أَفْرَشْتَنِي † [Thou spakest evil of me; &c.]. (TA.) [See أَفْرَشَ عَرَضَهُ.] — And † He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) — أَفْرَشَ الشَّجَرُ † The trees put forth branches; syn. أَغْصَنَ. (A, TA.) — أَفْرَشَ عَنْهُ † He, or it, left him, or quitted him. (S, A, K.)

You say, ضَرَبَهُ قَبْلَ أَفْرَشِ عَنْهُ حَتَّى قَتَلَهُ † He beat him, or smote him, and left him not until he slew him. (A, TA.) And أَفْرَشَ عَنْهُمْ الْمَوْتَ † Death quitted them; became withdrawn from them. (IAar, O.) — أَفْرَشَتْ said of a mare, † She desired to be covered. (O.) — أَفْرَشَهُ [from فَرَشَ signifying “young camels”] He gave him young camels, (O, K,) small or large. (O.) — And أَفْرَشَ [app. أَفْرَشَ, or perhaps أَشْرَفَ,] He (a man) became a possessor of فَرَشَ [app. فَرَشَ, and meaning young camels]. (IKtt, TA.) — And أَفْرَشَ said of a place, It abounded with فَرَاشَ, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — أَفْقَلَ فَأَقْرَشَ [He locked, and made fast by means of the catch, or catches, فَرَاشَ, or فَرَاشَ, which see below,] of the lock]. (S, TA.)

5: see 2, last sentence, in two places.

7: see 8, last signification.

8: see 1, first quarter, in five places; and latter half, in two places. — أَفْتَرَشَ لِسَانَهُ [lit.] He expanded his tongue: (S:) i. e. † he spoke in whatsoever manner he desired. (S, A, K.) — أَفْتَرَشَهُ † He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الْفَرَشَ and الْفَرَّاشَ. (TA.) — [Hence,] أَفْتَرَشَ الطَّرِيقَ † He went, or travelled, along the road. (TA.) — [Hence also,] أَفْتَرَشَ امْرَأَةً † He compressed a woman. (TA.) — And † He took to wife a woman. (O.) One says, أَفْتَرَشَ كَرِيمَةً † He took to wife a female of high birth. (TA.) — [Hence also,] أَفْتَرَشَ عَرَضَهُ lit. He made his honour as a bed for himself to tread upon; (O, TA;) i. e., † he treated his honour as a thing which it was allowable to attack, by speaking evil of him. (O, K, TA.) [See also 4, second sentence.] — And أَفْتَرَشْنَا السَّمَاءَ بِالْمَطَرِ † The sky assailed us with rain. (A, O.) — And أَفْتَرَشَ الْمَالَ † He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — And أَفْتَرَشَ أَثَرَهُ † He followed his footsteps; he tracked him. (A, O, K.) — أَفْتَرَشَ [in one of my copies of the S, أَفْتَرَشَ, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] It became spread, or expanded; (S, K, TA;) as also † انْفَرَشَ; said of a garment or the like. (TA.)

فَرَشَ [an inf. n. of 1, q. v. passim. — Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] What is spread, of household furniture, (S, K,) [such as carpets and mattresses and the like. See also فَرَاشَ.] — † Seed-produce when it spreads itself (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of فَرَشَ, which is the right reading, we find فَرَشَ: accord. to some, the word signifies seed-produce when it has become three-leaved, or four-leaved. (TA.) — † A place abounding with plants or herbage. (O, K.) — † A wide, or spacious, plain, or tract of land, or place: (S, K, TA:) or land that is plain, or

even, and soft, and unobstructed by mountains: (TA:) or a depressed tract of land in which are trees of the kinds called عُرْقُطٌ and سَكَمٌ, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ الْعَرْشِ إِلَى الْفَرْشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عَرْش.) — † A collection of trees of the kind called عَضَاهُ: and a round plot of trees of the kind called طَلْحٌ. (TA.) — † Shrubs, or small trees: (Lth, A, K:) and small fire-wood. (Lth, K.) — † Young camels; or the young of camels; (Fr, S, A, K;) and † فَرِيشٌ is said to have this meaning; but accord. to Abou-Bekr, erroneously: (TA:) so the former signifies in the K. vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, فَرَشَهَا اللَّهُ, meaning, بَتَّهَا بَتًّا [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and bulls or cows: and sheep or goats: (K:) so accord. to some of the expositors of the K. (TA:) and such as are fit for nothing but slaughter, (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or such as is thrown down (يُفْرَشُ, i. e., يُنْقَى,) for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and فَرَشَ الْإِبِلَ also signifies old camels. (Th, TA.)

فَرَشَةٌ A track, somewhat depressed, extending to the distance [of the journey] of a day and a night, and the like thereof, and only in land that is wide and level and like the [desert termed] صَحْرَاءُ: pl. فَرُوشٌ. (AHn, TA.)

فَرَشَةٌ Form; appearance; garb; or the like; syn. هَيْئَةٌ: so in the saying, هِيَ الْفَرَشَةُ [He is goodly in form, &c.]. (O, K.)

فَرَشٌ A seller of فرش [meaning household furniture such as carpets and mattresses and the like]. (TA.)

فَرَاشٌ [Moths, and the like, that fly into the flame of a lamp &c.] the flying things (S, TA) that fall one after another into the lamp, or lighted wick, (S, K, TA,) to burn themselves: (TA:) [and accord. to modern usage, butterflies also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is † with ة: (S, K:) the former mentioned in the K. ci. 3: (TA:) or the former signifies what one sees, resembling small gnats, falling, one after another, into the fire: (Zj:) or young locusts, when their wings grow, (Fr, Mgh, Jel,) and they spread them forth, (Mgh,) and mount, one upon another: (Fr, Mgh:) and silk-worms; app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., أَطْيَشُ مِنْ فَرَاشَةٍ [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And † فَرَاشَةٌ is used

فَلَانٌ مُتَفَرِّشٌ لِلنَّاسِ † Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, (يُفَرِّشُ لَهُمْ) in kindness for them. (A.) And فَلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ † Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words يُفَتِّرِشُ نَفْسَهُ لَهُمْ. (TA.)

فرش

Q. 1. فَرَشَ, inf. n. فَرَشَةٌ (S, K) and فَرَشَى (K), He (a man, S) parted his legs: (K:) or he parted his legs in sitting; and so فَرَشَتْ: (Lh, S:) or he spread his legs wide apart: (A'Obeyd, TA:) and he stood with his legs wide apart in prayer; (Ks, S;) and so فَرَشَ رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs cleaving to the ground; (K:) and so فَرَشَتْ: (TA:) or he leaped, or jumped; (K:) or made short leaps or jumps. (TA.) And فَرَشَتْ (S, L, and so in some copies of the K,) or فَرَشَتْ (thus in other copies of the K, and thus in the CK,) She (a camel) parted her hind legs to be milked (S, L, K) and to stale. (L.)

Q. 2. تَفَرَّشَتْ: see what immediately precedes.

فَرِشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فَرِشَاح; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرَشَ فِي جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فَرِشَاح.) — And A spreading, or wide, solid hoof. (S, K.) — And Clouds (سَحَاب) in which is no rain. (K.) — And An unseemly, or ugly, and old, woman, and she-camel. (K.)

الْفَرِشِيعُ † The penis: (K, TA:) a tropical term. (TA.)

فرص

1. فَرَصَ, (M, K,) aor. -, (TA,) or -, (O in art. فرس,) inf. n. فَرَضَ, (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مَفْرَضَ);] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شَرَاك [or the two arms of the شراك]: (Lth, TA:) or فَرَضَتْ التَّغْلُ signifies I made a hole in each of the two ears of the sandal, for the شراك [or for the two arms of the شراك]. (S.) — Also, (S, M, K,) aor. -, [so in a copy of the M, but accord. to a rule of the K it should rather be -], inf. n. as above, (M,) He hit, or hurt, his فَرِيصَةً [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, his فَرِيصَ [q. v.]; (TA;) which is a place where a

wound causes death. (S.) — And فَرَصَ, [aor. -,] inf. n. فَرَضَ; and فَرَضَ, inf. n. فَرَضَ; He had a complaint of his فَرِيصَةً. (M.) — فَرَصَ الْفَرَصَةَ: see 8.

2. تَفَرِيضُ أَثْقَلٍ (L,) or تَفَرِيضُ نَعْلِ الْقِرَابِ (O, K, TA) [i. e.] نَعْلُ الْقِرَابِ (TA, [in the O بَعْدَ الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيشُ, O, L, K, TA,) of the نَعْل [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword], (L,) or of the lower part of the نَعْل (O, K, TA) of the scabbard, (O, TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.)

3. مُفَارَصَةٌ (K,) inf. n. فَارَصَنِي فِي الْمَاءِ (A,) He took of the water with me, each of us taking his turn. (A.) The inf. n. signifies The doing, or taking, with another, each in his turn. (K.)

4. أَفْرَصَتُهُ الْفُرْصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَفَرَّصَ الْفُرْصَةَ: see 8.

6. تَفَارَصُوا الْمَاءَ They shared the water among themselves by turns. (M, A, Mṣb.) And تَفَارَصُوا بِنُحْمِهِمْ They took, or drew, of the water of their well by turns. (S, K.)

8. افترص الْفُرْصَةَ He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. اِثْبَرَهَا (O, K;) or اِغْتَنَمَهَا (TA:) or he got, or took, the opportunity; as also فَرَصَهَا; and فَرَصَهَا (M, TA,) aor. -, (so in a copy of the M,) inf. n. فَرَضَ. (TA.) You say also, افترص الْأُمُورَ [He took, or seized, opportunities to do things]. (A.) And فَلَانٌ لَا يُفْتَرِصُ إِحْسَانَهُ وَبِرَّهُ (A.) [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فَرَط.]) — فَرَصَ مَنِ اقْتَرَصَ مُسْلِمًا ظُلْمًا, occurring in a trad., is an instance of the verb derived from فَرَضَ signifying the “act of cutting,” or from فَرَصَ signifying “an opportunity;” and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (IAth, L, TA.) — افترصت الْوَرَقَةَ [from الْفَرِيصَةُ, “the quivering muscle” so called,] The leaf was caused to quiver. (M, TA.)

فَرَضَ The stones of the مَقْل [or fruit of the Theban palm]: n. un. with ة. (AA, O, K.)

فَرَصَ: see فَرَصَ. — Also, الْفَرَصَةُ, The رِيح [or flatus] from which results gibbosity [of the back] (الْحَدَبُ): (S, M, O, K;) and الْفَرَصَةُ is a dial. var. thereof: (M, TA:) or, accord. to A'Obeyd, the latter [q. v.] is vulgar. (TA.)

فَرَصَ A turn; a time at which, or during

which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaḥkoob, S, M, A, Mṣb, K,) in the cases of the periodical drinkings of their camels, such as the خَمْسُ and the رُبْعُ and the سِدْسُ &c., (Yaḥkoob, M,) when the water is little; (Mṣb;) as also فَرَصَ (M) and فَرِيصَةً: (Yaḥkoob, M:) a dial. var. of the same is with س; (IAḥ, M;) and رُقَصَةٌ is another: (TA:) pl. فَرَضَ. (M, Mṣb.) You say, جَاءَتْ فَرَصَتُكَ مِنَ الْبُيْرِ Thy turn, or time, for watering from the well has come. (Aḥ, S, Mṣb.) — A portion, or share, of what falls to one's lot, of water; syn. شَرْبُ. (S, K.) — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نَهْزَةٌ; (S, M, TA;) and فَرَصَةٌ is a dial. var. of the same. (M.) You say, اِثْبَرْنَا الْفُرْصَةَ, i. e. اِغْتَنَمَهَا [expl. above: see 8]. (S.) And أَيَّامُكَ فَرَضٌ [Thy days are opportunities]. (A, TA.) — See also فَرَصَ. — Also The temper (سَجِيَّة), and outstripping, and strength, of a horse. (M.)

فَرَصَةٌ A piece of wool, (Aḥ, M,) or of cotton, (Aḥ, S, M, O, Mṣb, K,) or of rag, (S, O, Mṣb, K,) with which a woman wipes herself, to purify herself from the catamenia; (S, M, O, Mṣb, K;) as also فَرَصَةٌ and فَرَصَةٌ: (Kr, M:) from فَرَصَ meaning “he cut” a thing: (Aḥ, TA:) pl. فَرَاصَ: (K:) or they say فَرَاصَ, as though pl. of فَرَصَةٌ. (IDrd, O.) — And, accord. to AAF, A piece, or bit, of musk. (M.) — See also فَرَصَ.

فَرَصَاةٌ A she-camel that remains aside, and when the trough for watering is vacant, comes and drinks: (O, K, TA:) from فَرَصَ signifying نَهْزَةٌ. (Az, TA.)

فَرَاصٌ Strong; (O, K;) as expl. by El-Uma-wee: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyádee. (O.) — مَا عَلَيْهِ فَرَاصٌ (O,) or مِنْ فَرَاصٍ (K,) means There is not upon him a garment: (O, K:) so says El-Uma-wee. (O.)

فَرِيضٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيضِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, فَرَايِصِي. (TA.) — فَرِيضٌ is also, like فَرَايِصُ, pl. of فَرِيصَةً; (S;) [or, rather, فَرِيضٌ is a coll. gen. n., whereof the n. un. is فَرِيصَةٌ;] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (Aḥ, S, K,) in a beast: (Aḥ, S:) or the portion of flesh which is in the part extending from the مَرْجِع [or lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his “Khalk el-Insán:”) or the portion of flesh which is by the نَعْضُ of the كَنْف, [which may app. be here rendered with sufficient exactness the cartilage of

the shoulder-blade; or the part of it where it moves to and fro;] in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (كُدَى) and the مَرَجِع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرَجِعُ الْبَرَقَيْنِ [or place to which either elbow returns, in a beast, when, having been removed from the usual place, it is brought back thereto]: (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] هُوَ ضَخْمُ الْفَرِيضَةِ † He is bold and strong. (A, TA.) — فَرِيضُ الْعُنُقِ The external jugular veins (أَوْدَاج) of the neck: n. un. with ة: (A'Obeyd, S, K:) or the tendons, or sinews, (عَصَب) and veins, of the neck: so, app., says A'Obeyd, in the following words of a trad.: أَنِّي لَأَكْثَرُ أَنْ أَرَى الرَّجُلَ نَائِرًا فَرِيضُ رَقَبَتِهِ قَائِمًا عَلَى مَرِيَّتِهِ يَضْرِبُهَا [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAar, the meaning is, the hair of the neck, which term is metaphorically used in relation to the neck, though it [really] has no فَرِيض, because anger causes its veins to swell out [like as fright causes the فَرِيض properly so called to tremble or quake]: (Az, TA:) فَرِيض is a dial. var. of the same. (TA.) [See فَرَضَ, last signification.]

الْفَرِيضَةُ: see فَرِيض, in two places. — الْفَرِيضَةُ: i. q. سَوِيْدٌ (IDrd, O, K,) i. e., الْإِسْتِ. (TA.) — See also فَرَضَ.

أَفْرُسٌ and أَفْرُزٌ Humpbacked; as also أَفْرُزٌ (Fr in TA voce أَعْجَرُ.)

مَفْرُصٌ: see what next follows.

مَفْرُصٌ (IDrd, S, M, A, O, K) and مَفْرَاصٌ (IDrd, S, O, K) A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also مَقْرَاضُ:] or, as some say, i. q. إِشْفَى [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aashà says,

• وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأَعْبِرُكُمْ
• لِسَانًا كَمِفْرَاصِ الْخَفَاجِيِّ مَلْحَبًا

[And I defend your honours, and lend to you a tongue like the مفراص of the Khafájee, sharp]. (S.) And you say, بَيْنَ جَنْبَيْهِ مَفْرَاضُ الْخَفَاجِيِّ

Bk. I.

† [Between his two sides is an intellect sharp as the مفراص of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájee were expert workers with the instrument thus called.]

هُوَ مَفْرَاضِي: see فَرِيض, second sentence.

فَرَصَد

فَرَصَدٌ and فَرَصِيدٌ The stones of raisins and of grapes; (M, O, L, K:) as also فَرَصَادٌ. (M, L, K.)

فَرَصَادٌ The [mulberry called] ثُوت [q. v.]: (AO, AHn, O, Mghb:) or the [tree called] ثُوت: or its fruit: (M, K:) or the red ثُوت: (S, Mghb:) [or, accord. to Zeyn el-'Attár, the sweet and white mulberry: so says Golius: see ثُوت:] Lth says that it is a well-known tree; that the people of El-Baṣrah call the tree thus, and call its fruit ثُوت: (T, O, Mghb:) and by فَرَصَادٌ the lawyers mean the tree that bears the [fruit called] ثُوت. (Mghb.) — Also A red dye: (K:) or redness. (M, L.) — See also فَرَصَدٌ.

فَرَصِيدٌ: see فَرَصَدٌ.

فَرَضَ

1. فَرَضَهُ (S, A, O, Mghb, &c.,) aor. -, (Mghb, TA, &c.,) inf. n. فَرَضَ (S, O, Mghb, K, &c.,) He made a mark in it, or upon it, by notching, or otherwise: (O:) he notched it; made a notch, or an incision, in it; (S, O, Mghb, K:) namely, a piece of wood, (Mghb,) a زَنْد, [or rather فَرَضًا said of a زَنْدَة, from which fire is produced,] and a سَوَاك [or toothstick], (S, O,) and in like manner a bow; (A:) as also افترضه; (see this verb below;) and] فَرَضَهُ, inf. n. تَفَرِيضٌ (K:) or this last signifies he notched it much; or made notches in it; (S, O, TA;) or you say, فَرَضَ قَوْسَهُ and فَرَضَ قَسِيَهُ (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (A:) and he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and فَرَضَ also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; فَرَضْتُ لِلْمَيِّتِ signifying I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.) — فَرَضَ لَهُ [aor. and] inf. n. as above, (K, &c.,) He apportioned to him [a thing]: he appointed to him [a thing]: (Bd in xxxiii. 38, and TA:*) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) he made [a thing] lawful, or allowable, to him; (Jel in xxxiii. 38, and Kull in p. 275, and TA:*) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ لَهُ occurs in the K̄ur: (TA:) he appointed,

or assigned, to him a definite portion; (K:) as also افرض له (O, L, K.) You say فَرَضَ لَهُ فِي الْعَطَاءِ [He appointed, or assigned, to him a definite portion in the gift]. (Aq, S.) And فَرَضَ لَهُ فِي الدِّيَّانِ (Aq, S, A) [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (Aq, A, TA.) And فَرَضَهُ (S,) and افرضه (S, K,) He gave to him. (S, O, K.) — فَرَضَ (S, A, Mgh, Mghb,) aor. as above, (TA,) and so the inf. n., (Mghb, TA,) also signifies He (God, S, A, Mgh, Mghb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Mghb,) obligatory, or binding, syn. أَوْجَبَ (S, A, Mgh, Mghb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَيْنَا on us; (S;) and so افترض: (S, A, Mgh, O, K:) or فَرَضَ is like إيجاب; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between الواجب and الفرض is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase فَرَضَ اللَّهُ عَلَيْهِ occurs, it means إيجاب. (TA.) Also He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. سَنَّ (O, K:) on the authority of IAar alone: (O, TA:) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance,] expenses [&c.]. (Mghb.) Also He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as to time, or otherwise; the inf. n., فَرَضَ, being syn. with تَوَقَّيْتُ: (Ibn-'Arafah, A, O, K:) as in the phrase فَمَنْ فَرَضَ فِيمَنْ الْحَجَّ [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafah, O, K:) occurring in the K̄ur [ii. 193]; and in like manner it is expl. by Ibn-'Arafah as occurring in xxxiii. 38 of the K̄ur: (O, TA:) but the phrase quoted above is also expl. as meaning and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of إِحْرَام. (TA.) — سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا (K,) in the K̄ur, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, وَفَرَضْنَاهَا (S, O, K,*) meaning and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we

have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — **فَرَضَ** also signifies The act of reading, or reciting. (IAar, O, K.) You say, **فَرَضْتُ جُزْئِي** I read, or recited, my portion. (O, TA.) — **فَرَضَ**, inf. n. **فَرَاَضَ**, **He was, or became, skilled in the فَرَاضِ**; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKtt, the verb is also written **فَرَضَ**, like **كَتَبَ**; but [says SM] what I find in his "Kitáb el-Abniyeh" is the mention of the two modes of writing in the instance of **فَرَضْتُ** said of a cow; and the verb applied to a man he has not mentioned. (TA.) — **فَرَضْتُ**, aer. -, inf. n. **فَرُوضُ**; and **فَرَضْتُ**, inf. n. **فَرَاَضَ**; **She (a cow) became old, aged, far advanced in age**, (S, O, K,) or **extremely old**. (TA.) — **And فَرَضَ**, inf. n. **فَرُوضُ**, signifies **It (a thing) became wide; it widened, or dilated**. (TA.)

2: see 1, first sentence: and again, in the last quarter of the paragraph. — **فَرَضَ**, inf. n. **تَفَرِضُ**, said of a man, **He had a فَرِضَةٌ [to give from] among his camels**. (O, K.)

4. **افرض له**: and **افرضه**: see 1, latter part of the first half of the paragraph. — **أَفَرَضْتُ الْمَاشِيَةَ** **The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِضَةٌ**. (S, O, K.)*

8. **افترضه**: see 1, first sentence. — **لَمْ يَفْتَرِضْهَا**, occurring in a trad., means **[A child had not been brought forth by her; lit.] لَمْ يَحْضَرْهَا**, and **لَمْ يُوْتَرِهَا** [a mistake for **يُوْتَرِهَا**]. (TA.) — See also 1, latter part of the first half of the paragraph. — **افترض الجنود** **The soldiers received their stipends**. (A, K.) — **افترض القوم** **The people, or company of men, perished, none of them remaining; syn. انقرض**. (K.)

فَرَضَ **A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string; (K:) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also **فَرَضَةٌ**; (A, TA;) or this is the place of the notch for the string thereof: (Mgh:) pl. of the former **فَرَاضِ** (S, O, K) and **فَرُوضُ**; (TA;) and of the latter **فَرَضَ** (Mgh, TA) and **فَرَاضَ**: (Mgh:) also, of a **زَنْد**, (S, K,) or [rather] of a **زَنْدَةٌ**, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the **زَنْد** is put, and then twisted round, in producing fire; also called **وَضْرُ**; (A;) and **فَرَضَةٌ** signifies the same: (TA:) and **فَرَضَ** also signifies **notches in an unfeathered and headless arrow [such as is used in the game called المَيْسَر]**. (TA.) — **I. q. مَفْرُوضٌ** (A, Mgh, K) [Appor- tioned: appointed: made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like **وَاجِبٌ**; accord. to Esh-**

Sháfi'ee; (TA in art. **وَجِبَ**;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying "a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the **فَرَضَ**, i. e. notch, to the arrow; (O, TA;) as also **مَفْتَرَضٌ**: (TA:) pl. **فَرُوضُ**. (Mgh.) As a law-term, it is of two sorts, **فَرَضَ عَيْنَ** and **فَرَضَ كِفَايَةَ**: the former is That *whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others]; as religious belief, and the like: the latter is That whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier*. (KT.) You say, **هَذَا أَمْرٌ فَرَضَ عَلَيْهِمُ**, and **مَفْرُوضٌ**, and **مَفْتَرَضٌ**, **This is [a thing] made obligatory, or binding, on them by God**. (TA.) And **حَقُّكَ فَرَضٌ**, and **مَفْرُوضٌ**, and **مَفْتَرَضٌ**, **Thy right, or due, is [a thing] made obligatory, or binding, by God**. (A.) **نَصِيبٌ مَفْرُوضٌ**, in the **Kur** [iv. 8 and 118], means **A share, or portion, determined, defined, or limited, as to time, or otherwise: (Zj, Ibn-'Arafah:) or, in iv. 118, a share, or portion, cut off and limited**. (S, O.) [See also **فَرِضَةٌ**.] — **A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّةٌ**. (IAar, O, K.) [But **فَرَضَ** is generally distinguished from **سُنَّةٌ**: the former, for instance, being applied to prayer appointed in the **Kur-án**; and the latter, to prayer appointed by **Mohammad** without allegation of a divine order.] — **A gift, or a soldier's stipend or pay, syn. عَطَاةٌ**, (A,) or **عَطِيَّةٌ**, (S, O, K,) assigned, or appointed. (S, O, K.)* In the copies of the **K**, **مَرْسُومَةٌ** is put by mistake for **مَرْسُومَةٌ**. (TA.) You say, **مَا أَصَبْتُ مِنْهُ فَرَضًا وَلَا قَرَضًا** **I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan**. (O, TA.) And **فَرَضَ** also signifies **A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense**. (IDrd, O, K.) — Also **Soldiers who receive stipends: (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or soldiers having definite portions assigned to them: (A:) pl. فَرُوضُ**. (A, TA.) You say, **عِنْدَهُ مِائَةٌ مِنَ الْفَرَضِ** **He has with him a hundred soldiers &c.** (A.) — **A shield**. (S, O, K.) **Sakhr-el-Ghef** says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA.)

أَرَقْتُ لَهُ مِثْلَ نَجْعِ الْبَشِيرِ

يُقَلِّبُ بِالْكَفِّ فَرَضًا خَفِيفًا

[I was sleepless by reason of it, it being (in its

flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say **فَرَضًا خَفِيفًا**. (S, O, TA: but my copies of the S have **قَلْبٌ** instead of **يُقَلِّبُ**.) [See also what follows.] — **And A stick, or piece of wood; syn. عُودٌ**: thus [it means] in the verse (**فِي الْبَيْتِ**) accord. to **El-Jumahee**, (O, TA,) i. e. in the verse above-cited: (TA:) he says, **الْفَرَضُ فِي الْبَيْتِ عُودٌ**: (O, TA:) whence the author of the **K** has been misled to explain the author of the **K** as meaning **عُودٌ مِنْ أَعْوَادِ الْبَيْتِ الْفَرَضُ**. (TA.) — **And An arrow before it has been furnished with feathers and a head: (Akh, S, O, TA:) a meaning also heard by El-Jumahee: (O, TA:) and to this, in the hand of the player, 'Abbed El-Abraş has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abbed**. (TA.) — **And A piece of rag: another explanation heard by El-Jumahee. (O.) — And A garment, or piece of cloth: (O, K:) a meaning mentioned by Aş on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also **فَرَاضٌ**.] — And it is said that in the verse cited above it means the notch in the **زَنْد** [or rather **زَنْدَةٌ**, mentioned in the first sentence of this paragraph]. (O, TA.) — **A sort of dates (S, O, Mgh, K) of 'Omán: (Mgh:) Aş says that the best dates of 'Omán are these and the بَلْعَى: (S, O:) and AHn says, Certain of the desert-Arabs of 'Omán informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the عُقَارِيقِ [by which they are attached to the ends of the stalks]**. (TA.)**

فَرَضَ **The fruit of the دَوْمَر [or Theban palm] while continuing red**. (AA, O,* K.)

فَرَضَةٌ: see **فَرَضَ**, first sentence, in two places. — **A gap, or an opening, in a wall and the like: pl. فَرَضٌ**. (Mgh.) — **A gap, or breach, in the bank of a river, (S, Mgh, O, Mgh, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mgh, Mgh,) and by which the ships, or boats, ascend; (Mgh;) i. e. (Mgh) its مَشْرَعَةٌ: (Aş, A, Mgh:) pl., in this and the following senses, **فَرَضَ** (TA) and **فَرَاضَ**. (A, TA.) Hence the saying, in a trad., **فَاجْعَلُوا السُّيُوفَ فَرَضًا لِلْمَنَائِي** + **Therefore make ye the swords to be مَشَارِعَ [here used in the sense of means of access] to death; (O, TA;) and offer, or expose, yourselves to martyrdom**. (TA.) Hence also, **فَرَاضٌ** is used in the sense of **تُغَوَّرُ** [pl. of **تَغَرَّرَ**, q. v.]. (TA.) — **Of a sea, or great river, The place where ships unload; syn. مَحَطُّ السُّفُنِ**. (S, O, K:) or **where they are stationed, near the bank of a river, or near the land**. (Mgh.) — **Of a receptacle for ink, The place of the ink**. (S, O, K.) — **Of a door, The نَجْرَان [or piece of wood in which is the foot; i. e. upon which turns the foot]**. (S, O, K.) — **Of a mountain, A part sloping down****

from the middle and side. (TA.) = فَرَضَانِ i. q. فَرَضَانِ, q. v., accord. to ISk. (IB.)

فَرَضِي and فَرَضُ (S, A, Mgh, O, K) and فَرَضُ (A, Mgh, B) and فَرِضُ (A, O, L, K) A man skilled in the science of the فَرَضِ; (S, A, Mgh, O, K, B;) i. e. in the science of questions relating to inheritance; (Mgh;) or in the science of the division of inheritances. (TA.)

فَرَضُ The mouth of a river or rivulet. (S, O, K, *) — And Roads, or ways. (Lth, O, K, *) [In this latter sense, app., (as well as in others shown above,) pl. of فَرَضٌ, q. v.] = Also The fire that is elicited from the زَنْدَةِ. (AHn, TA.) [See also فَرَضُ (of which it is a pl.), first sentence.] = And Clothing: (S, O, K, *) one says, مَا عَلَيْهِ فَرَضٌ There is not upon him any clothing; (S, O, *) or, accord. to AHeyth, covering. (TA.) [See also فَرَضُ, near the end.]

فَرِضُ An arrow having its notch cut; (S, A, O, K, *) as also مَفْرُوضٌ. (TA.) = See also فَرَضِي: = and see فَرَضُ. = Also The cud of the camel; accord. to Kr.: but accord. to others this is called, فَرِضُ [q. v.], with ق. (TA.)

فَرِضَةٌ, of the measure فَرِضَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرَضُ signifying the act of "apportioning," or "appointing;" because فَرَائِضُ are apportioned, or appointed: by others said to be from فَرَضُ in relation to a bow. (Mgh.) [These remarks apply to the word in all the senses here following.] — A subst. signifying A thing made obligatory, or binding, on a person or persons, (S, Mgh, TA,) by God; (S, TA, *) an obligatory statute or ordinance of God, in a general sense: pl. as above. (TA.) — A portion, or share, made obligatory, or binding, (K, * TA, *) on a man: (TA, *) or anything apportioned, or appointed: [and particularly a primarily-apportioned inheritance: (see an ex. in the first paragraph of art. عُولَ):] and hence, فَرَائِضُ is applied to the portions, or shares, of inheritances; [i. e. the fixed primary portions of inheritances assigned by the Kur-án; which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عَلِمَ الْفَرَائِضُ, and elliptically الْفَرَائِضُ, (S, * Mgh, O, * Mgh, B,) The science of the division of inheritances; (S, O, TA, *) or the science of questions relating to inheritance. (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الْفَرَائِضَ وَعَلَيْهَا, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلَيْهَا فَإِنَّهُ, with the pron. masc., referring to علم understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and

those which pertain to the dead; or by way of amplification. (Mgh, * Mgh, B.) The phrase الْفَرِضَةُ الْعَادَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K, *) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضُ: (TA, *) فَرَائِضُ signifying the dues of the poor-rate, of camels: (A, Mgh, *) the فَرِضَةُ of twenty-five camels is a مَخَاضُ, (Mgh,) or she-camel one year old; (AHeyth, *) that of thirty-six, a بَنْتُون, (AHeyth, Mgh,) or she-camel two years old; (AHeyth, *) that of forty-six, a حَقَّة, or she-camel three years old; and that of sixty-one, a جَذَعَة, or she-camel four years old. (AHeyth.) فَرِضَتَانِ signifies The جَذَعَة of sheep, or goats, with the حَقَّة of camels; (ISk, S, O, K, *) and فَرِضَتَانِ signifies the same, accord. to ISk. (IB.) And فَرِضَةٌ, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) — See also فَرَضُ.

فَرِاضٌ Wide, or broad. (O, K, *)

فَرَضُ: see فَرَضِي.

فَرِضُ: see فَرَضِي. = Old, aged, or advanced in age; applied to a cow; (S, A, O, *) in the Kur ii. 63; (S, O, *) and to a ram: (TA, *) or extremely aged; or old and weak; applied to a cow; (Fr, Kátádeh, *) as also فَرِاضَةٌ and فَرِضُ (TA) and فَرِضَةٌ: (K, TA, *) [but to what these are applied is not shown further than by their being mentioned as fem. epithets:] or large and fat; applied to a cow: pl. فَوَارِضُ: (AZ, *) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K, *) not small, nor diseased: (Ibn-'Abbád, O, TS, *) and, contr., diseased. (Ibn-'Abbád, O, TS, K, *) — † Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA, *) or large, big, or bulky; applied to a man; (S, A, O, K, *) and to a full-grown unripe date (بُسْرَة); (A, TA, *) and to the bursa faucium of a camel (شَفِيقَة); and to a uvula (لَبَاة); (O, K, *) and to a skin for water or milk (لَبَاة); (IB, *) and to a beard (لَبَاة); (A, O, K, *) or, applied to this last, it is with ة; (Akh, S, *) or with and without ة: (L, *) and without ة, applied in the same sense to anything; (S, O, K, *) being masc. and fem.: (As, O, *) pl. فَرِضُ, (IAgr, S, A, O, K, *) applied to men; (IAgr, S, A, O, *) or this, so applied, signifies goodly, or handsome: (TA, *) and فَوَارِضُ is applied to dates [&c.]. (A, TA, *) Also † Old, or ancient; (K, *) applied to a thing. (TA.) You say فَرِضٌ فَرِضٌ † Great ran-

cour, or malevolence, or malice; (L, *) as also فَرِضَةٌ: (A, L, *) or old rancour, &c. (O, *) And ضَبُّ فَرِضٌ † Great enmity. (IAgr, *)

أَفَرَضُ The most [and more] skilled, of men, in the science of the فَرَائِضِ; (S, Mgh, O, K, *) i. e. in the science of the division of inheritances; (S, O, TA, *) or in the science of questions relating to inheritance. (Mgh, *) It is said in a trad., أَفَرَضُكَ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh, *)

مَفْرَضٌ An iron instrument with which notches, or incisions, are made. (S, O, K, *)

مَفْرَضٌ Notched much, or in many places; serrated; or jagged. (El-Báhilee, *) — And hence, The [kind of beetle called] جَعَلُ: (El-Báhilee, *) or the male of the [beetles called] خَنَافِيسُ. (IAgr, *)

مَفْرُوضٌ: see فَرِضُ: = and see also فَرَضُ, as syn. with مَفْرُوضٌ, in four places.

مَفْتَرَضٌ: see فَرَضُ, as syn. with مَفْرُوضٌ, in three places.

فَرَطَ

1. فَرَطَ, (O, K, *) aor. ʔ, (TA, *) inf. n. فَرُوطٌ, (K, *) He (a man, TA) preceded; went before; was, or became, before, beforehand, first, or foremost; had, or got, priority, or precedence; (O, K, TA, *) as also فَرَطَ, aor. ʔ, [inf. n. فَرُوطٌ; which is therefore used as an epithet applied to one and to more:] (O, TA, *) and so فَرَطَ, in the phrase افترط إِلَيْهِ [He was foremost in attaining to him in this affair]. (TA.) [See مَفْتَرَضٌ.] — فَرَطَ, (S, O, Mgh, K, &c.,) aor. ʔ, (S, Mgh, B, *) or ʔ, (K, *) inf. n. فَرُوطٌ, (S, *) or فَرُوطٌ, (Mgh, B, *) or both, (O, *) or the former and فَرَاطَةٌ, (M, K, *) He preceded, or went before, the people, or company of men, (S, M, O, Mgh, K, *) to the water, (S, O, *) or in search of water, (Mgh, B, *) or to come to water, (M, K, *) for the purpose of preparing the buckets and ropes, (Mgh, B, *) or for the purpose of putting into a right state the watering-trough (M, K, *) and ropes (M, O, *) and buckets, (M, O, K, *) i. e. to prepare these for them. (TA.) [See also 5.] — An Arab of the desert said to El-Hasan, عَلِمْنِي دِينًا وَسُوطًا لَا دَاهِبًا فَرُوطًا وَلَا سَاقِطًا سُقُوطًا meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) — فَرَطَ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as though it preceded his judgment:] syn. تَقَدَّمَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرَطَ مِنْهُ كَلَامٌ, aor. ʔ, Speech proceeded from him hastily, before reflection, or without premeditation; syn. سَبَقَ, and تَقَدَّمَ. (Mgh, B, *) And فَرَطَ فَرَطًا إِلَيْهِ مَتَى قَوْلٌ A saying proceeded to him from me hastily, before reflection, or without premeditation; syn. سَبَقَ. (S, *) And in like manner you say of an evil action. (TA.) — فَرَطَ عَلَيْهِ He hastened to do him an evil action: (O, TA, *) he acted hastily and unjustly towards him. (S, O, *)

TA.) Hence, in the *Kur* [xx. 47], إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا *Verily we fear that he may act hastily and unjustly towards us*: (S:) or that he may hastily do to us an evil action: (Ibn-'Arafah, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] فَرَطَ عَلَيْهِ also signifies *He did to him what was disagreeable, or hateful, or evil; he annoyed him*. (TA.) And فَرَطَ, inf. n. فَرُوطٌ, *He reviled*. (IKt.) You say also فَرَطَ عَلَيْهِ فِي الْقَوْلِ: see 4, latter half. — فَرَطَ فِيهِ: see 2, near the middle. — فَرَطَ فِي حَوْضِهِ: see 4, last sentence but one. — فَرَطَتِ النَّخْلَةُ *The palm-tree was left without being fecundated until its spadix became dry and hard* (عَسَا, in the CK, and in the O يَغْسُو). (O, K, TA.) — And فَرَطَتِ الْبَيْتْرُ *The well was left until its water had collected again*. (Sh, TA.) = فَرَطَ إِلَيْهِ رَسُولُهُ: see 2. — فَرَطَ وَلَدًا, or وَلَدًا, and فَرَطَ وَلَدَهُ: see 4.

2. فَرَطَهُ, inf. n. تَفْرِيطٌ, *He, or it, made him to precede; to be, or become, before, beforehand, first, or foremost; to have, or get, priority, or precedence*: (TA;) as also فَرَطَهُ. (O, TA.) — *He emboldened him, in contention, or altercation*; as also فَرَطَهُ. (TA.) فَرَطَ إِلَيْهِ رَسُولًا (IDrd, O, K,) inf. n. as above, (IDrd,) *He sent to him a messenger (IDrd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (IDrd, O:) or he made him his deputy in a litigation: (O:) and فَرَطَ رَسُولًا he sent a messenger specially and expressly respecting his needful affairs: (IAar, O, L, K,*) and فَرَطَ إِلَيْهِ رَسُولُهُ he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CK, instead of وَأَعْجَلَهُ, we find وَأَرْسَلَهُ:] but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) — فَرَطَهُ also signifies *He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him: (AA;) as also فَرَطَهُ: (Ks, S:) he left him, and became behind him; as also فَرَطَهُ: (TA:) he left him, and went before him: (S, O, K:) and فَرَطَهُ [has a similar meaning,] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) فَرَاطٌ, also, [inf. n. of فَرَاطٌ,] signifies the act of leaving: (TA:) and فَرَطَ عَنْهُ he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and فَرَطَ فِيهِ he neglected it; and preferred backwardness (قَدَمَ الْعَجْزَ) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also فَرَطَهُ: (K;) [but accord. to the TA, only the former of these two phrases signifies "he failed of doing what he ought," &c.;]] or simply he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Mṣb,) so that it escaped him; (S, O;) as also فِيهِ فَرَطَ, (S, O, K,*) [in the K, the words rendered "so that it escaped him" are omitted,] aor. 2, (S, O,)**

inf. n. فَرُطٌ: (S, O, K:) and فَرَطَ alone, *he flagged, or was remiss; was lazy, or indolent*: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Şakhr-el-Gheî says,

• ذَلِكْ بَزَى فَلَئِنْ أَفْرَطَهُ •
• أَخَافُ أَنْ يَنْجِرُوا الَّذِي وَعَدُوا •

That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sâ'idah Ibn-Ju-eiyeh says,

• مَعَهُ سِقَاءٌ لَا يَفْرِطُ حِمْلَهُ •

With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, فَرَطْتُكَ فِي كَذَا وَكَذَا *I left thee in such and such [a state, &c.]: (AA, O:) and مَا أَفْرَطْتُ مِنَ الْقَوْمِ أَحَدًا I did not leave, of the people, or company of men, any one. (Ks, S, O.)* And فَرَطَ فِي جَنْبِ اللَّهِ *He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.)* [See also art. جَنْب.] And it is said in a trad., لَيْسَ فِي التَّوْبِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَصْحَى حَتَّى يَدْخُلَ وَقْتُ الْآخِرَى *[There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.)* — Also *He let him alone, or left him, for a while; or granted him a delay, or respite; [and so فَرَطَهُ; for] فَرَطَهُ أَطْلُتْ فَرَاطَهُمْ means I long let them alone, or left them, or granted them delay or respite. (TA.)* — You say also, فَرَطَ اللَّهُ عَنْهُ مَا يَكْرَهُ *God put away, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.)* = فَرَطَهُ, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies *He praised him immoderately; (O, K, TA;) like فَرَطَهُ: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)*

3. فَرَاطَهُ, (S, O, K,*) in the O and K, inf. n. مُفَارَاطَةٌ and فَرَاطٌ, (S,) *He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, K,*)* — تَكَلَّمَ فَرَاطًا, (S, O, Mṣb, K,) the latter word being an inf. n. of فَرَاطٌ, (TA,) *He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ: (S, O, K;) he let fall hastily, or unpremeditated, sayings or expressions; expl. by بَوَادِرُ مِنْهُ: (Mṣb.)* — See also 2, in two places: — and see 6. — فَرَاطَهُ also signifies *He found him; syn. فَالَطَهُ and صَادَقَهُ: (O, K, TA:) and so فَالَطَهُ and لَافَطَهُ. (TA.)*

4: see 2, in seven places. — أَفْرَطَتْ أَوْلَادًا, (S, O,) or أَفْرَطَتْ أَوْلَادًا, (TA,) said of a woman,

She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمَ: (S, O, TA:) and أَفْرَطَ, said of a man, in like manner signifies قَدَّمَ. (TA.) And you say also, فَرَطَ وَلَدَهُ *He was preceded by his child to Paradise. (IKt.)* And وَلَدًا فَرَطَ, (K, TA,) or وَلَدًا, (CK,) *He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so أَفْرَطَ وَلَدًا; (Mṣb;) and وَلَدًا فَرَطًا; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.)* [See اِخْتَسَبَ.] And أَفْرَطَ الْوَلَدُ *The child's death was hastened; or was made to happen early. (Th.)* — أَفْرَطَهُ *He hastened him; or made him to hasten. (S, O.)* And you say also, السَّحَابَةُ أَفْرَطَتْ *The cloud hastens and forwards the water in the beginning of the [autumnal rain called] رَسَبِي. (TA.)* And أَفْرَطَتْ السَّحَابَةُ *The cloud hastened with the [rain called] رَسَبِي. (S, O, and the like is said in the K.)* And أَفْرَطَ بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ *He put his hand hastily to his sword to draw it forth. (IAar, O, K.)* And أَفْرَطَ [alone] *He hastened with an affair. (K, TA.)* And *He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.)* — أَفْرَطَ also [very frequently] signifies *He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Mṣb, K, TA;) in the affair; (S, O, TA;) and in loving him; and في بُغْضِهِ in hating him; (O, TA;) and في مَدْحِهِ in praising him: (K:) it is likewise said of anything exceeding the due bounds; [meaning it was, or became, excessive, or immoderate:] and also signifies he did more than he was commanded. (TA.)* You say also, فَرَطَ فِي الْقَوْلِ *He exceeded the due bounds, or just limits, towards him in speech. (K, TA.)* And أَفْرَطَ فِي الْقَوْلِ *He talked [excessively, exceedingly, immoderately, or] much. (TA.)* [And أَفْرَطَ عَلَيْهِ *He acted insolently, or presumptuously, towards him.*] — Also أَفْرَطَ عَلَيْهِ *He loaded him (namely a camel, IKt) with that which he was unable to bear. (IKt, K.)* And أَفْرَطَ *He filled (S, O, K) a مَزَادَةٌ (S) or a قِرْبَةٌ (O) so that he made the water to flow: (O, K:) or a watering-trough or vessel (TA) so that it overflowed: (K, TA:) and فِي حَوْضِهِ, (O, TA,) aor. 2, (O,) inf. n. فَرُطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.)* — And أَفْرَطَ النَّخْلَةَ *He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K.)* [See 1, near the end.]

5. تَفَرَّطَ *He (a horse) outwent, or got before, other horses. (S, TA.)* [See also 1.] — See also the next paragraph.

6. تَفَارَطُوا *They vied, or strove, one with another, to precede, outgo, outstrip, or get before.* (§, O.*) Bishr says, [using the verb transitively,]

- يَنَازِعُنَ الْأَعِنَّةَ مُضْعَبَاتٍ
- كَمَا يَتَفَارَطُ التَّمَدُّ الْحَمَامُ

[*They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rain-water.*] (§.) — [Hence,] تَفَارَطَ فَلَانٌ *Such a one preceded, or got before, and made haste.* (O, K, TA.) — And hence, (TA,) تَفَارَطَتِ الْهُجُومُ (O, K, TA,) and الْأُمُورُ (O, TA,) † *Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first:* (K, TA:) or *befell him at an indefinite time,* (O, * K, * TA,) but only at such a time. (O, TA.) You say also, † فَارَظَتْهُ الْهُجُومُ † *Anxieties ceased not to come to him at one indefinite time after another.* (TA.) — تَفَارَطَ الشَّيْءُ *The time of the thing past; as also* † تَفَرَّطَ, which occurs in a trad., relating to a time of prayer, and meaning *its time passed before its being performed:* (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) *The time of the thing became postponed, or delayed, so that he who desired it did not attain it.* (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا *The prayer became delayed after its time.* (TA.)

8: see 1, first sentence: — and see 4, in five places. — فَلَانٌ لَا يَفْتَرِطُ إِحْسَانَهُ وَبِرَّهُ (§, K*) *Such a one's beneficence and kindness are not caught at, (لا يَفْتَرِطُ, as in a copy of the § and in the TA,) or do not pass away, (لا يَفْتَرِطُ, as in another copy of the §,) and (§, TA) their passing away, so that one cannot avail himself of them, is not to be feared:* (§, K, TA:) a saying of one of the Arabs of the desert. (TA.)

فَرَطٌ *Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits.* (§, O, K, * TA.) You say, إِيَّاكَ وَالْفَرَطُ فِي الْأَمْرِ [Avoid thou, or beware thou of, excess in the affair]. (§, O.) — Mastery, ascendancy, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (§, O, K.) You say, لَقِيتُهُ فِي الْفَرَطِ بَعْدَ الْفَرَطِ *I met him time after time.* (§, O.) And أَتَيْتِهِ الْفَرَطُ *I come to him, or will come to him, at some time.* (TA.) — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A'Obeyd; (TA:) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (§, O,) nor less than three. (K.) You say, أَتَا نَعَاةً فِي الْفَرَطِ [I meet him, or will meet him, or shall meet him, after some days]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, أَتَيْتُهُ فَرَطٌ يَوْمٌ أَوْ يَوْمَيْنِ [app. meaning *I came to him after a day or two*

days]. (§, O.) [It is said in the TA that, accord. to ISk, it is used in the saying أَيْتَكَ فَرَطٌ يَوْمٌ أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for *between a day and two days:* it is afterwards said in the TA that فَرَطٌ يَوْمٌ أَوْ يَوْمَيْنِ means *after two days;* but the complete explanation should doubtless be *after a day or two days.*] Lebeed says,

- هَلِ النَّفْسُ إِلَّا مُتَعَةً مُسْتَعَارَةً
- تَعَارَ فَتَاتِي رَبِّهَا فَرَطٌ أَشْبَهَ

[*Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?*] (§.) And an Arab said, مَضَيْتُ مَضِيَّتَ فَرَطٍ سَاعَةً وَلَمْ أُؤْمِنْ أَنْ أَتُفْلِتَ and being asked "What is فَرَطٌ سَاعَةً?" he answered, "Like since thou beganest to speak:" he meant [*I went away after a little while, or a little while ago, and*] by لم and what follows it, *I did not feel sure of my escaping.* (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فَرَطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْمَةٌ. (K.) — And the same, (K,) or فَرَطٌ, (thus as written in the O,) *An erect way-mark, or thing set up for guidance to the right way:* (O, K:) pl. أَفْرَاطٌ and بَدَتْ أَفْرَاطُ (K:) [but] it is said in the A that بَدَتْ مَا أَفْرَاطُ الْبَغَاةِ is a tropical saying, signifying مَا أَفْرَاطُ [as though meaning † *The foremost of the way-marks of the desert, or waterless desert, appeared to us.*] (TA.)

فَرَطٌ: see فَرَطٌ, near the end.

فَرَطٌ *A person who goes before, or in advance of, others, to the water, (§, Mgh, K,) or who is sent before, or in advance, to seek water, (Mgh,) and who prepares for them the ropes and buckets, (§, O, Mgh,) and plasters with mud [in one copy of the § and fills] the watering-troughs, and draws water for them; (§, TA;) as also* † فَرِطٌ (§, Mgh, O, Mgh, TA;) being of the measure فَعَلَ in the sense of the measure فَاعَلَ, (§, Mgh, TA,) like تَبَعَ in the sense of تَابَعَ: (§, TA:) and a number of persons who perform that office; (§, O, Mgh, K;) as also † فَرِطٌ (§, Mgh, K, TA,) pl. of فَرِطٌ: (Mgh, TA:) you say رَجُلٌ فَرِطٌ and قَوْمٌ فَرِطٌ. (§, Mgh.) It is said in a trad., أَنَا فَرِطٌكَمُ عَلَى الْحَوْضِ [I shall be your preceder to the pool of Paradise]. (§, O.) — See also فَرِطٌ. — [Hence,] † A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase أَفْرَاطُ فَرِطًا: see 4:] pl. أَفْرَاطٌ or فَرَطٌ is both sing. and pl. [in this sense]. (TA.) — Hence also, (§, Mgh,) † A reward, or recompense, prepared in advance, or beforehand: (§, Mgh, Mgh, K:) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Mgh,) اللَّهُمَّ اجْعَلْهُ لَنَا فَرِطًا *O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us.* (§, Mgh, Mgh.) — [Hence also,] † Water [at which one arrives]

in advance of other waters. (K, TA.) — [Hence also,] أَفْرَاطُ الصَّبَاحِ (§, O,) or الصَّبَاحِ (K,) † *The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (§, O,) of the daybreak:* (§, O, K:) sing. فَرَطٌ. (Lth, TA.) — See also فَرَطٌ, last sentence. — Also Haste. (TA.) — See also the next paragraph.

فَرَطٌ *A swift horse; (§, O, K;) one that precedes, outgoes, outstrips, or gets before, others:* (§, A, O:) pl. أَفْرَاطٌ. (L, TA.) — A case, or an affair, in which the due bounds, or just limits, are exceeded: (§, O, K:) or neglected; (§, * TA;) as also † فَرَطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرِ فَلَانٍ فَرَطٌ *The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded.* (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فَرَطًا, meaning, *And whose case is one in which the due bounds, or just limits, are exceeded:* (§, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيرُ الْعَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) *wrong-doing; injustice; transgression:* (O, K, TA:) some say also, that it means *hastening, or acceleration.* (TA.) — فَرَطٌ (§, O) and † فَرَطٌ (O) *An [eminence such as is termed] أَكْمَةٌ, resembling a mountain:* (§, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, §, O) and أَفْرَاطٌ. (O.) [See also فَرَطٌ, last sentence but one.]

فَرِطَةٌ *A single act of going forth; (§, O, K;) and of preceding, or going before.* (§, O.) — [A hasty, or an unpremeditated, saying, or action: pl. فَرِطَاتٌ. (See 1 and 3.)] You say, اللَّهُمَّ اغْفِرْ مَا فَرِطَ مِنِّي [meaning, *O God, forgive me my hasty, or unpremeditated, sayings, or actions:*] (TA:) [or my acts of hastiness, or forwardness, and transgression: for] الْفَرِطَةُ فِي الدِّينِ [unless we should in this instance read الْفَرِطَةُ, as the Turkish translator of the K has done,] signifies *hastiness, or forwardness, and transgression, in religion.* (TA.)

فَرِطَةٌ *The act of going forth; (§, O, K;*) and of preceding, or going before.* (§, O.) Hence the saying of Umm-Selemeh, to 'Aishah, نَهَاكَ عَنِ الْفَرِطَةِ فِي الْبِلَادِ [He (referring to Moḥammad) forbade thee from going forth into the country, or provinces]. (§, O.) And فَلَانٌ ذُو فَرِطَةٍ فِي الْبِلَادِ *Such a one is a person who makes many journeys.* (TA.)

فَرِطِيٌّ and فَرِطِيٌّ (Ibn-'Abbād, K,) but the latter is said in the Moḥeet to be with damm, [which most probably means that it is فَرِطِيٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, *Untractable, refractory, or stubborn;* (Ibn-'Abbād, K;) not rendered manageable or submissive. (TA.)

فِرَاطٌ (§, O) and فِرَاطَةٌ, like ثَمَامَةٌ, or فِرَاطَةٌ, (so in the O,) Water that is for him, of the tribes, who first arrives at it; (§, O;) water that is common property among a number of tribes, and is for him who first arrives at it: (O, K;) and in like manner the latter word applied to a well.

(TA.) You say, هَذَا مَاءٌ فِرَاطَةٌ بَيْنَ بَنِي فُلَانٍ وَبَنِي فُلَانٍ, meaning, [This is water between the sons of such a one and the sons of such a one, so that] whichever of them arrives at it first waters [his beasts] and the others do not thron him. (TA.)

فِرَاطَةٌ: see فِرَاطٌ, in three places.

فَارِطٌ Preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. فِرَاطٌ. (TA.) — See the sing. and pl. voce فِرَاطٌ, first sentence. — فِرَاطُ الْقَطَا The foremost of the [birds called] قَطَا [meaning sand-grouse], who precede the others to the valley and the water. (§, TA.) — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطٌ, which latter is extr., like فَوَارِسٌ, pl. of فَارِسٌ, as is said in the O. (TA.) — And hence, (Lth, TA,) الْفَارِطَانِ, (Lth, §, O, K,) in the A فِرَاطَانِ, (TA,) † Two stars, (Lth, §, O, K,) separate, each from the other, (Lth, §, O,) before [the stars in the tail of the Bear, app. meaning the Greater Bear, called] بَنَاتُ نَعَشٍ, (K,) or before the bier (سَرِير) of بَنَاتُ نَعَشٍ: [each] being likened to the فَارِطٌ who goes before a company of men to dig the grave. (Lth, O, TA.)

مُفَرِّطٌ Sent before, or first, or foremost. (TA.) Hence the saying in the Kūr [xvi. 64], (TA,) وَأَنَّهُمْ مُفَرِّطُونَ And that they shall be sent before, or first, or foremost, to the fire [of Hell], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA;) or forgotten (Mujāhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is مُفَرِّطُونَ, meaning [they are] exceeding the limits assigned to them: (O, K;) and another is مُفَرِّطُونَ, meaning [falling short of their duty] to themselves, in respect of sins. (TA.) — [Filled, or] full; applied to a pool of water left by a torrent. (§, TA.)

مُفَرِّطٌ Exceeding the due bounds, or just limits; acting extravagantly; applied to a man: excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of 'Allee, لَا تَرَى الْجَاهِلَ إِلَّا مُفَرِّطًا أَوْ مُفَرِّطًا Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein. (TA.) See also مُفَرِّطٌ.

مُفَرِّطٌ: see مُفَرِّطٌ and مُفَرِّطٌ.

مَفَارِطٌ The extremities of a country or the like. (TA.)

فُلَانٌ مُفَرِّطٌ السَّجَالِ إِلَى الْعُلَى [Such a one's

emulation is foremost in attaining to eminence]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رَتَقَ.)

فَرَطَحَ

Q. 1. فَرَطَحَ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فَرَطَحَ. (L.) Hence, فَرَطَحَ said of a round cake of bread, It was made broad, or wide: (§, L:) said by IB to be correctly فَرَطَحَ, and to be thus in a verse as related by El-Āmidee. (TA. [But see the pass. part. n., below.]

فَرَطَحَ: see what follows.

رَأْسٌ مُفَرَّطَحٌ A broad, or wide, head; (§, K;) as also فَرَطَحَ: the former is thus accord. to J; but it is [said to be] correctly مُفَرَّطَحَ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.)

فَرَعَ

1. فَرَعَ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طُولًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فَرَعَهُ. (TA.) And فَرَعَهُ الْقَوْمُ, (K,) or فَرَعَتْ قَوْمِي, (§, O,) inf. n. فَرَعٌ and فَرُوعٌ, † He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (§, O,) in eminence, or nobility, or in beauty, or goodness. (§, O, K.) And فَرَعَهُ صَاحِبُهُ † He was, or became, superior to his companion; he excelled him. (IAar, TA in art. بَرَعَ.) [See also 5.] — And فَرَعَهُ, (O, K,) aor. ٢, (K,) inf. n. فَرَعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فَرُوعٌ also, said in the TA to be syn. with فَرُوعٌ], † He (a man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IAar, it has the former meaning, and فَرَعَهُ has the latter meaning: (TA: [but see what follows:]) you say, فَرَعَتْ الْجَبَلَ (§, TA) and فِي الْجَبَلِ, (TA,) I ascended the mountain; (§, TA;) as also فَرَعْتُهُ, (§, O, K, TA,) inf. n. فَرَعٌ: (S, O, K:) and فِي الْجَبَلِ, (S, O, K:) فَرَعْتُ: I descended the mountain; as also فِيهِ: (S, O, K:) or, as IB says, on the authority of A'Obeyd, فِي الْجَبَلِ فَرَعُ means he ascended the mountain: and مِنْهُ فَرَعُ he descended it. (TA.)

— And فَرَعَتْ رَأْسَهُ بِالْعَصَا, (§, O, K, TA,) inf. n. فَرَعٌ; (O, TA;) as also فَرَعْتُهُ, (§, O,) inf. n. فَرَعٌ; (O;) † I smote his head, [or assailed it, smiting,] syn. عَلَوْتُهُ (§, O, K, TA) بِهَا (K, TA)

بِالسَّيْفِ, (TA,) [with the staff, or stick], and فَرَعَتْ فَرَسِي بِاللِّجَامِ, (TA.) — فَرَعَتْ, (§, O, K, TA,) aor. ٢, inf. n. فَرَعٌ, (§, O,) † I pulled in my horse by the bridle and bit, to stop him. (§, O, K.) — فَرَعَتْ بَيْنَهُمَا, (§, O,) or بَيْنَهُمَا, (K, TA,) aor. ٢, inf. n. فَرَعٌ, (TA,) † I interposed, or intervened as a barrier, (§, O, K, TA,) between them two, (§, O, TA,) or between them, (K, TA,) and restrained (§, O, K, TA) them two, (§, O, TA,) or them, and made peace, or effected a reconciliation, between them: (K, TA:) and فَرَعَ بَيْنَ الْقَوْمِ, inf. n. تَفْرِيعٌ, † He made a separation, and interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., كَانَ يَفْرَعُ بَيْنَ الْغَنَمِ i. e. He was making a separation between the sheep, or goats: IAth says that Hr has mentioned it as with ق; but, he adds, Abou-Moosa says, it is one of his mistakes. (TA.) — هَذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — See also 8. — فَرَعَ الْأَرْضَ: see 4. — فَرَعَهُ, (aor. ٢,) (TA,) inf. n. فَرَعٌ, (§, O, K, TA,) He (a man) was, or became, abundant, (TA,) or free from deficiency, (§, O, K,) in respect of the hair [of the head]. (§, O, K, TA.) [See فَرَعٌ.]

2: see 1, near the middle, in two places. — فَرَعَتْ مِنْ هَذَا الْأَصْلِ مَسَائِلَ, (Msb, K, but in the latter فَرَعَتْ,) inf. n. تَفْرِيعٌ, (TA,) † I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فُرُوعُ [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places.

3. فَرَعَ الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4: see 1, in five places. — You say افْرَعْ بِهِمْ meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا فُلَانًا فَمَا أَحْمَدُنَاهُ نَزَلَ. (K.) i. e. نَزَلْنَا بِهِ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (§, O.) — And افْرَعْ فِي لَوْمِهِ [app. لَوْمِهِ i. e. اِنْحَدَرَ] [as though meaning † He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — افْرَعِ الْأَرْضَ He went round, or about, or round about, (§, O, K, TA,) or did so much, (§, O, TA,) in the land, (§, O, K, TA,) as also فَرَعَهَا, and فَرَعَهَا, (TA,) and consequently knew its state, or case, or circumstances. (§, O, K, TA.) — افْرَعْتَ الْإِبِلَ The camels brought forth the [firstlings, or] first offspring (الْفَرَعُ). (O, K.) — And أَفْرَعُوا, (O,) or افْرَعُوا الْقَوْمَ, (K,) They, (O,) or the people, or

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) —

And افروع القوم The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]: (S, Mgh, O) or افروع الفرعة he sacrificed the فرع, (O, K,) which signifies the same as the فرع; (Mgh, Mgh, O) and so افروع الفرعة; (O, K;) or [simply] افروع; (K;) and افروع [alone]; (O;) and افروع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., افروعا قَوْمًا i. e. Slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.] (O, TA.) — And [hence, perhaps,] افروعتني I made him to bleed. (Mgh.) And افروعت الصبيغ افروعت (O, K, TA,) so says Ibn-'Abbād, (O, TA,) or افروعت, so in the L, (TA,) The hyena, or female hyena, injured, and made to bleed, (O, K, TA,) or killed, and injured, (L, TA,) the sheep or goats. (O, L, K, TA.) And افروع اللجام The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افروع المرأة, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افروع العروس He accomplished his want in respect of the compressing of the bride. (AA, O, K.* [See also 8.]) — And افروعت She (a woman) saw blood on the occasion of childbirth: (O, K:) or, as some say, before childbirth: (A'Obeyd, TA:) or at the first of her menstruating: (Ibn-'Abbād, O, K:) or she menstruated: (A'Obeyd, L, TA:) or she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth: and افروع لها الدم the blood appeared to her. (L, TA.) — And افروع He began, or commenced, discourse, or a narration; (K;) and so افروع; (Sh, O, K, TA;) and افروع; (Sh, TA:) and likewise, as also افروع, a thing. (K.) One says, افروعت به Very evil is that with which thou hast begun, or commenced: (S, O:) and افروعت به [or with which] Very good is that which [or with which] thou hast begun. (Mgh.) And افروع سفره, and افروعت, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افروعا من سفرهم They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — And افروعا They sought after herbage in its place (اتبعوا) among the first, or foremost, of the people. (S, O, K.) — افروع أهله, thus in all the copies of the K, expl. as meaning كفاهم, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افروع الوادي i. e. The valley sufficed its people; syn. كفاهم. (TA.) — افروع بسيد بني فلان, (O, K,) with damm,

(K,) means The chief of the sons of such a one was taken (O, K, TA) and slain. (TA.)

5. تفرعت أغصان الشجر The branches of the trees became abundant. (S, O, K.*) — And [hence,] تفرع الوادي [The valley branched forth]. (TA.) — [See also an ex. in a verse cited voce قطيع.] — تفرعت من هذا الأصل مسائل (O, Mgh, K, TA) † Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Mgh;) or were made to be the فروع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — تفرعتهم † He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) † he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and تفرعت بني فلان † I married among the noble and high of the sons of such a one; like تَصَيَّرَتْ and تَذَرَّتْ. (TA.)

8. افترع: see 4, latter half. — Hence, (TA,) He devirginated a maid; (S, O, Mgh, K, TA;) as also افترعا. (K.) — And hence, افترع قصيدة افترع (K.) — And hence, افترع قصيدة [He broached such an ode], and افترع معنى كذا [such meanings]: (Har p. 61:) and افترع ابتكار [He broaches virgin meanings]. (TA, and Har ubi supra.)

10: see 4, former half, in two places: — and the same again, latter half, in two places.

فروع The upper, or uppermost, part of anything; (S, O, Mgh, K;) the فرع being what branches forth (يتفرع) from the lower, or lowest, part thereof: (Mgh:) pl. فروع only. (TA.) It is said in a trad. افروع الشجر أبعد من الخارب قالوا فروعها [What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque]. (TA.) Thus افروع الأذن signifies The upper, or uppermost, part of the ear; (K,* MF, TA;) pl. as above. (TA.) And افروع المقلتين The upper, or uppermost, parts of the two eyeballs. (TA.) — [Hence,] A branch of a tree or plant: (KL, TA:) or the head of a branch: or a great branch: and a branch of anything. (MA.) — [And hence, † A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole;] a thing that is built, or founded, upon another thing; opposed to أصل: (K, TA:) [the pl. فروع, as opposed to أصول meaning “fundamentals,” signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] علم الفروع [the science of the derivative institutes of

the law] is what is commonly known by the appellation of علم الفقه [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjeé Khaleefeh.) — And † The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]: (K, TA:) one says امرأة طويلة الفروع [meaning † A long-haired woman]. (TA.) And (K) † Full [or abundant] hair. (S, O, K, TA.) — And † The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says هو فرع قومه † He is the noble, or man of eminence, of his people or party, (S, O, TA,*) and من فروعهم of their nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] † A valley branching off. (TA.) And † A channel in which water runs to the شعب (K, TA) i. e. the وادي [here meaning the water-course in a low tract or between the two acclivities of two mountains]: (TA:) [but] in this sense its pl. is فروع. (K, TA.) — Also [or قوس فرع] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and (K) a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قوس فرع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس فلتى (S, O:) or the فرع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قوس فرع and فرعة. (K.) — Also, i. e. فرع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is فرع which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the ر quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the ر quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify “a branch,” and be metonymically used as meaning recent property. (TA.) — See also the next paragraph, latter half.

فروع The firstling of the camel, (S, Mgh, O, Mgh, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mgh, K,) looking for a blessing thereby; (S, O, Mgh;) and فرعة signifies the same: (Mgh, Mgh;) hence, (Mgh, O, K,) it is said in a trad., لا فرع ولا عتيرة (S, O, K,*) or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and

the Muslims used to do it in the first part of El-Islām: then it was abrogated: (K, TA:) accord. to the Bāri' and the Mj, the *firstling of camels* and also *that of sheep or goats* are thus called: (Msb:) the pl. [of فَرْع] is فَرْعٌ, with two dammehs. (K.) It is said in a prov., *أَوَّلُ الصَّيْدِ فَرْعٌ* [The first of what are taken by the chase or the like is a فرع] as being likened to a firstling: so says Yezed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) — The poet Ows Ibn-Hajar, (S, O,) or Bishr Ibn-Abee-Khāzim, has used it as meaning *The skin of a فرع*; (S, O,*) suppressing the prefix جلد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and فَرْعٌ, Lice: (S, K:) or, as some say, *small lice*: (TA:) and one thereof is termed فَرْعَةٌ and فَرْعَةٌ: (S, K:) or, accord. to some, فرعة signifies a large louse. (TA.) — And the former (فَرْع), Food that is prepared [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as خُرْسٌ signifies such as is on the occasion of a woman's bringing forth. (TA.) — And A portion, or share; syn. قِسْمٌ: (O, K, TA:) accord. to some, peculiarly of water. (TA.) — See also فَرْعٌ, last quarter. — It is also the inf. n. of فَرَعَ. (TA. [See 1, last sentence.])

فَرْعَةٌ A high, or an elevated, place of a mountain: pl. فِرَاعٌ: so in the saying, *إِيتِ فَرْعَةً مِنْ فِرَاعِ الْجَبَلِ فَاتَزَيَّهَا* [Come thou to one of the high places of the mountain and descend it]: (S, TA:) or, as some say, it signifies particularly the head of a mountain. (TA. [See also فَارَعَةٌ.]) — And فَرْعَةُ الْجَلَّةِ The highest, or uppermost, of the dates of the [receptacle called] جَلَّةٌ [q. v.]. (TA.) — And فَرْعَةُ الطَّرِيقِ [i. e. فَرْعَةُ الطَّرِيقِ] and فَرْعَتُهُ [sic, app. فَرْعَتُهُ,] and فَرْعَاؤُهُ and فَرْعَتُهُ all signify *The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or فَرْعَتُهُ signifies the sides, or borders, thereof.* (TA. [See also فَارَعَةُ الطَّرِيقِ.]) — And one says, *أَتَيْتُهُ فِي فَرْعَةٍ مِنَ النَّهَارِ* I came to him in a first part of the day. (TA.) — See also فَرْعٌ, latter half.

فَرْعَةٌ The blood of the virgin on the occasion of devirgination.

فَرْعَةٌ: see فَرْعَةٌ. — [Also] A piece of skin that is added in the قُرْبَةِ [or water-skin] when the latter is not full-sized, or complete. (O, K.) — See also فَرْعٌ, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَارِعٌ [q. v.]. (O, K.)

فُرُوعُ الْجَوَازِ means *The most intense degree of heat*: (S, O, TA:) [or rather فُرُوعٌ is a name of a certain asterism of the جَوَازِ (which is an appel-

lation of Orion and of Gemini, either whereof may be here appropriately meant,) *at the season of the auroral rising of which the heat becomes most intense*:] Abou-Khirāsh says,

وَعَلَّ لَهَا يَوْمَ كَانَ أَوَارَهُ
ذَكَ النَّارِ مِنْ نَجْمِ الْفُرُوعِ طَوِيلٌ

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوع; a long day]: (S, O, TA:) in the S, وَعَلَّ لَهَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Abou-Sa'eed related it as above with the unpointed ع in الفُرُوع: (S, O, TA:) in the same manner, also, it is expl. by him as used in the phrase *فَيْحُ نَجْمِ الْفُرُوعِ* [which I would render the vehement raging of the heat of the asterism of the فُرُوع] in a verse of Umeiyeh Ibn-Abee-Āidh; El-Jumaḥee related it differently, with غ; but the فُرُوع [or rather the فُرُوعَانِ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فَيْح. (TA.)

فَرْعٌ, occurring [with tenween, perfectly decl.,] in a verse of Umeiyeh Ibn-Abi-ḡ-Salt, (O, K,) i. q. فَرْعُونَ, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as فَيْصَرٌ was of the Room [or Greeks of the Lower Empire], and كَسْرِي of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. Pharaoh,] a dial. var. of فَرْعُونَ, or used by poetic license: (K:) the pl. of the latter is فَرَاغَةٌ. (Msb.)

فَرْعُونَ: see the next preceding paragraph,

فَارِعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say *جَبَلٌ فَارِعٌ* A mountain higher, or taller, than what is next to it. (S, O.) — And High, or tall; applied to a man, and to an extended gibbous piece of sand. (TA.) — And High, or elevated; goodly in form or aspect or appearance; beautiful: (Abou-Adnān, O, K:) or [simply] high [app. in rank or dignity]: (IAḡr, O:) and also low, ignoble, or mean: (IAḡr, O, K:) thus having two contr. significations. (O, K.) — And a man of the Arabs said, *لَقِيتُ فُلَانًا فَارِعًا مَفْرَعًا*, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) — Also sing. of فَرْعَةٌ, which signifies *The armed attendants, or guards, of the Sultān, or sovereign*: (O, K, TA:) it is like فَارِعٌ. (TA.)

فَارَعَةٌ The higher, or highest, part of a mountain [and of a valley]: one says, *انْزِلْ بِفَارَعَةِ الْوَادِي* [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فَرْعَةٌ, in two

places. — الْفَارَعَةُ مِنَ الْغَنَائِرِ means *The surplus that is deducted* [so I render الْمَرْفَعَةُ الصَّاعِدَةُ, app. such things as cannot be divided and are therefore removed,] from the main stock of the spoils before they are divided into fifths. (TA.) — And فَوَارِعٌ, (pl. of فَارَعَةٌ, TA,) applied to تِلَاعٌ, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلْعَةٌ,)] (S, O, K,*) means *Of which the channels wherein the torrents flow are in high, or elevated, parts.* (S, O, K.)

فَيْفَرَعٌ (K, TA) and فَيْفَرَعٌ (TA) A species of trees. (K, TA.)

أَفْرَعٌ Free from deficiency in the hair [of the head]; (S, O, K;) contr. of أَصْلَعٌ; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَعٌ, (S, O,) and so was Abou-Bekr, (O, K,) and 'Omar was أَصْلَعٌ: (O:) fem. فَرْعَاءُ; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair*: (S, O:) pl. فَرْعَانٌ, (O, K,) like its contr. صَلْعَانٌ; (O;) and also فَرْعٌ. (K.) 'Omar, being asked, "Are the صَلْعَان better or the فَرْعَان," said "The فَرْعَان are better," meaning to assert the superior excellence of Abou-Bekr over himself. (O.) — فَرْعَاءُ الطَّرِيقِ: see فَرْعَةٌ.

— Also i. q. مُؤَسَّسٌ [app. as meaning *Such as is subject to diabolical promptings or suggestions*]: so in the trad., *لَا يُؤْمِتْكُمُ الْإِفْرَعُ* [The ifrē shall by no means act as your Imām]. (Nh, K, TA.)

مُفْرَعُ الْكَتِفِ Anything tall. (TA.) — مُفْرَعُ الْكَتِفِ A man broad in the shoulder-blade: (S, O, TA:) or high therein. (TA.) And كَتِفٌ مُفْرَعَةٌ A shoulder-blade high, projecting, and broad. (TA.)

مُفْرَعٌ: see فَارِعٌ, last sentence but one.

مُفْرَعٌ One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them: (TA:) pl. مَفَارِعٌ. (S, O, K.)

فرعن

Q. 2. تَفَرَّعَنَ He (a man, TA) affected the nature, or disposition, of the فَرَاغَةُ [pl. of فَرْعُونَ, and here meaning such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs]. (S, O, K, TA.)

فَرْعَنَةٌ Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (S, K, TA;) and pride, haughtiness, or insolence. (TA.)

فَرْعُونٌ [Pharaoh;] the surname of El-Weleed Ibn-Mus'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] anyone inordinately proud or corrupt or

unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also **فَرَعُونَ** and **فَرَعُونَ**; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. **فَرَاعَنَة**. (Msb, K, TA.) It is said in a trad., **هَذِهِ فَرَعُونَ هَذِهِ الْأُمَّةُ** [app. meaning *One of us is the Pharaoh of this people, or nation*]. (S: in one of my copies of the S, **أَخَذْنَا** and **فَرَعُونَ**.) — And [it is said that] **فَرَعُونَ** signifies *The crocodile*, (K, TA,) in the language of the Copts. (TA.)

الدُّرُوعُ الفَرَعُونِيَّةُ *Certain coats of mail so called in relation to the فَرَعُونَ [or Pharaoh] of Moses.* (Sh, TA.)

فرغ

1. **فَرَعَ**, [aor. 2; and app. **فَرَعَ**, aor. 2 and 2, as below; inf. n. **فَرُوعٌ** and **فَرَاغٌ**; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; syn. **خَلَا**. (Msb.) [You say, **فَرَعَ مِنْ كَذَا** *It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.*] And **فَرَعَ لَكَ** [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, *the thing was, or became, exclusively for thee*]. (TA voce **خَلَا**.) — [Hence,] **فَرَعَ** (O, K, TA) said of a man, (TA,) [and app. **فَرَعَ** also, as below,] inf. n. **فَرُوعٌ**, † *He died*; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — And **فَرَعَ مِنَ الشَّغْلِ**, (S, O, Msb, K, TA) aor. 2, inf. n. **فَرُوعٌ** (S, O, Msb, K) and [more commonly] **فَرَاغٌ** (S, O, K,) or the latter is a simple subst.; (Msb;) and **فَرَعَ**, aor. 2, (O, K,) mentioned by Yoo; (O;) and **فَرَعَ**, aor. 2, (O, Msb, K,) of the dial. of Temeem; (Msb;) and **فَرَعَ**, aor. 2, a compound of two dial. vars.; (O, Msb;) *He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure.* (K, TA.) [See also 5.] — [And hence, **فَرَعَ مِنَ الْأَمْرِ** *He ceased from, ended, or finished, the affair.*] — And **فَرَعَ لَهُ** and **إِلَيْهِ**, (O, Msb, K, TA,) aor. 2 and 2; (TA;) and **فَرَعَ**, (O, Msb, K, TA,) aor. 2; inf. n. **فَرُوعٌ** and [more commonly] **فَرَاغٌ**; (TA;) *He made him, or it, his object, or the object to which he directed himself*; syn. **قَصَدَ**. (O, Msb, K, TA:) [or *he made him, or it, his exclusive object*; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], **سَنَفِرُ لَكُمْ** *We will make you our object*; expl. by IĀar as meaning **سَنَعِمِدُ** [which is syn. with **سَنَقْصِدُ**]; (TA;) and some read **سَنَفِرُ**; (O, TA;) and some, **سَنَفِرُ**; (O;) Bk. I.

and some, **سَنَفِرُ**, asserting that Temeem say **نَعْلِمُ**; (O, TA;) and some, **سَنَفِرُ إِلَيْكُمْ**, meaning **سَنَقْصِدُ إِلَيْكُمْ**; or **سَنَفِرُ لَكُمْ** means *We will apply ourselves exclusively (سَنَتَجَرَّدُ) to the reckoning with, and the requiting of, you*; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, **سَأَفِرُ**, (Ksh, Bd,) meaning *I will apply myself exclusively to the making an assault upon thee*: (Ksh:) one says [also] in threatening, **لَأَفِرَنَّ لَكَ** [meaning in like manner *I will assuredly apply myself &c.*]. (TA.) [See, again, 5.] — **فَرَعَ الْمَاءَ**, (S, O, K,) aor. 2, (S, K,) inf. n. **فَرَاغٌ**, (S, TA,) *The water poured out or forth, or became poured out or forth.* (S, O, K.) — **فَرَعَ**, [aor. 2,] inf. n. **فَرَاغَةٌ**, † *He (a horse) was easy, or good, and quick, in pace, and wide in step.* (TA.) — **فَرَعَتْ** **الضَّرْبَةَ** † *The [wound made by a] stroke, or blow, was wide*; (O, K, TA;) likened to the **فَرَعَ** of the leathern bucket. (TA.) — And **فَرَاغَةٌ** (as an inf. n. of which the verb is **فَرَعَ**, TK) signifies *The being impatient, and disquieted or disturbed or agitated.* (O, K.) — **فَرَعَ** as trans.: see 4.

2. **فَرَعْتُهُ** *I made it empty, vacant, void, devoid, destitute, or unoccupied*; as also **أَفَرَعْتُهُ**. (Msb.) **تَفْرِيعُ الطُّرُوفِ** signifies *The making the receptacles empty.* (S, O, K.) And some read [in the Kur xxxiv. 22], **حَتَّى إِذَا فَرِعَ عَنْ قُلُوبِهِمْ**, (O, TA,) expl. as meaning *Until, when their hearts shall be made void of fear, or fright*: or, accord. to IJ, **فَرَعَ** and **فَرَعَ** and **أَفَرَعَ** [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. **فَرَعَ**].) — [Hence one says, **فَرَعَهُ لَكَذَا** *He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment*; or *made him to be unoccupied, unemployed, or at leisure*; so that he might apply himself exclusively to such a thing.] — See also the next paragraph.

4: see 2, first sentence. — **أَفَرَعَهُ**, (S, O, K,) inf. n. **أَفَرَاغٌ** and **أَفَرُوعٌ**, (O,) signifies [also] *He poured it out, or forth*; (S, O, K;) namely, water [&c.]; (S;) as also **أَفَرَعَهُ**, (S, O, K,) inf. n. **أَفَرَاغٌ**; (S, O;) and **أَفَرَعَهُ** likewise signifies *he poured forth blood*; (S, O, K;) and **أَفَرَعَهُ عَلَيْهِ**, meaning *he poured out, or forth, upon him, the water*, is mentioned by Th, who has cited as an ex.,

• **فَرَعْنَ الْهَوَى فِي الْقَلْبِ ثَمَّ سَقَيْنَهُ**
• **صَبَابَاتِ مَاءِ الْحَزَنِ بِالْأَعْيُنِ الشَّجَلِ**

[They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps **فَرَعْنَ** is here used for **فَرَعْنَ**, by poetic license, for the sake of the metre]: (TA:) **أَفَرَاغَةٌ** signifies *A single act of أَفَرَاغَ*; and hence the trad. **كَانَ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثَ أَفَرَاغَاتٍ**.

[*He used to pour upon his head three pourings*]. (TA.) — [Hence,] **رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا**, in the Kur [ii. 251 and vii. 123], means † *O our Lord, pour forth upon us patience*, like as [the water of] the leathern bucket is poured forth: (O, TA:) or *send down upon us patience* (Msb, TA) *that shall envelop us*: (TA:) or **أَفَرَعَ اللَّهُ عَلَيْهِ الصَّبْرَ** means † *God inspired him with patience.* (Msb in art. **رَبَطَ**.) — [Hence, also,] **أَفَرَعَ عَلَيْهِ ذُنُوبًا** [lit. *He poured forth upon him a bucketful of water*] means † *he talked with him of that in consequence of which he was confounded, or perplexed, by shame.* (TA.) — **أَفَرَعَ** also signifies *He poured metal, such as gold and silver &c., in a molten state, into a mould.* (TA.) And *He cast a thing, i. e. formed it by pouring molten metal into a mould.* (Msb. [See its pass. part. n., **أَفَرُوعٌ**].) — And **أَفَرَعَ عِنْدَ الْجَمَاعِ** *He poured forth his ماء [or sperma] on the occasion of جماع.* (TA.)

5. **تَفَرَعَ** *He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*; syn. **تَخَلَّى مِنَ الشَّغْلِ**. (O, K.) [See also **تَفَرَعَ مِنَ الشَّغْلِ**.] Hence the trad. of the Prophet, **تَفَرَّغُوا مِنْ هُمُورِ الدُّنْيَا مَا تَفَرَّغُوا مِنْ هُمُورِ الدُّنْيَا مَا تَفَرَّغُوا** [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — And **تَفَرَّغْتُ لَكَذَا** [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, **تَفَرَّغَ لِلْعِبَادَةِ** [*He applied himself exclusively to religious service*]: (Msb in art. **بَتَلَ**.) and **تَفَرَّغْتُ لِلْأَمْرِ** means [also, simply,] **تَصَدَّقْتُ لَهُ** [i. e. *I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair*]. (Msb in art. **صَدَدَ**.) [See also **تَخَلَّى** **تَفَرَعَ بِهِ** — And **تَفَرَعَ بِهِ** signifies **تَخَلَّى** [meaning *He confined himself exclusively to it; or contented himself with it exclusively of other things*]. (K and TA in art. **خَلَوَ**.)

8. **أَفَرَعْتُ** *I poured forth upon myself* (S, O) water: (S:) [and so **أَفَرَعْتُ عَلَى نَفْسِي**; for one says,] **رَأَيْتُهُ يَفْرِغُ الْمَاءَ ثُمَّ يَفْرِغُهُ عَلَى نَفْسِهِ** [*I saw him taking, or lading out, the water; then pouring it forth upon himself*]. (A, TA.) And **أَفَرَعْتُ** **أَفَرَعْتُ لِنَفْسِي مَاءً** *I poured out for myself water.* (O, K.)

10. **اسْتَفَرَعَ** [*He drew forth water &c.*]. One says, **اسْتَفَرَعَ مَا فِي الرَّأْيَةِ مِنَ الْمَاءِ** [*He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water*]. (TA in art. **عَزَلَ**.) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty, **أَنَا أَسْتَفِرُّ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ يَسْتَفِرُّ مِنْ** **أَنَا أَسْتَفِرُّ عَلَى رَأْسِهِ ثَلَاثَ أَفَرَاغَاتٍ** [I draw from one vessel, and he

draws from divers vessels]. (TA.) — Also *He vomited intentionally; or constrained himself to vomit*: (O, K:) thus it signifies in the conventional language of the physicians. (O.) — *اسْتَفْرَغَ* *فُلَانٌ مَا فِي صَحْفَتِهِ* is a prov., meaning *Such a one [exhausted, or] chose for himself, as his share, [the whole of] what was in his صَحْفَة [or large bowl].* (TA in art. *صَحْف*.) — And one says, *اسْتَفْرَغَ فُلَانٌ مَجْهُودَةً* *Such a one exhausted his power, or ability; or exerted it unsparingly, or to the utmost*; (S, O, Mṣb, K, TA;) *فِي كَذَا* [in such a thing]. (S, TA.)

فَرْغٌ Width, breadth, or ampleness. (S, O, TA.) — And *The place whence the water pours forth, between the cross-pieces of wood (العُرَاقِي), of the leathern-bucket*; (S, O, K;) as also *فِرَاقٌ*: (K:) [expl. in the O as signifying the side of the leathern bucket from which the water pours forth:] pl. of the former *فُرُوقٌ* (TA) and *مَفَارِغٌ*, [which is anomalous, like *مَسَابِيحٌ* and *مَحَاسِنٌ* &c.,] (A, TA,) or this is pl. of *مَفْرُغٌ*. (TA.) — Hence *فَرْغُ الدَّلْوِ* and *فَرْغُ الدَّلْوِ الْمَقْدَمُ* (S, O,) *الفَرْغَانِ*, (S, O, K,) or *الفَرْغُ الْأَوَّلُ* and *الفَرْغُ الثَّانِي*, (Kzw,) *Two of the Mansions of the Moon, (S, O, K,) the Twenty-sixth Mansion and the Twenty-seventh; four stars, wide apart, forming the corners of a square, or four-sided figure; (Kzw;) each consisting of two stars, (S, O, K, and Kzw,) of two bright stars, (S,) the apparent distance between each two stars being the measure of five cubits, (S, O, L,) or the measure of a spear; (K;) [see *ذِرَاعٌ* and *رُمَحٌ*; the former pair consists of the stars α and β of Pegasus; and the latter, of γ in Pegasus together with the bright star in the head of Andromeda; as is shown by what here follows:] the Arabs name *الدَّلْوِ* the four bright stars in Pegasus which form a square, or four-sided figure; i. e., that at the extremity of the neck, which is called *الْفَرْسُ*, and that which is called *مَنْكِبُ الْفَرْسِ*, and that which is called *جَنَاحُ الْفَرْسِ*, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the *فَرْغَانِ*; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appellation of the *فَرْغَانِ* to some other stars, not easily determinable, in Aquarius: see *نَوْءٌ*; and see also *مَنَازِلُ الْقَمَرِ*, in art. *نَزَل*.] The pl. *الْفُرُوقُ* is said to be applied to *The constellation called قَوْزَانِ with the stars around them*: (O, TA:) and (accord. to El-Jumaḥee, O, TA) *الْفُرُوقُ* [in the CK erroneously written *الْفُرُوقُ*] signifies [The constellation called] *الْجَوْزَاءُ*. (O, K, TA. [But see *فُرُوعُ الْجَوْزَاءِ*, in art. *فُرْع*].) — *فَرْغٌ* also signifies *A vessel in which is [the exuded, or expressed, juice termed] دَبْسٌ*, (O, K,) and *صَفَرٌ*. (O.) — Also *Land affected with drought, or barrenness*. (IB, TA.) — See also the next paragraph.*

فَرْغٌ

فَرْغًا: see *فَارِغٌ*. — *فَرْغًا* and *فَرْغًا* mean *His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct*, (S, O, K,) and *retaliation for it was not sought*: (S, O:) and in like manner one says, *ذَهَبَتْ دِمَاؤُهُمْ فَرْغًا* [Their bloods went for nothing, &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, *فَوَادِ أُمِّ مُوسَى فَرْغًا*, (Ksh and Bd) i. e. *And the heart, or mind, of the mother of Moses became [as though it were] a thing that was lost, or that had gone away*. (Ksh. [See *فَارِغٌ*].)

فَرْغٌ: see *فَارِغٌ*, first quarter.

فَرْغٌ i. q. *مَفْرُغٌ* [Made empty, vacant, void, &c.]: (O, TA:) so in the phrase *إِنَّا فَرْغٌ* [An emptied vessel]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, *وَأَصْبَحَ فَوَادِ أُمِّ مُوسَى فَرْغًا* [And the heart of the mother of Moses became rendered void of patience, or of anxiety, &c.: see *فَارِغٌ*]. (O, TA.) — Applied to a bow, as also *فِرَاقٌ*, it means *Without a string*: or, as some say, *without an arron*. (TA.)

فَرْغَانِ [whether with or without tenween is not shown] *A wide, or capacious, vessel*. (TA.)

فَرْغٌ [generally mentioned as an inf. n., and much used as such; but accord. to the Mṣb, a simple subst.: as a simple subst., it means *Emptiness, vacancy, or vacuity, &c.*: — and *vacancy, or freedom, from business, &c.*; or *contr. of شُغْلٌ*, as is said in the K, in art. *شُغْلٌ*: and *cessation from an affair*: — &c.: see 1]. — *بَيْتُ الْفَرْغِ* means *The privy*.]

فَرْغٌ *A great bowl, that cannot be carried*: pl. *أَفْرَغَةٌ*. (Ibn-'Abbād, O, K.) — *A wide, or capacious, large, watering-trough, of hides*. (Aṣ, O, K.) — *A vessel (IAṣ, T, O, K) of any kind*. (IAṣ, T, O.) — *An udder*. (O.) — *The half of a load, such as is on either of the two sides of a camel*: (AA, O, K:) so in the dial. of Teiyi. (AA, O.) — See also *فَرْغٌ*, second sentence. — [As a pl.,] *Valleys, or torrent-beds*: from IAṣ, who has not mentioned a sing. thereof, nor the derivation. (TA.) — And [probably as pl. of *فَرْغٌ*, agreeably with analogy,] *Broad نَصَالٌ [or arron-heads; the word نَصَالٌ being app. understood]*. (O, K.) — [As a sing. epithet,] *A she-camel having no brand, or mark made with a hot iron*. (TA.) — Also *A she-camel having much milk, ample in the integument of the udder*. (AZ, O, L, K.) — And *A bow of which the arrow-head makes a wide wound: or of which the arrow goes far*. (O, K.) — See also *فَرْغٌ*. — And see the next paragraph, in two places.

فَرْغٌ Broad, or wide. (TA.) See *فَارِغٌ*. [Hence,] *ضَرْبَةٌ فَرْغٌ* (S) or *فَرْيَغَةٌ* (O, K) *† A wide [wound made by a] stroke, or blow*; (S, O, K, TA;) likened to the *فَرْغُ* of the leathern bucket: (TA:) and *طَعْنَةٌ فَرْغًا*, likewise, signifies *† a wide*

[wound made by a] *piercing [with a spear &c.], (S, O, K, TA,) of which the blood flows*. (TA.) — And *فَرْيَغَةٌ* *† A مَزَادَةٌ [or leathern water-bag] that takes in much water*; (O, K, TA;) as though having *فَرْغٌ*, i. e. width. (TA.) — And *فَرْيَغٌ* signifies also *† Land, or ground, that is even, or flat, as though it were a road*, (O, K, TA,) and *wide*: (TA:) or *that is marked by much treading*: to such Abou-Kebeer El-Hudhalee likens the whiteness of the *أَثَرُ*, i. e. *فَرْيَغٌ*, of a sword. (O, TA.) — And *† A horse wide in step*, (S, O, K, TA,) *easy, or good, and quick, in pace*; as also *فَرْوَاغٌ*: (O, K, TA:) or *swift and excellent, wide in step*: or *quick in pace, wide in step*, applied to a horse or the like; and so *فَرْوَاغٌ*, applied to an ass, and likewise to a man: and, accord. to Z, *فَرْيَغٌ* applied to an ass signifies *wide in step*. (TA.) — Also *Sharp*, applied to an arrow, and likewise to a knife. (TA.) And *† Sharp-tongued*, applied to a man. (TA.)

فَرْغَةٌ The sperm of a man. (S, ISd, K.)

فَارِغٌ Empty, vacant, void, devoid, destitute, or unoccupied; syn. *خَالٍ*; as in the phrase *إِنَّا فَارِغٌ* [an empty vessel]: (O, TA:) and likewise applied to a man, (O, TA,*) meaning *vacant from, devoid of, or free from, business, occupation, or employment*; (K, TA;) as also *فَرْيَغٌ*: (O, K, TA:) [and often, used elliptically, meaning *vacant from, devoid of, or free from, business &c.*, and *care or anxiety or disquietude*; *unoccupied, unemployed, or at leisure*:] and *فَرْوَاغٌ* is syn. with *فَارِغٌ*; (O, K;) as in the phrase, of Ru-beh, *مَا فَارِغٌ* [The busied is not like the free from business]: (O, TA:) [*فَرْوَاغٌ* is pl. of *فَارِغٌ*: and] *فَرْوَاغٌ* is syn. with *فَرْوَاغٌ*; (O, K;) [in the former, as is often the case, the sign of teshdeed in this word has been carelessly omitted; and in the CK, *الفَرْغُ* is put for *الفَرْوَاغُ*, and has been erroneously supposed to be for *الفَرْوَاغُ*;] for ex., Tuleyhah Ibn-Khuweylid El-Asadee says, in relation to the slaying of his brother's son, Hibāl Ibn-Selemeh Ibn-Khuweylid,

فَمَا تَنْتَكُمُ بِالْقَوْمِ إِذْ تَقْتُلُونَهُمْ
أَلَيْسُوا وَإِنْ لَمْ يُسَلِّمُوا بِرِجَالٍ
فَإِنْ تَكُ أَذْوَادُ أُصْبِنَ وَنِسْوَةٍ
فَلَنْ تَذْهَبُوا فَرْغًا بِقَتْلِ جِبَالٍ

[And what is your opinion of the party when ye slay them? Are they not (though they have not become Muslims) men? And if some small numbers of camels have been smitten (and carried off), and some women, ye will not go away free from care by reason of the slaying of Hibāl]. (O, TA.)

وَأَصْبَحَ فَوَادِ أُمِّ مُوسَى *فَارِغًا*, meaning *And the heart, or mind, of the mother of Moses became devoid of patience: or devoid of everything except remembering of Moses: or devoid of anxiety; because of God's having promised to restore him to her*, (O, TA,)

by words in the next but one of the preceding verses. (O.) [See also another reading voce **فَرَّغَ**; and another, voce **فَرَّغَ**.] And it is said in a form of prayer, **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّافِعَ وَالْمَالَ الْفَارِغَ** [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, **فُلَانٌ فَارِغٌ مَشْغُولٌ**, meaning † Such a one is devoted to that which is unprofitable. (TA in art. **شغل**.) And **هَذَا كَلَامٌ فَارِغٌ** † [This is empty talk or language]. (TA.)

أَفْرَغَ [More, and most, empty &c.: and more, and most, free from business &c.]. **أَفْرَغَ مِنْ فَوَادٍ** [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See **فَارِغَ**, latter half.]) See also another prov., voce **حَبَامٌ**. — Also i. q. **فَارِغَ**, q. v.: (O, K:) fem. **فَرِغَاءُ**: see **فَرِغَاءُ**.

مَفْرَغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the watering-trough. (TA.) See **فَرَّغَ**, second sentence. — Also i. q. **سِيلَانٌ** [app. **سِيلَانٌ** i. e. The flowing of water &c.; as an inf. n. of **فَرَّغَ** said of water]. (TA.)

دِرْهَمٌ مَفْرَغٌ A dirhem [cast, i. e.] poured into a mould; not **مَضْرُوبٌ** [coined or minted]. (TA.) And **حَلَقَةٌ مَفْرَغَةٌ** A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, **هُمْ كَالْحَلَقَةِ الْمَفْرَغَةِ لَا يَدْرِي أَيْنَ طَرَفَاهَا** [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. **حلق**.) — **مَفْرَغٌ** is also an inf. n. of **أَفْرَغَهُ** [q. v.]. (O.)

مُسْتَفْرَغَةٌ A she-camel having much milk. (O, K. [See also **فَرَّغَ**].) — And **مُسْتَفْرَغٌ** † A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.)

فرغ

فَرَّغَ (S, A, L, K) and **فَرَّقَهُ** (L,) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called **الْبَقْلَةُ الْحَقِيقَةُ** (S, A, L,) which does not grow in Nejd, (L,) also called **فَرْفِينٌ** (S, A,) i. q. **رَجَلَةٌ**: (S, L, K:) an arabicized word, from the Pers. **پَرَفِین**, which signifies “broad-winged.” (AHn, L, K.) — Also, the former, **كَعَابِرٌ** [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

فَرَّقَهُ: see the preceding paragraph.

فرق

1. **فَرَّقَ بَيْنَ الشَّيْئَيْنِ** (S, Mgh, O, Msh, K,*) aor. ٢, (S, Mgh, O, Msh,) and in one dial. ٣, (Msh, TA,) inf. n. **فَرَّقَانٌ** and **فَرَّقَانٌ** (S, O, Msh, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Msh, K, TA,) between the two things, (K, TA,) or between the parts of the two things: (Msh:) relating alike to objects of sight and to objects of mental perception: (TA:) IAsr, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and **فَرَّقَ** to persons, or material things: (Msh: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Msh.) It is said in the Kur [v. 28], **فَاذْكُرْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ** [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, **فَاذْكُرْ**. (Msh, TA.) **فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ**, in the Kur [xlv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katādeh. (O, TA.) And in the phrase **وَقَرَأْنَا فَرَقْنَاهُ** (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by **فَرَقْنَاهُ** is meant **We have made it distinct**, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read **فَرَقْنَاهُ**, meaning **We have sent it down in sundry portions, in a number of days**. (S, TA.) **وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ**, (O, K, TA,) in the Kur [ii. 47], (O, TA,) means **And when we clave because of you the sea; i. q. فَلَقْنَاهُ**: (O, K, TA:) another reading, **فَرَقْنَا**, meaning **we divided into several portions**, is mentioned by IJ; but this is unusual. (TA.) It is also said that **الْفَرْقُ** is for rectification; and **التَّفْرِيقُ**, for vitiation: and IJ says that **إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ**, in the Kur [vi. 160, and the like occurs in xxx. 31], means **Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves**: but that some read **فَرَّقُوا دِينَهُمْ**, without teshdeed, meaning, **have severed their religion from the other religions** [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes **فَعَلَ** has the same meaning as **فَعَّلَ**. (TA.) IJ also says that **فَرَّقَ لَهُ عَنِ الشَّيْءِ** signifies **He made the thing distinct, or plain, to him**. (TA.) — **فَرَّقَ الشَّعْرَ بِالْمِشْطِ**, aor. ٢ and ٣, inf. n. **فَرَّقَ**, **He separated his hair with the comb**: and **فَرَّقَ رَأْسَهُ بِالْمِشْطِ**, inf. n. **تَفَرَّقَ**, **He separated the hair of his head with the comb**. (TA.) [And it is implied in a trad. cited in the O and TA that **فَرَّقَهُ** signifies the same as the latter of the two phrases in the next preceding sentence.] — **فَرَّقَ لَهُ الطَّرِيقَ** (S, O, K,) inf. n. **فَرَّقَ**, (K,) **The road presented itself to him divided into two roads**: (S, O, K, TA:) or [it means] **an affair presented**

itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of IAb, **فَرَّقَ لِي رَأْيَ** An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, **فَرَّقَ لِي هَذَا الْأَمْرَ**, inf. n. **فَرَّقَ**, **This affair became, or has become, distinct, apparent, or manifest, to me**: and hence the saying, **فَإِنْ لَمْ يُفَرِّقْ لِلْإِمَامِ رَأْيَ** [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — **فَرَّقَتْ** said of a she-camel, and of a she-ass, (S, O, K,) aor. ٢, (S, O,) inf. n. **فَرَّقَتْ**, **She, being taken with the pains of parturition, went away at random in the land**. (S, O, K.) — **فَرَّقَ** (O, K,) aor. ٢, (K,) **He voided dung**; syn. **فَرَّقَ** [which is said of a bird, and sometimes of a man]. (O, K. [See also **أَفْرَقَ**].) — And **He possessed a فَرَّقَ** [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — **فَرَّقَهَا** (K,) inf. n. **فَرَّقَ**, (TA,) **He fed her** (i. e. a woman) **with فَرِيقَةً** [q. v.]; as also **فَرَّقَهَا** (K,) inf. n. **فَرَّقَ**. (TA.) — **فَرَّقَنِي** **فَرَّقَنِي**, aor. ٢, [He vied with me in fear and] **I exceeded him in fear**. (Lh, L, TA.) — See also 2, last sentence. — **فَرَّقَ** (S, O, Msh, K,) aor. ٢, (Msh, K,) inf. n. **فَرَّقَ** (S, O, Msh,) **He feared**; or **was**, or **became**, in fear, afraid, or frightened. (S, O, Msh, K.) You say, **فَرَّقْتُ** [I feared thee, or was in fear of thee]: (S, O, Msh:*) but you should not say, **فَرَّقْتُكَ**: (S, O:) Sb [however] mentions **فَرَّقَهُ**, suppressing **مِنْ**. (TA.) And you say also, **فَرَّقَ عَلَيْهِ** [He feared for him]. (TA.) — And **فَرَّقَ**, aor. ٢, **He entered into a wave, [which is termed فَرَّقَ] and dived therein**. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be **فَرَّقَ**, (TA,) **He drank** (O, K) **the measure called فَرَّقَ**, (O,) or **with the فَرَّقَ**. (K, TA.)

2. **تَفَرَّقَ** and **تَفَرَّقَ** (S, O, K,) **He separated it [into several, or many, portions]; dis-united it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ**. (K.) And **بَيْنَ الْأَشْيَاءِ** [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And **فَرَّقَهُ عَلَيْهِمْ** **He scattered, or distributed, it among them, and to them**.] See 1, former half, in five places. It is said in a trad. of 'Omar, **وَأَجْعَلُوا رَأْسَيْنِ الرَّأْسَ** (Mgh, O,*) meaning **Separate ye your cattle by way of preservation from death, [und make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain**. (Mgh, O.) And it is said in a trad. respecting the poor-rate, **لَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ** **There shall be no separating what is put together, nor shall**

there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [in the Kūr ii. 96, meaning *Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife,*] is from التَّفْرِيقُ as meaning تَشْتِيتُ الشَّمْلَ وَالْكَلِمَةَ (El-Isbahānee, TA.) One says also, فَرَّقَ الْأَمْرَ, meaning شَتَّتَهُ [i. e. *He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs*]. (§ in art. شت.) And فَرَّقَ عَلَيْنَا الْكَلَامَ [lit. *He scattered speech* (app. meaning *he jabbered*) at us, or against us]. (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kūr [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ [We will not make a distinction between any of them], the verb is allowably made to relate to أَحَدٌ because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — فَرَّقَهُ, (O, TA.) inf. n. تَفْرِيقٌ, (O, K, TA.) also signifies *He made him to fear, or be afraid; put him in fear; or frightened him*: (O, K, TA.) and أَفَرَّقَهُ مِنْهُ I made him to fear, or be afraid of, him, or it: (Mṣb:) and Lh mentions فَرَّقْتُ الصَّبِيَّ as meaning *I frightened the boy, or child*; but ISd says, I think it to be فَرَّقْتُ. (TA.)

3. فَرَّقَهُ, inf. n. مُفَارَقَةٌ and فَرِاقٌ, (§, Mṣb, TA.) *He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him*: syn. بَايَنَهُ, (TA;) and قَاطَعَهُ, and فَارَزَهُ; (A in art. فرز;) and تَرَكَهُ. (Mṣb in art. ترك.) And فَارَقَ أَمْرَاتَهُ *He separated himself from his wife*. (TA.) — فَارَقْتُ فَلَانًا مِنْ حِسَابِي عَلَى كَذَا وَكَذَا I released such a one from my reckoning with him on such and such terms agreed upon by both: and so صَادَرْتُهُ عَلَى كَذَا وَكَذَا. (TA.) And فَوْرَقَ عَلَى مَالٍ يُؤَدِّيهِ *He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible*. (TA in art. صدر.) — فَارَقْنِي فَرَقَتُهُ: see 1, last quarter.

4. افرقوا إبلهم They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAḡr, O, K.) — And افرق غنمه *He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish*. (TA.) — And افرق *He lost a portion of his sheep or goats*. (IKh, TA.) — And *His sheep, or goats, became a فرقة* [q. v.]. (IKh, TA.) — افرق *He recovered*; (Lth, Aḡ, Az, S, O, K;) or *recovered, but not completely*; (Aḡ, O, K;) to which IKh adds, *quickly*; (TA;) i. e., a sick person from (مِنْ) his sickness; (Aḡ, Az, S, O, K;) and one fevered from his fever; (Aḡ, S;) and one smitten

with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — افترقت She (a camel) had a return of some of her milk. (O, K.) — افرق said of a man, and of a bird, and of a beast of prey, and of a fox, *He voided dung, or thin dung*. (Lh, TA. [See also 1, last quarter.]) — And افرقه *He, or it, caused him to void dung*; syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فَرَّقَهُ, last sentence. — افرقها: see 1, last quarter. — أَفَرَّقْتُهُ مِنْهُ: see 2, last sentence.

5. تَفَرَّقَ, inf. n. تَفَرُّقٌ (O, K) and تَفَرُّاقٌ (K, TA,) with two kesrehs, but accord. to the “Nawādir” of Lh تَفَرُّيقٌ, (TA,) [and in the CḲ تَفَرُّاقٌ,] *It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمُّعٌ*: and افترق signifies the same: (K, TA:) and so does افترق: (TA:) all are quasi-pass. of فَرَّقْتُهُ: (§, TA:) [or rather the second and third have the former of the meanings mentioned above: and تَفَرَّقَ has the latter of those meanings:] or افترقا is said of two sayings, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: (Mḡh, Mṣb, TA:) so says IAḡr: (Mṣb:) [but] one says also, افترق القوم [The party, or company of men, became separated; or they separated themselves:] (Mṣb:) and Esh-Shāfi‘ee has used افترقا as relating to two persons buying and selling; (Mṣb, TA;) and so have Aḡmad [Ibn-Hambal] and Aḡboo-Hanefeh and Mālik and others. (TA.) It is said in a trad., ابتياع بالخيار ما لم يتفرقا i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mḡh, Mṣb;) originally, مَا لَمْ يَتَفَرَّقَا أَبَدَانَهُمَا; for this is the proper meaning.

(Mṣb.) تَفَرَّقَتْ بِهِرُ الطَّرِيقِ [properly *The roads became separate with them*,] means every one of them went one [separate] way. (TA.) [And one says, تَفَرَّقَتِ الْأَغْصَانُ (§ in art. شذب, &c.,) *The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly*. And تَفَرَّقَ أَمْرُهُ *His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus*: see thus, and at another time, I will do thus: see أَجْمَعَ; and شَتَّ: and افترق signifies the same: see an ex. voce فُشَا in art. فشو. And تَفَرَّقَتْ كَلِمَتُهُمْ (K voce شال in art. شول,) *Their expression of opinion was, or became, discordant: and تَفَرَّقَتْ آرَأُؤُهُمْ Their opinions were, or became, so.*]

6. تفارقا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.)

7. انفرق, of which مُنْفَرَقٌ may be an inf. n. [like انفرقا], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K.) See also 5. [Hence,] انْفَرَقَ الْفَجْرُ i. q. انْفَلَقَ [The dawn broke]. (TA.)

8. افترق: see 5, first sentence, in three places: and also in the last sentence but one.

فَرَّقَ [is originally an inf. n.: but is often used as a simple subst. meaning *A distinction, or difference, between two things*. — Hence,] *The line [or division] in the hair of the head*: (K: [see also مَفَرَّقٌ:] or, as some say, the part, of the head, extending from the side of the forehead to the spiral curl upon the crown: an ex. occurs in a verse of Aḡboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) — [And app. *A blaze on a horse's forehead*. (See an ex. voce مُعْتَدِلٌ.)] — And [hence, perhaps,] one says, بَانَتْ فِي قَذَالِهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. اَوْضَاحٌ [app. meaning *There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest*]. (TA.) — One says also of the female comb and dresser of the hair, فَرَّقَا وَكَذَا وَكَذَا i. e. [She combs and dresses the hair] with such and such a mode or manner [app. of combing and dressing or of dividing]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also *A certain bird or flying thing*; (طائر O, K;) not mentioned by Aḡhāt in “the Book of Birds.” (O, TA.) — And *Flax*. (K.) — See also فَرَّقَ, in nine places.

الْفُرْقَانُ: see الفُرْقَانُ. — It also signifies *A certain vessel with which one measures*. (TA. [See also فَرَّقَ.]) — And [it is said that] الفُرْقَانُ signifies قَدَحَانِ مَفْتَرِقَانِ [app. meaning *Two separate bowls, or milking-vessels, supposing the former word to be قَدَحَانِ; the latter word being مُفْتَرِقَانِ*]. (TA. [This is app. said in explanation of فُرْقَانِ ending a verse in which it means “milking-vessels:” but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرَّقَ or فَرَّقَ, q. v.])

فَرَّقَ *A piece, or portion, that is split from a thing, or cleft therefrom*; (§, O, K;) whence its usage in the Kūr xxvi. 63: (§, O:) and *a portion of anything* (K, TA) when it is separated; and the pl. is فُرُقٌ: (TA:) or *a portion that is separated, or dispersed, of a thing*; and thus it is said to mean in the Kūr ubi suprā; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حِمْلٌ. (Mṣb.) See also فَرَقَةٌ. — Also *A great flock or herd, of sheep or goats*: (§, O, K:) and (as some say, TA) of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also فَرِيقٌ (K, TA,) and فَرِيقَةٌ: (TA:) or *less than a hundred*, (K, TA,) of sheep or goats. (TA.) فَرِقَانِ مِنْ طَيْرٍ صَوَاتٍ, occurring in a trad., in which the second and third chapters of the Kūr-ān are likened thereto, (L,) means *Two flocks [of birds expanding their wings without moving them in flight]*. (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فَرَقَةٌ. — And *A set of boys*. (O, K.) An

Arab of the desert said of some boys whom he saw, هَؤُلَاءِ فِرْقٌ سَوٌّ [These are a bad set of boys]. (O.) — And A distinct quantity of date-stones with which the camel is fed. (K.) — [And app. Any feed for one's beast: see an ex. in art. جَل, conj. 4.] — Also A mountain. (IAqr, O, K.) And A [hill, or mountain, or the like, such as is termed] هَضْبَةٌ. (IAqr, O, K.) — And A wave, billow, or surge. (IAqr, O, K.) — And الفرق is the name applied by the Arabs to The star [α] upon the right shoulder of Cepheus. (Kzw.)

فرق Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaḥkoob, S, O, K, TA.) And A division in the عَرَف [or comb] of the cock: and likewise in the forelock, and in the beard, of a man: (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And sparseness, or a scattered state, of the plants, or herbage, of a land. (S, O, K.) — In a horse, The state of the hips when one of them is more prominent than the other; which is disapproved: (S, O, K, TA:) or a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips. (TA.) — Also The dawn: or الفرق signifies فَلَقُ الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (مَا)

الْفَلَقُ [which is one of the explanations of الْفَلَقُ in the K:] because it has become separated from the blackness of the night: (TA:) one says, أَفْلَقَ مِنْ فِرْقِ الصُّبْحِ a dial. var. of فَلَقَ الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Mḡb, TA.) — It is also the inf. n. of فَرَّقَ [q. v.: when used as a simple subst., signifying Fear, or fright]. (S, O, Mḡb.) — Also, and فَرَّقَ, (S, Mgh, O, Mḡb, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mḡb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, TA,) or the former is the more chaste (K, TA) accord. to Aḥmad Ibn-Yaḥyā and Khālid Ibn-Yezēd, (TA.) A certain vessel, (T, Mgh, O, Mḡb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Mḡb, K,) holding three أَصْعَ [a pl. of صَاع], (Mgh, O, Mḡb, K, TA,) or, (K, [app. referring to فَرَّقَ only,]) which is the same quantity, sixteen pints, (S, Mgh, O, Mḡb, K, TA,) i. e. twelve times the quantity termed مَدٌّ by the people of El-Hijāz: (TA:) or, accord. to El-Kutabee, the فَرَّقَ is sixteen pints, and the صَاع is one third of the فَرَّقَ; but the فَرَّقَ is eighty pints: or the فَرَّقَ, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاعَ [pl. of رُبْع, q. v.]; (K, TA;) thus accord. to AHāt: and IATH says, the فَرَّقَ is said to be five أَقْسَاطَ; [or six; (see قِسْطَ);] the قِسْطَ being the half of a صَاع: but the فَرَّقَ is a hundred and twenty pints: (TA:) in the "Nawādir" of Hishām, on the authority of [the Imām] Moḥammad, the

فَرَّقَ is said to be thirty-six pints; but [Mṭr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moḥeet, that it is sixty pints: (Mgh:) the pl. is فَرَقَانُ (S, Mgh, O, K, TA,) which is of فَرَّقَ and of فَرَّقَ; (S, Mgh, O, TA;) and أَفَرَّقَ occurs in a trad. as a pl. [of pauc.] of فَرَّقَ meaning the measure thus called. (TA.) 'Aisheh is related to have said that she and the Prophet used to wash themselves from a vessel called the فَرَّقَ. (O, Mḡb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فَرَقَانُ is used as meaning Milking-vessels. (See also الفرق.)] Respecting a modern signification of فَرَّقَ (A bale, or sack, of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فرق: see فَرُوقَةٌ, in two places.

فرق is applied to plants, or herbage, (نَبْتٌ,) as meaning [In a sparse, or scattered, state; or] small, not covering the ground: (AHn, K, TA:) or (K) فَرَقَةٌ is applied to land, (أَرْضٌ,) meaning of which the plants, or herbage, are in a sparse, or scattered, state; (S, O, K, TA;) not contiguous: (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also فَرُوقَةٌ, in two places.

فَرَقَةٌ the subst. from فَارَقَهُ; (S, MA, TA;) or from افترق, (Mḡb,) [i. e.] a quasi-inf. n. used in the sense of افتراق; (TA;) signifying Separation, disunion, or abandonment; (MA, KL, PṢ;) and فَرَأَى is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فَرَأَى بَيْنِي وَبَيْنَكَ [This shall be the separation of my and thy union]; and so is فَرَأَى, (O, K, TA,) which [is an inf. n. of فَارَقَهُ, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.)

فَرَقَةٌ طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mḡb, K,) and of other things; as also فَرَقَ; (Mḡb;) and so, accord. to IB, فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فَرَقٌ (O, Mḡb, K) and أَفْرَاقٌ (S, O, K) is pl. of فَرَقَ (O, K) and أَفَارِيقُ is pl. of أَفَرَأَى (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقُ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) — Also A portion of a thing in a state of dispersion; and so فَرَقَ and فَرِيقٌ. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ أَيْ يُفَرَّقَ [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)

فَرَقَانُ, originally an inf. n. (Mḡb. [See 1, first sentence.]) Anything that makes a separation, or distinction, between truth and falsity. (S, O, K.) — Hence, (TA,) الفرقان signifies The Kur-án; (S, O, Mḡb, K;) as also الفرق. (S, O, K.) — And The Book of the Law revealed to Moses, (Az, O, K,) in which a distinction is made be-

tween that which is allowable and that which is forbidden. (O.) — And Proof, evidence, or demonstration. (O, K.) — And The time a little before daybreak: (AA, O, K:) or the dawn. (O, K.) One says, طَلَعَ الْفَرَقَانُ [The dawn rose]. (O.) — And Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الْفَرَقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant The day of Bedr, (O, K,) in which a distinction was made between right and wrong. (O.) — And The cleaving of the sea: so it means [accord. to some] in the Kur ii. 50. (O, K.) — And Boys: (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of فَرَقَ (S, M, O, K) and of فَرَقَ. (S, Mgh, O.)

فَرَقَ and فَرَأَى: see فَرُوقَةٌ.

أَفَرَّقَ: see فَرُوقَةٌ, in two places: — and أَفَرَّقَ, last sentence but two.

فَرِيقٌ طَائِفَةٌ [or party, &c.,] (S, Mḡb, K) more in number, (S, K, TA) or larger, (Mḡb,) than فَرَقَةٌ: (S, Mḡb, K:) pl. [of pauc.] أَفَرِيقَةٌ and [of mult.] أَفَرِيقَاتٌ and فَرُوقٌ (K, TA) and فَرِيقٌ: (CK:) see also فَرُوقَةٌ, in two places; and see فَرِيقٌ: AḤei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَةٌ [or party, &c.], and in the sense of a single man: and El-Iṣbahānee, that it signifies a company of men apart from others [i. e. a party of men]: (MF, TA:) or [simply] a company [of men]. (O.) — And A separator of himself. (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فَرِيقِي الْخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نَبِيَّةٌ فَرِيقٌ means مَفَرِقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,

أَحَقُّ أَنْ جِيرَتَنَا أَسْتَقْلُوا
فَنَيْتُنَا وَنَيْتُهُمْ فَرِيقٌ

[Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says فَرِيقٌ in like manner as one applies [the epithet] صَدِيقٌ to a company of men. (Sb, TA.) — Also A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another. (AA, AHn, O, TA.)

فَرُوقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فَرُوقَةٌ, applied to a man (Ibn-'Abbād, O, K) and to a woman, (K,) and فَارُوقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ, (K,) and فَرُوقَةٌ, (CK,) and فَرُوقٌ, and فَرُوقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and فَرُوقٌ, and فَرُوقٌ, One who fears much, or vehemently; [or rather the epithets with the affix ة are doubly intensive, meaning one who fears very much;]

(S, O, K, TA;) and فَرْقُ and فَرْقُ signify the same as the other epithets above; or فَرْقُ signifies *fearing*, or *fearful*, by nature; and فَرْقُ, [simply,] *fearing* a thing. (K.) It is said in a prov., رَبِّ عَجَلَةٍ تَهَبُ رَيْثًا وَرَبِّ فَرْوَةٍ يَدْعَى لَيْثًا [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (S, O, K;) said by Málík Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málík said to him, "Do not, for I fear for thee some of the troops of the Arabs:" but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) — And الفَرْوَةُ signifies الحُرْمَةُ [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK الحُرْمَةُ:]) so Sh was told: and [so, app., فَرْوُ, for] he cites as an ex.,

• مَا زَالَ عَنْهُ حُبُّهُ وَمَوْقُهُ •
• وَاللُّؤْمُ حَتَّى انْتَبَهَتْ فَرْوُهُ •

[His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And The fat of the kidneys: (O, K, TA:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرْيَقَةُ: see فَرْقُ. — Also Some (S, O, K) one or two or three (S, O) of a flock or herd, of sheep or goats, becoming separate therefrom, (S, O, K,) being shut out from the rest by the like of a mountain or a space of sand or some other thing, as is said in the "Kitáb Leysa," (TA,) and going away, (S, O, K,) in the "Kitáb Leysa" straying, (TA,) in the night, from the main aggregate. (S, O, K.) — And Dates cooked with fenugreek (حَلْبَة), for the woman in the state following childbirth: (S, O, K:) or fenugreek (حَلْبَة) cooked with grains (حَبُوب) [or kernels?], (O, K, TA,) such as مَحْلَب [q. v.], and بَر [app. a mis-transcription], and other things, (TA,) for her: (K, TA:) or, accord. to IKh, a soup that is made for him who is affected with a chronic disease, or emaciated by disease so as to be at the point of death. (TA.) [See also فَلْيَقَةُ.]

فَرْوُ: see فَرْوَةُ, first sentence.

فَرْوَةُ: see فَرْوَةُ, first sentence, in two places.

فَارِقُ [act. part. n. of فَرَّقَ, q. v.], mentioned in the KUR lxxvii. 4, means Those angels that descend with what makes a distinction between truth and falsity: (Fr, O, K:) or that distinguish between that which is allowable and that which is forbidden: (Th, TA:) or that make a distinction between things according as God has commanded them. (Er-Rághib, TA.) — Also, فَارِقُ, A she-camel, and a she-ass, in consequence

of her being taken with the pains of parturition, going away at random in the land; (S, O, K;) and so فَارِقَةٌ, as in the "Mufradát:" or a she-camel that separates herself from her mate, and brings forth alone: or a she-camel that runs (تَشْتَدُّ), and then casts her young one by reason of the pain that befalls her; thus expl. by IAqr: (TA:) pl. فَوَارِقُ and فَرْقُ (S, O, K) and فَرْقُ (K) and فَرَّاقُ, which is thus used by El-Aqshà, applied to she-camels, and مَفَارِقُ is [an irreg. pl.] likewise applied to she-camels as syn. with فَوَارِقُ. (TA.) — And hence, as being likened to such a she-camel, applied to a cloud (سَحَابَةٌ) as meaning † Apart from the other clouds; (S, O, K;) cut off from the main aggregate of the clouds: (ISd, TA:) or an isolated cloud, that will not break its promise [of giving rain], and sometimes preceded by thunder and lightning: (TA:) thus applied, also, having for pl. فَوَارِقُ and فَرْقُ [q. v.]. (O.)

فَارُوقُ A thing that makes a distinction between two things: and a man who makes a distinction between truth and falsity: (TA:) or one who makes a distinction between affairs, or cases. (Msb.) الفَارُوقُ is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA:) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, TA.) — التَّرْيَاقُ الفَارُوقُ (O,) or التَّرْيَاقُ الفَارُوقُ (K,) The most approved sort of theriac, (O, K,) and the most esteemed of compounds; because it makes a distinction between disease and health: (K:) called by the vulgar تَرْيَاقُ فَارُوقِي. (TA.) — See also فَرْوَةُ, first sentence.

فَارُوقَةُ: see فَرْوَةُ, first sentence, in two places.

أَفْرَقُ, applied to a man, Having a wide space between the two central incisors: (IKh, TA:) [or] i. q. أَفْلَحَ [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has أَفْلَحَ instead of أَفْلَحَ:]) or, accord. to Lth, the أَفْرَقُ is like the أَفْلَحَ, except that the أَفْلَحَ is such as has been rendered so, and the أَفْرَقُ is such naturally. (O, TA.) And A camel having a wide space between the two toe-nails. (Yaakooob, TA.) And Having a wide space between the buttocks. (TA.) And A he-goat having a wide space between his horns. (IKh, TA.) And A ram, or he-goat, having a wide space between his testicles: and [the fem.] فَرْقَا: a ewe, or she-goat, having a wide space between the two teats. (Lth, O, K, TA.) — A camel having two humps. (TA.) — A man whose forelock is as though it were divided; and in like manner, whose beard is so. (S, O, K, TA.) A cock whose عَرَفَ [or comb] is divided: (S, O, K:) and (accord. to Lth, O) a white cock: (O, K:) or, as some say, having two combs (ذُو عَرَفَيْنِ). (O.) — A horse having one of the hips more prominent than the other; which is disapproved: (S, K, TA:) or having a deficiency in one of his thighs, in comparison with the other: or having a deficiency in one of the

hips: or, accord. to the T, a beast having one of his elbows prominent, and the other depressed. (TA.) And A horse having one testicle. (Lth, O, K, TA.) The pl. is فَرْقُ. (TA, in which it is here mentioned: also mentioned in the K after أَفْرَقُ as applied to a ram or he-goat: in the CK [erroneously] فَرْقُ.) And فَرْوُ applied to a horse signifies the same as أَفْرَقُ. (O, TA.) — أَفْرَقُ طَرِيقُ A road that is distinct, apparent, or manifest. (TA.) And سَيْلُ أَفْرَقُ A torrent that is as though it were the فَرْقُ [app. as meaning wave, billow, or surge]. (TA.)

تَفَارِقُ [Sundry, or separate, or scattered, portions or things: and sundry times]. You say, أَخَذْتُ حَقِّي مِنْهُ بِالتَّفَارِقِ (S, O, K, TA) i. e. [I took my right, or due, from him in sundry portions: or] at sundry times. (TA.) And ضَمَّ تَفَارِقُ مَتَاعِهِ i. e. [He put together] what were scattered [of his household goods, or furniture and utensils]. (TA.)

• إِنَّكَ خَيْرٌ مِنْ تَفَارِقِ الْعَصَا •
[Verily thou art better than the several portions of the staff], (S, O, K,) which is a prov., (O,) was said by a poet, (S,) or by Ghaneeyeh, (O,) or Ghuneiyeh, (K,) El-Aqrábeeyeh, to her son; for he was evil in disposition, [عَارِمًا in the CK is a mistake for عَارِمًا,] very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K:) for from the staff (S, O, K) when it is broken (S) is made a سَاجُور [q. v.], and from this are made tent-pegs, and from the tent-peg is made an عِرَان [q. v.], and from this are made تَوَادٍ [pl. of تَوْدِيَّة, q. v.]. (S, O, K.)

مَفْرَقُ (S, O, K) and مَفْرَقُ (S, O, Msb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Msb, K:) pl. مَفَارِقُ; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O:) one says, شَابَتْ مَفَارِقُ رَأْسِهِ [meaning The place (lit. places) of the separation of the hair of his head became white, or hoary]. (Mgh voce ذَكَرَ.) [See also فَرْقُ.] — Also The place, of a road, where another road branches off: (S, O, Msb, K:) both words are used in this sense likewise: (S, O, K:) pl. as above. (K.) — And [hence] one says, وَقَفْتُ عَلَى مَفَارِقِ الْحَدِيثِ † [I made him to know] the modes, or manners, [of the narrative, or discourse,] or the manifest, plain, or obvious, modes or manners [thereof]. (TA.)

مُفَرَّقٌ A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, (TA,) by death: (S, O, K, TA:) pl. **مُفَرِّقٌ**. (TA. [Thus in my original, not **مُفَرَّقٌ**].) — And A she-camel that carries two years, or three, without conceiving. (TA.) — And A she-camel having a return of some of her milk. (TA.) — And Anyone recovering from his disease. (Lh, TA.) — And Deviating from the right way or course, or from that which is right. (TA.) — And **مُفَرَّقُ الْجَسِمِ**, (thus accord. to the K, there said to be like **مُحْسِنٌ**), or **مُفَرَّقُ الْجَسِمِ**, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

مُفَرَّقُ الْجَسِمِ: see what next precedes.

مُفَرِّقُ الشَّعِيرِ [The disperser of the camels or cattle;] the [small, stinking beast called] **ظُرْبَانٌ**; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.)

مُفَرِّقٌ: see **مُفَرَّقٌ**: — and **فَارِقٌ**, latter half.

مُنْفَرِقٌ is a n. of place, as well as an inf. n. [of **انْفَرَقَ**]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.)

فرقد

فَرَقْدٌ A calf: (S:) accord. to Abou-Kheyr, after he has become about two months old: (TA voce **عِجْلٌ**;) or the calf of a wild cow; as also **فَرَقْدَةٌ**: (IAar, O, L, K:) fem. **فَرَقْدَةٌ**. (L.) — And **الْفَرَقْدُ** (O, L, K) and **الْفَرَقْدُ** (O, K) + The asterism (**نَجْمٌ**) by which one directs his course (O, K) by sea and by land; (O;) two stars [β and γ of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) **الْفَرَقْدَانِ**; (O, L, K;) thus in a verse cited voce **إِلَّا**; (O;) they are two stars near the **قُطْبُ** [or pole-star]; (S, L;) two stars that never set, revolving round the **جَدْيُ** [or pole-star], both in Ursa Minor; (L;) the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor; (Kzw;) also called by the Arabs **الْفَرَقْدُ** [which is the pl. of **الْفَرَقْدُ**]. (L.) — And **فَرَقْدٌ** signifies also A level, or an even, land. (Ibn-'Abbád, O.)

فَرَقْدُ: see above, first and second sentences.

فرقع

Q. 1. **فَرَقَعَ الْأَصَابِعُ** i. q. **نَقَضَهَا**, (S,* O,* K, [in copies of the K written **نَقَضَهَا**, but correctly with teshdeed, as is shown by what here follows,]) inf. n. **فَرَقَعٌ** i. q. **تَنْقِيعٌ** (S, O) and **تَنْقِيعٌ**, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. **فَقَعَ**].) And one says, **سَمِعْتُ**

صَرَقَةً and **لِرَجُلٍ فَرَقَعَهُ** [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — And **فَرَقَعَهُ** He twisted his (a man's, K) neck. (O, K.) — **فَرَقَعَ** [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — And **فَرَقَعَ** (as an inf. n. of which the verb is **فَرَقَعَ**, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — See also **فَرَقَعَةٌ** in what next follows.

Q. 2. **تَفَرَّقَتِ الْأَصَابِعُ** The fingers produced a sound or sounds [by their joints' being cracked]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also **أَفَرَّقَتْ**, (K, TA,) inf. n. **أَفَرِّقُ** and [quasi-inf. n., being app. the inf. n. in this case of **فَرَقَعَتْ**,] **فَرَقَعَةٌ**, (TA,) [and this is app. what is meant by its being said that] **الْأَفَرِّقُ** is [syn. with] **الْفَرَقَعَةُ**. (K.) — Accord. to IDrd, **تَفَرَّقَ** signifies The sounding of two things striking against each other. (O.) — And **تَفَرَّقَ الرَّجُلُ** The man drew himself together, or shrank; like **تَفَرَّعَ** [which is mentioned in the K in the same sense, as also **تَفَرَّقَ**]. (L, TA.)

Q. 3: see Q. 2, in two places. — **الْإِفَرِّقُ** also signifies The withdrawing, or removing, and going away, from a thing (**عَنْ شَيْءٍ**); (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.) **أَفَرَّقُوا عَنِّي**, a phrase used by 'Eesà Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] **حَتَّى الْفَرَقُ**; **كُشِفَ**; **إِذَا أَفَرَّقَ عَنْ قُلُوبِهِمْ**; meaning, **كُشِفَ**; or the like, being understood;] but the common reading is **فَرَّقَ**, q. v. (TA.)

الْفَرَقَعَةُ The **إِسْتِ** [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of El-Yemen: (O:) also called **الْفَرَقَعَةُ**. (TA.)

فرك

1. **فَرَكٌ**, as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its kernel; as, for instance, a [shelled] walnut. (TA.) One says, **فَرَكَ السَّنْبِلَ**, (S, O, Msh, K,) aor. **فَرَكَ**, inf. n. **فَرَكٌ**, (S, Msh,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the kernels became divested of their husks]. (S, O, Msh, TA.) And **فَرَكَ الثَّوْبَ** (S, O, Msh, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Msh, TA.) And **فَرَكَ الْمَنَى مِنَ الثَّوْبِ** (Mgh, O, Msh,) aor. and inf. n. as above, (Mgh,) He rubbed, (Msh,) or rubbed and pressed, (Mgh,)

with his hand, the [dry soil of] **سُپَرْمَا**, so that it crumbled, and came off from the garment; (Mgh, Msh;) like **حَتَّى**: and in like manner **الطِّينَ** [i. e. the dry mud]. (Msh.) [And **فَرَكَ الْقَبْلَةَ** He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] — **فَرَكْتُ زَوْجَهَا**, and **فَرَكْتُهُ**, aor. **فَرَكْتُ**; (S, O, K;) and **فَرَكْتُهُ**, and **فَرَكْتُ**, aor. **فَرَكْتُ**, but this form of the verb is extr.; (K;) inf. n. **فَرَكٌ** (S, O, K) and **فَرَكٌ** and **فَرُوكٌ**; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned **فَرَكْتُهُ**, aor. **تَفَرَّكُهُ**; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also **فَرَكَانٌ**, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. **فَرَكَانٌ**]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, **إِنَّ الْحُبَّ مِنَ اللَّهِ وَالْبُغْضَ مِنَ الشَّيْطَانِ**, [Verily love of the husband is from God, and hatred of the husband is from the Devil]: A'Obeyd says that **الْبُغْضُ** signifies the woman's hating her husband; that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed **أَوْلَادُ الْبُغْضِ**, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says **صَلَفَهَا** [i. e. **صَلَفَهَا** or **صَلَفَهَا**] and **فَرَكْتُ** [i. e. **صَلَفْتُ عَنْهَا**]. (TA.) — **فَرَكْتُ**, (S, O, K,) The ear had a flaccidity in its **أَصْلُ** [or base, meaning the part surrounding the entrance of the meatus auditorius]. (S,* O,* K.)

2. **تَفَرَّكٌ** [inf. n. of **فَرَكٌ**] The causing to be hated, or much hated. (O.)

3. **مُفَارَكَةٌ**, (AZ, O, K, TA,) inf. n. **مُفَارَكَةٌ**, (TA,) i. q. **تَارَكَهُ** [i. e. He left, forsook, or abandoned, him; or he did so being left &c. by him]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of ت for ف]: (O, TA:) expl. in the A as meaning **فَارَقَهُ** [which is syn. with **تَارَكَهُ**]. (TA.)

4. **فَرَكُ السَّنْبِلِ** The ears of corn became **فَرَكٌ**, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and **فَرَكُ الزَّرْعِ**, (TA,) and **الْحَبُّ**, (K,) The seed-produce, and the grain, attained to the state in which it was fit to be rubbed, or rubbed and pressed, (K, TA,) with the

hand: or the grain became hard, or firm, and attained to its utmost state of growth; before which it is forbidden to sell it. (TA.)

5. **فَرَك** *He* (an effeminate man, O) affected languor, or languidness, (**تَكَسَّرَ**) in his speech, (O, K,) and in his walk: (K:) so says IDrd. (O.)

7. **انفرك السنبل** *The ears of corn were rubbed, or rubbed and pressed, (K, TA,) with the hand [so that the kernels became divested of their husks].* (TA.) And **انفرك الثوب** *The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil].* (TA.) [See 1.] — And **انفرك المنكب** *The shoulder-joint became lax, or slack: (S, TA:) or انفرك منكبه, (Lth, O, K,*) as also انفرك وابله, (Lth, O,) signifies the ابلة [or head] of his humerus became dislocated (Lth, O, K) from the صدفة [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the ابلة of the femur, one does not say انفرك, but حرق, and the epithet مَحْرُوق is applied to it [i. e. to the hip-joint]. (Lth, O.) — And انفرك عن عهده *He became released from his compact, engagement, or promise; syn. انفك. (TA.)**

10. **استفرك الحب في السنبل** *The grain became full (سِنٌّ [q. v.]), and hard, or firm, [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] in the ear of corn. (K, TA.)*

فرك: see what next follows.

فرك, (O, K,) like **كَنَف**, (K,) or correctly, as written in the L and A. **فَرَك**, (TA, [but this I think doubtful,]) [A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read **المنفرك قشره**, as in the CK, for **المنفرك قشره** in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — See also what next follows.

أصل فرقاء *An ear having a flaccidity in its [or base]; as also **فَرَكَة**. (S, O, K. [See 1, last sentence.])*

فركان and **فركان**: see 1, latter half.

فرك a term for **حيض** [or Menstruation]: mentioned by MF. (TA.)

فرك: see **فارك**, first sentence.

فرك, applied to grain (**حَب**), i. q. **مَفْرُوك** [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (K:) or wheat (**بُر**) that is rubbed, &c., and picked, or cleared. (O.) See also 4. — And Wheat rubbed, &c., and moistened with clarified butter &c.: (K, TA;) also termed **مَفْرُوكَة**. (TA.) — The **فَرِيكَان**, or, as in some copies of the K, **فَرِيكَتَان**, (TA,) *Two bones [app. the two greater cornua of the os hyoides] in, or at, (في,) the root of the tongue. (K, TA.)*

فَرِيكَتَان: see what next precedes.

فَارِك A woman hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also **فَرُوك** [but app. in an intensive sense]: (S, O, K:) pl. of the former **فَوَارِك**. (O, TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

• **إِذَا اللَّيْلُ عَنْ نَشْرِ تَجَلَّى رَمَيْنَهُ**
• **بِأَمْثَالِ أَبْصَارِ النِّسَاءِ الْفَوَارِكِ**
[When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.)

مَفْرُوك [Caused to be hated, or to be much hated: see its verb. And] A man hated by women: (S, O, K:) such was Imra-el-Kays: (S, O:) [and accord. to Freytag, **مَفْرُوك** occurs in this sense in the Deewán of Jereer.] And **مَفْرُوكَة** A woman hated by men. (IAar, K.) — Also **Left, forsaken, or abandoned, and hated. (Fr, TA.)**

قَمْلَة مَفْرُوكَة: see **فَرِيك**. One says also **مَفْرُوك** [A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed]. (S, O.) — Applied to a camel, (En-Nadr, O, K,) it means *Such as is termed أَفْك [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render **انْخَرَمَ**, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see **تَخَرَّمَ**), and the عَصَبَة [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أَخْرَم [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also **انفرك منكبه**].) — And A garment, or piece of cloth, (TA,) strongly dyed (K, TA) with saffron &c. (TA.) — See also **مَفْرُوك**.*

مَفْرُوكَة, as a subst.: see **فَرِيك**.

فرم

2. **تَفْرِيم** [as an inf. n. of which the verb is **فَرَمَ**] signifies A woman's contracting her **فَلْهَم** (or **قُبَل**, TA) [i. e. vulva or vagina] with the stones of raisins [which were supposed to have an astringent property, or with some other medicament: see **فَرَم**: and see also 10]: and so **تَفْرِيب**. (IAar, T.)

3. **فَرَام** [app. as an inf. n. of which the verb is **فَارَمَت**] signifies A woman's menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, **اِفْتَرَمَت** [and app.

also **فَارَمَت**. (T, K.) [See also **فَرَامَة**.] — It occurs in a trad. [as an inf. n.] used in the sense of **مُجَامَعَة** [meaning † The act of compressing]. (IAth, TA.)

4. **اِفْرَم** *He filled* (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)

8. **اِفْتَرَمَت**, said of a woman: see 3.

10. **اِسْتَفْرَمَت** *She* (a woman) applied a medicament to her vulva, or vagina, to contract it: (S, K:*) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA:*) [see also 2: and see **فَرَم**:] the epithet **فَرَمَاء** is applied to her who does thus; as also **مُسْتَفْرَمَة**. (M, K.) — And [hence] one says of a mare, **اِسْتَفْرَمَت بِالْحَصَى**, meaning † She caused the pebbles to enter her vulva by her vehement running. (TA. [And the same is implied in the S by an ex. and explanation of the part. n.])

فَرَم, (T, S, M, K,) and **فَرَمَة**, (S, K,) and **فَرَام**, (M, K,) A medicament, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.)

فَرَم The rag that is used on the occasion of menstruation: (IAth, TA:) and **مَفَارِم** signifies the rags used on the occasion thereof; and [may be an irreg. pl. of **فَرَم**, like as **مَشَابِه** is held to be of **شَبَه**, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. **حشو**, the **مَفَارِم** (there in the CK erroneously written **مَقَارِم**) are said to be used by the **مُسْتَحَاضَة**: see 8 in that art.]

فَرَمَة: see **فَرَم**.

فَرَمَاء: see 10.

فَرَام: see **فَرَم**: — and see also the next following paragraph.

فَرَامَة The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like **فَرَام** [as expl. above: see 3]. (K.)

اِفْرَم A man (TA) whose teeth become much broken. (K, TA.)

مَفْرَم Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a watering-trough: (T:) and applied also to a **شُعْب** [or road in a mountain, &c.,] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.)

مَفَارِم: see **فَرَم**, in two places.

مُسْتَفْرَمَة: see 10.

فرن

فَرْن [app. from, or cognate with, the Latin

“furnus”] *An oven*, (IDrd, *S, *M, K,) syn. *مُخْبِز*, (M, K,) [or *one* in which one bakes bread such as is termed *فُرْنِي*; (S, K;) differing from the *تُور* [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. *أُفْرَان*. (M.)

فُرْنِي *Thick*, (S, K,) *round*, or *circular*, (K,) *bread*; (S, K;) so called in relation to its place [in which it is baked, i. e. the *فُرْن*]: (S:) or (K) *a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together to, or towards, the middle*, (M, K,) and being intermingled, one part thereof in another, (M,) *roasted, or fried*, (K,) then well moistened with milk and clarified butter and sugar: (M, K:) n. un. *فُرْنِيَّة*: which signifies also a *round, or circular, great cake of bread*: (M:) [whence, app.,] *فَارِثَةُ الْحَمَاءِ* [And lo, she, or it, was like the red *فُرْنِيَّة*; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) — And (as being likened thereto, TA) *† A thick, bulky, man*: (M, K, TA:) and (K) *a bulky dog*. (IB, K, TA.) — Also *A baker*; as a rel. n. of *فُرْن*: (Msb:) and so *فُرْنَان*, in the dial. of the vulgar. (TA.)

فُرْنِيَّة: see the next preceding paragraph.

فُرْنَان: see *فُرْنِي*, last sentence. [It is applied in the present day to *A baker of bread and of meat* &c.]

فَارِثَةُ *A female baker* (T, K) *of the bread termed* *فُرْنِي*. (T.)

فرناب

فُرْنَب *A rat, or mouse*; syn. *فَارَةُ*: (IAar, O, K:) or the *young one generated between it and a jerboa*: (K:) or [as a coll. gen. n.] the *rat, or mouse*; syn. *فَار*. (T.) [See also *قُرْنَب*.]

فرنح

الْفِرْنَجِي, n. un. *فِرْنَجِي*: see what follows.

الْإِفْرَنْجِيَّة (O, K) [and *الْإِفْرَنْجِي*, which is the more common,] and *الْفِرْنَجِي*, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) *A certain people*; [the *Franks*; an appellation given originally, by the Arabs, to the *French*; and afterwards to all *Europeans except those of the Turkish Empire*:] an arabicized word from *إِفْرَنْك*, (K,) or *فرنك*, (O,) or from *فرنك* [or *فرنك*]: (Suh, MF:) accord. to general analogy, it should be *الْإِفْرَنْجِيَّة*, with *kesr* to the *ر*: (O, K:) so called because the seat of their dominion is [named] *فرنجة* or *فرانسة* [i. e. *France*]; and their king is called *الفرنسي*, [more

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properly *الفرنسي*,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is *فِرْنَجِي* and *إِفْرَنْجِي*.]

فرنذ

فُرْنَذ *A sort of cloth, or garment*, (Lth, T, O, K,) *well known*: (K:) an adventitious word, (Lth, T, O,) [from the Pers. *فِرْنَذ*,] arabicized. (O, K.) — And [hence, app.,] *فُرْنَذ السيف*, (T, S, M, O, K,) and *إِفْرَنْذُهُ*, (S, O, K,) *The diversified wavy marks, streaks, grain, or water, of the sword*; syn. *وَشِيَّة*, (T, S, M, O, K,) and *جَوْهَرَة*, (T, O, K,) and *رَبْدَة* [q. v.], (S, O,) and *طَرَائِقُهُ*, (T, O,) *مَأْوَةُ الَّذِي يَجْرِي فِيهِ*, (T, O,) i. e. *سَفَاسِقُهُ*. (T.) — And *الفِرْنَذ* signifies *The sword itself*. (M, L, K.) — And *The حَوْجَمَر*; (K, TA;) i. e. (TA) *the red rose*. (M, TA.) — And *The grains of the pomegranate*. (AA, O, K.)

فُرْنَذ i. q. *أَبْرَار* [Seeds that are used in cooking, for seasoning food; &c.]: pl. *فُرْنَذَات*. (IAar, O, K.)

فُرْنَذَة *A قَطَاة* [or *sand-grouse*]. (Ibn-'Abbád, O, K.)

إِفْرَنْذ السيف: see *فُرْنَذ*, second sentence.

فرنس

For words mentioned in some of the lexicons under this head, see art. *فرنس*.

فرنق

Q. 2. *تَفَرَنْقَ He was, or became, bad*; (K, TA;) said of a camel: (TA:) and so *تَفَرَنْقَت* said of a sheep or goat (شاة). (Ibn-'Abbád, O, TA.) — And *تَفَرَنْقَت أُذُنُهُ* *His ear became raised*. (Ibn-'Abbád, O, K.)

فُرَنْق *Bad*; (Ibn-'Abbád, O, K;) applied to the *عَرِيف* [or chief, superintendent, or manager of the affairs,] of a people or party: and so *فُرَنْقَت* applied to a camel. (Ibn-'Abbád, O.)

فُرَانَقِي *The بَرِيد*, i. e., (IDrd, S, O,) *the warner before the lion*; (S, O, K;) *a certain beast of prey*, [sometimes called by us the *lion's provider*,] *that cries out before the lion, as though warning men of his presence; said to resemble the jackal* (إِبْنُ آوَى); (IDrd, TA;) and said to be the *jackal* [itself]; but some say otherwise: (TA voce *بَرِيد*;) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally *فُرَوَانَه* [or *پَرَوَانَه*], (IDrd, TA,) or originally *پَرَوَانَك* (S, O, K:) said by AHát to be [also] called the *وَعُوع*. (TA.) — And (hence, TA) *The guide of the messenger on a beast of the post*. (O, K, TA.) And sometimes *The guide of an army* was thus

called. (S, TA.) — And, (O, K,) accord. to some, (O,) it signifies *The lion* [himself]. (O, K.) *فُرَنْقِي*: see *مُتَفَرَنْقِي*.

فروه

1. *فُرَوَة*, aor. *فَرِهَ*, (S, K,) inf. n. *فَرَاهِيَّة* and *فَرَاهِيَّة* (K) [and app. also *فُرُوَهَة*, expl. below as a simple subst.], *He was, or became, skilled, or skilful*. (S, K.) — And *فُرَوَة* and *فُرَوَة*, aor. of each *فَرِهَ*, [inf. n. app. *فُرُوَهَة* and *فَرَاهِيَّة*, expl. below as simple substs.,] said of a horse or similar beast, &c., *He was, or became, brisk, lively, sprightly, active, agile, or light*. (Msb.) — [And *فُرَوَة*, inf. n. *فَرَاهِيَّة*, (of which see an explanation below,) probably signifies *He was, or became, beautiful, comely, pretty, or elegant*; like *صَبَح*, inf. n. *صَبَاحَة*.] — And *فُرَوَة*, (S, K,) aor. *فَرِهَ*, (K,) inf. n. *فَرَاهِيَّة*, (TK,) *He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully*: (S, K:) the *ه* in this verb, accord. to Fr, is substituted for the *ح* in *فَرَح*, which has this meaning. (TA.)

2: see what next follows.

4. *أَفْرَهَتْ* *She (a camel) brought forth [young ones such as are termed] فُرَوَة* (S) or *فُرَوَة* (K) [i. e. such as were *brisk, lively, sprightly, active, agile, or light*]; as also *فُرَهَتْ*, inf. n. *تَفَرِيَه*. (K.) — And *She (a woman) brought forth beautiful children*. (TA.) — And *أَفْرَهَ* *He (a man) took for himself a غُلَام* [i. e. *youth, young man, or male slave*,] such as is termed *فَارِه* (IAar, K) meaning *beautiful, or comely, of countenance*. (IAar, TA.)

10. *هُوَ يَسْتَفْرِهُ الْأَفْرَاسَ* means *يَسْتَكْرِمُهَا* [i. e. *He seeks the horses, or mares, that are of generous race*]: (K, TA:) and the like is said in the A, but with *الدَّوَاب* in the place of *الافراس*. (TA.)

فُرَوَة [part. n. of *فُرَوَة*, meaning *Exulting, or rejoicing above measure; &c.*]. In the *Kur* xxvi. 149, some read *فَرِهِيْن*, from *فُرَوَة*, signifying as expl. above: others reading *فَارِهِيْن*, which is from *فُرَوَة*: (S, TA:) — but *فُرَوَة* is also syn. with *فَارِه*, as an epithet applied to a youth, or young man, or male slave; and thus the reading of *فَرِهِيْن* in the *Kur* has been expl. as meaning *Possessing skill*. (TA.)

فُرَوَات i. q. *فُرَوَات*, as an epithet applied to water, signifying *Sweet*, &c.: both are chaste forms, and well known, like *تَابُوت* and *تَابُوتَة*: so in the *Towsheeh*. (MF and TA in art. *فروت*.)

فَرَاهِيَّة [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see *فُرُوَهَة*. — Also *Beauty, or comeliness*. (Msb, TA.)

فُرُوَهَة [app. an inf. n., but mentioned as a simple subst., meaning] *Skilfulness*. (K.) — And *فُرَاهِيَّة* and *فُرَاهِيَّة* and *فُرَاهِيَّة* denote a

quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Msb,) all signifying *Briskness, liveliness, sprightliness, activity, agility, or lightness*. (Msb, TA.)*

فَرَاهِيَّة [mentioned in the first paragraph as an inf. n.]: see what next precedes.

فَارِه Skilful, or possessing skill; (S, Msb, K;) part. n. of فَرِه, irregularly formed, for by rule it should be فَرِيه: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَة [i. e. female slave, or slave-songstress]. (Msb.) — And it is applied as an epithet to a hackney, (Az, S, Msb,) and a mule, (S,) and an ass, (Az, S, Msb,) or to a horse, or similar beast, (Az,) meaning *Brisk, lively, sprightly, active, agile, or light*; (Az, * Msb;) *sharp; strong; that goes, or journeys, much; a great goer*: (Az, TA:) it is not applied to a فَرَس, (Az, S,) i. e. to an Arabian horse; (Az, Msb;) such being termed جَوَاد, (Az, S, Msb,) and رَائِع: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but As has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فَرِه, (S, Msb,) like بَزَل and حَوْل pls. of بَازِل and حَائِل, (S,) or فَرِه, like كَتَب, (K,) and فَرِهَة, with two fet-hahs, (Msb,) or فَرِهَة, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فَرِهَة, like رَكْع, and فَرِهَة, like سَكْرَة, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — Also, applied to a غُلَام [i. e. youth, young man, or male slave], *Beautiful, or comely, of countenance*. (IAqr, TA.) And [the fem.] فَارِيَّة signifies *A beautiful, or comely, girl, or young woman*: (K:) [and] so فَرِهَة, [of which the masc. is فَرِه, and] of which the pl. is فَرِه; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِه and فَارِيَّة peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Msb.) — And فَارِيَّة is also syn. with فَتِيَّة [i. e. A youthful female, or one in the prime of life]: (thus accord. to several copies of the K and accord. to the TA:) or قَيْنَة [i. e. a female slave, or a slave-songstress: see the first sentence of this paragraph]. (Thus in the CK.) — And it signifies also [A woman] *who eats vehemently*: (K:) and فَارِه applied to man, *A vehement eater*. (IAqr, TA.)

أَفَرِه: see its fem., فَرِهَة, in the next preceding paragraph. — فَلَانُ أَفَرِهٌ مِنْ فَلَانٍ means *Such a one is more beautiful, or comely, than such a one*. (Msb.)

مُفَرِّهَة and مُفَرِّهَة (S, K) and مُفَرِّهَة (S) are epithets applied to a she-camel, meaning *Bringing forth [young ones such as are termed] فَرِه (S) or فَرِه (K).* [See 4.]

فَرِه

Q. 2. تَفَرَّهَد, said of a boy, or youth, not of a

man, *He became fat*. (TA. [See also فَرِهَد, and مُفَرِّهَد.])

فَرِهَد: see the next paragraph, in three places.

فَرِهَد (S, M, O, L, K) and فَرِهَوْد (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِر) and thick*; (S, M, O, L, K;) as also فَرِهَد: (O:) and *soft, thin-skinned, and plump*: (M, O, * K:) some assign this meaning to فَرِهَد, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فَلِهْدٌ, meaning *a plump boy or youth*: (L:) also, (K,) or فَرِهَد [only], (TA,) or فَرِهَوْد, (IDrd, O,) a boy, or youth, (IDrd, O, K, TA,) not a man, (IDrd, O,) *plump* (IDrd, O, K, TA) *in body*, (TA,) and *beautiful* (IDrd, O, K, TA) *in face*; (TA;) as also فَرِهَد: (K:) and فَرِهَد and فَرِهَد signify a boy, or youth, *that has nearly attained to puberty*. (O. [See also فَلِهْد and فَرِهَد.]) — Also, i. e. the first and second, (L, K,) or فَرِهَوْد, which is of the dial. of Azd, (O,) *The whelp of a lion*; (O, L, K;) of the dial. of 'Omán: the pl. [of فَرِهَوْد, or] of فَرِهَد, accord. to Kr, is فَرَاهِيْد; but ISd distrusts his authority on a matter of this kind. (L.)

فَرِهَوْد: see the next preceding paragraph, in four places. — Also *A young mountain-kid*. (L, K.) — And [the pl.] فَرَاهِيْد signifies *Young lambs or kids*. (O, K.)

مُفَرِّهَد A fat boy or youth. (TA.)

فَرِه

2. تَفَرَّهَة, inf. n. تَفَرَّهَة, *He furred, or lined with fur, the garment called جَبَّة*: see the pass. part. n., below.]

4. اَفَرِه *He was, or became, abundant in cattle, or other property*: like أَفَرِه. (M in art. ثرو. [See فَرِهَة, last sentence.])

8. اَفَرِهَة *He wore فَرِه [i. e. fur]*: (S, M, K:) [and so, app., اَفَرِهَة alone: see مُفَرِّهَة, below.]

فَرِه signifies *A certain thing that is worn*; (S, Msb;) as also فَرِهَة: (Msb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and فَرِهَة is its n. un.; agreeably with what here follows:] فَرِه is well known [as being fur]; and فَرِهَة is the appellation applied when it is [a furred garment] like the جَبَّة: (Lth, T:) and signifies also *a skin, but not unless having upon it وبر [i. e. fur, or soft hair], or wool*: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) *a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سمور [or sable], tanned, and sewed together; this garment being worn for preservation from the cold*: (TA:) فَرِهَة is the pl. (S, M, Msb, TA) of mult., and the pl. of pauc. is أَفَرِه: so says Abou-Alee El-Kálee. (TA.)

فَرِهَة: see the next preceding paragraph, in three places. — Also *The scalp, or skin of the head*: (S, Msb, K:) or فَرِهَة الرَّأْسِ signifies *the scalp, or skin of the head, with the hair thereof*, (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or *the upper part of the head*: (M, TA:) and one says, ضَرَبَهُ عَلَى أَمْرِ فَرِهَتِهِ meaning [He struck him upon] his هَامَة [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to † *The skin of the face*. (TA.) — And † *A woman's [head-covering such as is called] قِنَاع*, (Mgh, K, TA,) or [such as is called] قِنَاع; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) — And † *A crown, such as is worn by a king*: (Z, K, * TA:) [said to be] so called because made of skins. (TA.) — And *A [garment of the kind called] جَبَّة of which the two sleeves have been tucked up*. (K.) — And *The half of a [garment such as is called] كَسَاء made of the soft hair of camels*; (K, TA;) *now known by the appellation of جَبَّة* [evidently a mis-transcription, app. for خَبَّة, q. v.]. (TA.) — And *A [bag such as is termed] وَفْصَة [q. v.], (K, TA,) [i. e.] like the خَرِبْطَة, made of skin, (TA,) in which the beggar puts his alms*. (K, TA.) And hence, (TA,) ذُو الْفَرِهَةِ means *The beggar*. (K, TA.) — And *A portion of herbage collected together and dry*. (S, K.) — And *Waste, or uncultivated, land, having in it no herbage* (T, K) and *no بَرَش [or maculae, or spots differing in colour from the rest]*. (T.) — أَبُو فَرِهَة signifies *The بَلْطُ [here meaning chestnut, which is called in Egypt ابو فَرِهَة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels*. (TA.) — Also i. q. ثَرَوَة, (Fr, As, ISk, T, S, M, Msb, K,) and غِنَى; (S, K;) [i. e. *Abundance, and richness &c.*;] accord. to Yaakooob [i. e. ISk], (M,) formed from ثَرَوَة by substitution (S, M) of ث for ث: (M:) one says, إِنَّهُ لَذُو ثَرَوَةٍ مِنَ الْهَالِ, and فَرِهَة, both meaning the same [i. e. *Verily he is a possessor of abundance of property*]; (T, S; [in some copies of the latter, الْهَالِ];) so says ISk, (T,) or Fr; (S;) and As says the like: (S:) the latter says, فَرِهَة ذُو ثَرَوَةٍ and ثَرَوَة, meaning *Such a one is a possessor of abundant property*. (T.)

فَرِهَة A manufacturer of فَرِهَة [i. e. furs, or furred garments]: — and A seller thereof. (TA.)

جَبَّة مُفَرَّهَة [A furred garment;] a [garment of the kind called] جَبَّة upon which is a فَرِهَة [or fur, i. e., that is lined therewith].

الْمُقَرِّه لَا يَجِدُ الْبَرْدَ. [act. part. n. of 8]. *The wearer of fur will not feel the cold* is a saying of the Arabs. (TA.)

Quasi فروز

Q. Q. 1. فَرَز see in art. فَرَز.

the like, as being fem. of **فَرَى**. (M, TA.) — And A *wide* **دَوُو** [or leathern bucket]; (M, K;) as though it were slit; (M;) as also **فَرِيَّة**. (K.) — And A thing *forged*, or *fabricated*; (S, K, TA;) thus [or rather as hence meaning *unknown*, or *unheard of*,] in the saying, **لَقَدْ جِئْتُ شَيْئًا فَرِيًّا**, in the Kur [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or *wonderful*; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — See also 1, latter half, in eight places. — Also, applied to a man, A *forger*, or *fabricator*, of lies; and so **مَفْرَى**. (Lh, M, TA.) — And Milk of the time when it is milked. (K.) — And they say, **الْفَرَى الْفَرَى**, meaning **الْعَجَلَةُ الْعَجَلَةُ** [i. e. *Haste: haste*: used in an imperative sense; as inf. ns. are often thus used; but they are] both like **غَنَى** [in measure]: mentioned by Sgh. (TA.)

أَفْرَى الْفَرَى occurs in a trad. as meaning *The most lying of lies*: **الْفَرَى** is the pl. of **فَرِيَّة**. (TA.)

مَفْرَى: see **فَرَى**.

مَفْرِيَّة A *māzāda* [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)

فَزَر

1. **فَزَر**, (A, O, K,) aor. -, inf. n. **فَزَر**, (TA,) *He* (a gazelle) *was*, or *became*, *frightened*, or *afraid*. (A, O, K.) — **فَزَر قَلْبُهُ** *His heart heaved* by reason of fear. (O.) — **فَزَر عَنْهُ** *He* (a man, O) *turned away from him*. (A, O, K.) And *He separated himself from him, and became alone*. (A, O, K.) — **فَزَر**, aor. -, inf. n. **فَزَرَة** and **فَزَوْرَة**, *He* (a man, O) *became excited with ardour*, or *eagerness*. (O, K.) — **فَزَر فَلَانًا عَنْ مَوْضِعِهِ**, (A, O, K,) inf. n. **فَزَر**, (O,) *He disturbed, removed, or unsettled, such a one from his place*: (A, O, K:) or *he frightened, and disturbed, or removed, or unsettled, such a one from his place, and made his courage* (lit. *his heart*) *to fly away*: (IDrd, TA:) and [in like manner] **فَزَرَهُ** *he frightened him*; (K;) or, as in some copies of the K, *he disturbed or disquieted him*; (TA;) or *he frightened him, and disturbed or disquieted or unsettled him, and made his courage* (lit. *his heart*) *to fly away*. (S, O,*) [See also 10.] — **فَزَر**, aor. -, inf. n. **فَزِير** (S, O, K, TA) and **فَزَر**, (TA,) said of a wound, *It became moist, and flowed*, (S, O, K, TA,) *discharging its contents*; and so **فَض**: and in like manner it is said of water [app. as meaning *it oozed forth*]: (TA:) and of sweat, meaning *It exuded*; and so **فَض**. (TA in art. **فَض**.)

2. **فَزَرَهُ** *He* (a man) *rendered him powerful, or strong, and made him to overcome*. (Ibn-'Abbád, O.)

4: see 1, latter half.

8. **اَفْتَزَر** *He* (a man, O) *overcame*; (K;) or *was*, or *became*, *powerful*, or *strong*, and *overcame*: (O:) and **اَفْتَزَر** and **اَفْتَزَر** signify the same: so in the Nawádir. (O, TA.)

10. **اَسْتَفَزَرَهُ** *It* (fear, S, A, O) *excited him to lightness and unsteadiness; unsettled him*. (S, A, O, K.) **وَاسْتَفَزَرُ مِنْ اَسْتَطَعَتْ مِنْهُ بِصَوْتِكَ**, in the Kur [xvii. 66], is expl. by Fr as meaning *And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice*. (O, TA.) And in like manner, **وَأَنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ**, in the same [xvii. 78], is expl. by him (O, TA) as meaning, *And verily they were near to unsettling thee from the land*: (TA:) but some say the meaning is, *they were near to frightening thee so as to excite thee to promptness of flight from the land*. (O, TA.) And **اَسْتَفَزَرَهُ عَنْ رَأْيِهِ** *He incited him, or excited him, to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; like اَسْتَخَفَّهُ عَنْ رَأْيِهِ. (Az and TA in art. **اَسْتَخَفَّ**.) — *He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like اَسْتَخَفَّهُ*. (Ksh in xliii. 54.) — *He expelled him* (Jel in xvii. 105, and K) *from the land, (Jel,) or from his abode, and disturbed, or disquieted, or unsettled, him, (K,) so as to excite him to lightness and unsteadiness*. (TA.) [See also 1, latter half.] — *He, or it, deceived him, or beguiled him, so as to cast him into destruction*. (TA.) — *He slew him*: so the verb is expl. by some in the Kur xvii. 78, quoted above. (TA.)*

فَزَر A light, or an active, man. (S, A, O, K.) — And The offspring of the cow; (S;) [meaning,] of the wild cow: (O, K:) because of its restlessness: (TA:) pl. **أَفَزَار**. (S, O, K.)

فَزَرَة A leap with disquietude [or fright]. (TA.) **قَعْدَ مُسْتَفَزَرًا** [so in a copy of the S, but without the vowel-signs: in two other copies of the same, **مُسْتَفَزَرًا**, which belongs to art. **وَفَزَر**:] *He sat in an uneasy posture*. (S.) — **فَرَسٌ مُسْتَفَزَرٌ لِلْوَيْبِ وَالْعَدُوِّ** [so in two copies of the S, in art. **طَمَر**; in the O, in that art., **مُسْتَفَزَرٌ لِلْوَيْبِ وَالْعَدُوِّ**; probably a mistake for **مُسْتَفَزَرٌ**; app. meaning, *A horse in a state of excitement to leap and run*.]

فَزَر

1. **فَزَر**, (S, O, Msh, K, &c.,) aor. -, (M, O, TA,) or -, (Msh,) inf. n. **فَزَر**, (S, O, Msh,) *He rent, or slit, a garment, or piece of cloth*: (K:) *he dissundered* (S, O, Msh) the same. (S, O.) — *He split, slit, or cracked, a thing*. (S, O, TA.) — *He struck a man's nose with a thing so as to split it*. (O, TA.) — *He struck one with a stick, or staff*: (TA:) or *he struck him with a stick, or staff, on his back*, (K, TA,) *so as to break it*. (TA.) — *He separated, disunited, sundered, or dispersed, a thing*. (TA.) — *He separated, or divided, a thing from another thing*.

(TA.) — *He broke* [a thing]. (Sh, O, Msh.) Sh says, I was in the desert, and, seeing some small round tents (**قَبَاب**) pitched, I said to an Arab of the desert, "To whom belong these **لِبْنَى فَزَارَة** **فَزَر** **أَلَّه**?" and he answered, **فَلَمَّا هَرَمَ**: whereupon I said to him, "What meanest thou by it?" and he answered, "[To Benoo-Fezárah:] may God break [their backs]." (TA.) — *He crumbled, or broke into small pieces*, a **جَلَّة** [or round piece of camel's or similar dung]; as also **فَزَر**, (TA,) and **اَفَزَر**. (O, K, TA.) [In the CK, **الْجَلَّة** is put for **الْجَلَّة**.] — See also 5. — Also, as implied in the K, but correctly **فَزَر**, aor. -, inf. n. **فَزَر** [q. v.], *He was, or became, such as is termed اَفَزَر* [expl. below]. (TA.)

2 and 4: see 1, last signification but one.

5. **اَفَزَر** *It* (a garment, or piece of cloth,) *became rent, or slit*; (K;) as also **اَفَزَر**; (O, K;) and **فَزَر**, inf. n. **فَزَوْر**; (Msh; [but see **فَزَر**, below;]) and so the like thereof; (Msh;) and the same is said of a wall: (TA:) and *it* (a garment, or piece of cloth,) *became dissundered, ragged, tattered, or shabby, and old and worn out*; (S, TA;) as also **اَفَزَر**. (TA.)

7: see 5, in two places.

فَزَر inf. n. of the trans. v. **فَزَر**. (Msh.) — [And app. used as a simple subst., having for its pl. **فَزَوْر**: see **فَزَر**.] — [Also] A man possessing little, or no, good, or goodness; or little, or no, wealth; like **نَزَر**. (AZ, TA in art. **نَزَر**.)

فَزَر A flock of sheep, or herd of goats: (S, O:) or a flock of sheep from ten to forty: (AZ, A'Obeyd, S, O, K:) or from three to ten; thus in the copies of the K; but in the L, to twenty: (TA:) and two, and more: (S, O, K:) and hence, (S, O,) **الْفَزَر** was a surname of Sa'ad Ibn-Zeyd-Menáh: he came to the **مَوْسِر** [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, "Whoso takes of them one, it shall be his, but a **فَزَر** [i. e. a pair or more] of them shall not be taken;" **فَزَر** here meaning two and more: whence the prov., **لَا آتِيكَ مَعْزَى الْفَزَرِ**, meaning [I will not come to thee] until the goats of *El-Fizr* shall become gathered together; and [that means never, for] those goats will never become gathered together: (S, O, K:) or, accord. to ISd, this surname was given to him because he said to his sons, one after another, "Pasture ye these goats," and they were incontinent to him; so he called to the people, "Collect yourselves together;" and they did so; and he said, "Take ye them as spoil; but I do not allow to any one more than one;" therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, **لَا أَفَعَلُ ذَلِكَ مَعْزَى الْفَزَرِ** [I will not do that until the goats of *El-Fizr* shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) **فَزَر** means The *kid* (S, O, K, TA) itself: (S, O, TA:)

and one says, *لَا أَفْعَلُهُ مَا نَزَا فِزْرُ* [I will not do it as long as a kid leaps]. (TA.) — And The male young one of the *نمر* [or leopard]: (TA:) or the male young one of the [beast of prey called] *نمر* [q. v.], (O, K, TA, [in the CK, erroneously, *نمر*], as is said in the T, and likewise in the Tekmileh: (TA:) and *فَزْرَة* signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and *فَزَارَة* signifies the female of the *نمر*; (O, Mṣb, TA;) thus says IḤar, (O,) [and] thus is said in the T: (TA:) or the mother of the *نمر* is called *فَزَارَة*; and also the female of the *نمر*; (K, TA;) thus says IḤar. (TA.) = Also The *أصل* [or origin, &c.,] (O, K) of a thing. (O.) = And A small thing, (O, K,) like a *نَبْخَة* [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a *غَدَة* [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فَزْر an inf. n. [of which the verb, accord. to a general rule, is *فَزَرَ*], A garment's being old and worn out; and rent, or slit. (KL. [See also *فَزَرَ*, with which the verb *فَزَرَ*, inf. n. *فَزُور*, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. *فراخ شدن*. (KL.) = Also The being such as is termed *أَفْزَر* [expl. below]. (S. [See 1, last sentence.])

فَزْر Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that *فَزُور* [a pl. of which the sing. is app. *فَزْر*, originally an inf. n.] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

فَزْرَة: see *فَزَار*. = Also A great protuberance upon the back, or upon the chest. (K.)

فَزَارَة: see *فَزْر*, last quarter of the paragraph.

فَزَار A wide road; (S, O, K;) as also *فَزْرَة*: (O, K:) or a wide and conspicuous road: or, accord. to Ish, a road that passes over the [eminences termed] *نِجَاف* [pl. of *نَجَف*] and the [hills, or small mountains termed] *قُور* [pl. of *قَارَة*], and cleaves them as though it made furrows upon their heads: you say, *أَخَذْنَا الْفَزَارَ* and *أَخَذْنَا طَرِيقَ الْفَزَارِ*, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And *فَزَارَة* [or *طَرِيقُ فَزَارَة*] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to *فَزَارَة*. (K* and TA in art. *فَزْر*.) = Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is *ز* [as being called *فَزَارُ*]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فَزَارَة: see the next preceding paragraph.

أَفْزَر and *مَفْزُور* A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbād, the former signifies the same as *أَفْعَسَ* [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also *أَفْزَر*].) — And [the fem. of the former] *فَزْرَاء* A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورُ الْأَنْب A man having his nose struck with a thing so as to be split. (TA.) = See also *أَفْزَر*.

فزع

1. *فَزَع*, (S, O, Mṣb, K,) and *فَزَع*, (K,) aor. *فَزَع*, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. *فَزَع*, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] *فَزَعًا* in the CK being a mistake for *فَزَعًا* and *فَزَع*, (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so *فَزَع*: (TA in art. *رَوَعَ*.) you say, *فَزَعَهُ مِنْهُ* he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rāghib, *فَزَع* signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of *جَزَع* [q. v.]; and one should not say *فَزَعْتُ مِنْهُ* like as one says *فَزَعْتُ مِنْ آلِهِ*: or, as Mbr says, in the "Kāmil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — *فَزَع* signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA;) this latter being likewise a signification of *فَزَاع*: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣār, *إِنْتُمْ تَتَكُونُونَ عِنْدَ الْفَزَعِ وَتَقْلُونَ عِنْدَ الطَّمَعِ* [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] *فَزَع* has two contr. significations: (K:) and both of these significations are expressed by the verb *فَزَع*: (O:) you say *فَزَعَهُ إِلَيْهِ* and *فَزَعَهُ مِنْهُ*; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the

former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say *فَزَعَهُ*, (K, TA,) i. e. like *مَنْعَهُ*: (TA:) [or] from *الْفَزَعُ* as signifying "fear," or "fright," you say *فَزَعْتُ* and *فَزَعْتُ مِنْكَ*; [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by *إِلَيْهِ* which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say *فَزَعْتُكَ*: (S: [thus in my copies, *فَزَعْتُكَ*, not *فَزَعْتُكَ*]) or *فَزَعَهُ إِلَيْهِ* signifies he sought, or demanded, of them, aid, or succour; and *فَزَعَهُمْ* and *فَزَعَهُمْ* signify he aided, or succoured, them, syn. *أَغَاثَهُمْ* [in the CK *أَعَاثَهُمْ*] and *نَصَرَهُمْ*, like *أَفْزَعَهُمْ*: (K, TA:) accord. to IB, *فَزَعَهُ* meaning *فَزَعْتُ لَهُ* [primarily signifying I feared, or became in fear &c., for him]; then the *ل* was dropped; for one says *فَزَعَهُ* and *فَزَعْتُ*: (TA:) or *فَزَع*, like *فَرَح*, signifies *اِتَّصَرَ*: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for *اِتَّصَرَ*, he sought, or demanded, aid, or aid against an enemy:]) and *فَزَعَهُ إِلَيْهِ* he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, *فَافْزَعُوا إِلَى الصَّلَاةِ* i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — *فَزَعٌ مِنْ نَوْمِهِ* means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, *فَزَعْتُ بِمَجِيءِ فَلَانٍ*, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) = *فَزَعَهُ* in the phrase *فَزَعَهُ فَزَارَةً* means He exceeded him in fear, or fright. (TA.) = *فَزَعٌ عَنْ قُلُوبِهِمْ*: see the next paragraph.

2. *فَزَعَهُ*: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — *فَزَعَهُ عَنْهُ* He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that *فَزَعَهُ* has this meaning; but in the O and other lexicons it is *فَزَعَهُ*. (TA.) And *فَزَعَهُ عَنْهُ*, (S, K,) inf. n. *تَفْزِيعٌ*, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the

فست and فسح

فُسْطَاط, also written فُسْتَات: see فُسْطَاط.

فُسْطَاط, also written فُسْتَات: see فُسْطَاط, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فسط. (M and TA in art. فسط.)

فستق

فُسْتَق and فُسْتَقْ, (O, Mṣb, K,) the latter the more agreeable with the original, (O,) which is فُسْتَقْ, (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Mṣb, K;) [The pistachio-nut, *pistacia vera* of Linn.;] a certain fruit; (O;) [in the Mṣb by نقل; perhaps a mis-transcription for نقل, i. e. نَقْل, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Abou-Nukheyleh to be مِنَ الْبُقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِنَ النُّقُولِ, the mistake would be removed: (O:) Az says that the فُسْتَقْ [which is the n. un.] is a fruit of a well-known tree: and AHn says, "It has not come to my knowledge that it grows in the land of the Arabs:" (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CḲ, التَّكْبَةُ is put for التَّكْبَةُ.]) The vulgar pronounce the word with fet-h [to the ف, saying فُسْتَقْ: and many of them say فُسْتَقْ]. (Mṣb.)

ثَوْبٌ فُسْتَقِي [meaning A garment of the colour of the فُسْتَقْ] is [thus] with damm [to the ف and ت]. (Mṣb.)

فسح

1. فَسَحَ, (MA, Mṣb, K, [in the CḲ فَسَحَ, a misprint,]) with damm, (Mṣb,) like فَسَحَ, (K,) [aor. ʾ] inf. n. فَسَاحَ, (L,) or فَسَاحَ [for which the former is app. a mistranscription] and فَسَحَ, (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Mṣb, K;) as also فَسَحَ, (Mṣb, K,) and فَسَحَ, and فَسَحَ, (K.) فَسَحَ, (Mṣb, K,) aor. ʾ, (Mṣb, K,) inf. n. فَسَحَ, (MA, Mṣb, TA) and فَسَحَ, (TA;) as also فَسَحَ, (A, K,) and فَسَحَ, (A;) He made room, or ample room, for him, (S, MA, Mṣb, K,) فِي الْمَجْلِسِ (S, MA, Mṣb) in the sitting-place, or in the assembly. (MA.) You say, فَسَحُوا فِي الْمَجْلِسِ, (S, Mṣb,*) and فَسَحُوا, (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّعُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the KḲ lviii. 12. (Fr, TA.) — And اِفْسَحْ عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bd in

lviii. 12.) — فَسَحَ [as inf. n. of فَسَحَ] also signifies The making wide steps; and so فَسَحَى. (K.) [Hence,] اِفْسَحِ الْخَطَى, said by an Arab of the Desert, of the Benoo-'Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning + Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — And فَسَحَ لَهُ الْاَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فَسَحَ [q. v.]. (K.)

2. فَسَحَ He made a place spacious, roomy, wide, or ample. (Mṣb.)

4: see 1, first and second sentences.

5: see 1, in three places. — فَتَسَحَ also signifies He expatiated, or ranged at large: and he had ample room or scope: see فَتَسَحَ.]

6: see 1, third sentence.

7: see 1, first sentence. — [Hence,] اِنْفَسَحَ مُرَاحِمُهُمْ [lit. The nightly resting-place of their camels was, or became, spacious,] means + their camels became numerous. (TA.) — And اِنْفَسَحَ صَدْرُهُ + His bosom became dilated [with joy]. (S, A.) — And اِنْفَسَحَ طَرَفُهُ + His eye had an unobstructed view, nothing hindering its seeing far. (L.)

Q. Q. 2. تَفَسَّحَ: see تَفَسَّحَ, in art. فحس.

فَسَحَ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.]

فَسَحَ: see فَسَحَ, in three places.

فُسْحَةٌ Spaciousness, roominess, width, or amplex; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسَحَ.] — And [Ample scope for action &c.] in an affair. (Mṣb in art. رَخَو.) [And A state in which is ample scope for acting &c.: see نَفَسَ.] — اِنْفَسَحَتِ الْفُسْحَتَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فَلَانٌ اَبْنٌ: see فَسَحَ, in two places. — فَسَحَرُ is a phrase mentioned by Lh, thought by him to be from الْفُسْحَةُ and الْاِنْفَسَاحُ, but the meaning is unknown. (L.) — Also The glans of the penis. (K in art. فحمر; where the word is mentioned again in the S likewise.)

فَسَاحَ: see the paragraph here following.

فَسَاحَ (S, A, Mṣb, K) and فَسَاحَ, (K,) like فَسَحَ, (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Mṣb, K;) as also فَسَحَ, (K:) or فَسَحَرُ: (K:) فَسَحَرُ signifies thus applied to a sitting-place: (S:) and فَسَحَرُ, (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) وَابِغِ الصَّدْرِ [meaning free

from distress of mind or from narrowness of mind], (S, K,) as does also فَسَحَ [in the CḲ in this sense written فَسَحَ]; both being applied in this sense to a man. (K.) — سَبْرٌ فَسِيحٌ [means A pace in which the steps are wide: see 1, latter half].

مَسْفُوحٌ i. q. جَمَلٌ مَسْفُوحُ الضُّلُوعِ [i. e. A camel wide in the ribs]. (TA.)

مَا لَكَ فِي هَذَا مَتَفَسِّحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.)

مَتَفَسِّحٌ [The place of expanding of a valley]. (JK and K in art. حرق, &c.)

مَرَاغٌ مَتَفَسِّحٌ + A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (Aṣ, K.)

فسح

1. فَسَحَ, (S, A, L, K,) aor. ʾ, (S, L, K,) inf. n. فَسَحَ; (S, L;) and فَسَحَ; (L;) [but this has an intensive signification;] He dislocated, luxated, or disjoined, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَحْتُ الْفِصْلَ عَنْ مَوْضِعِهِ I removed the joint from its place. (Mṣb.) — And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Mṣb.) — And the same v., (S, Mṣb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Mṣb, K,) a garment, (S, Mṣb,) or his garments. (A.) You say, فَسَحْتُ عَنِّي ثَوْبِي I cast, or cast off, from me my garment. (S.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissuended, or dispersed, (L, Mṣb, K,) a thing. (L, Mṣb.) — Also, the same verb, (S, A, L, Mṣb,) aor. as above, (L,) and so the inf. n., (L, Mṣb, K,) + He undid, dissolved, or annulled, (S, A, L, Mṣb, K,) a sale, (S, A, L, Mṣb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Mṣb.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (L, K,) + He (a man, Mṣb) corrupted, or disordered, the judgment, or opinion. (L, Mṣb, K.) — فَسَحَ, aor. ʾ, (L, K,) inf. n. فَسَحَ; (L;) or فَسَحَ, this v. being intrans. as well as trans.; (Mṣb;) + It (the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Mṣb, K.) — [And, accord. to the TḲ, فَسَحَ, (but this I think to be a mistake for فَسَحَ,) inf. n. فَسَحَ, signifies ضَعْفَ (+ He was, or became, weak, app. in intellect and in body; see فَسَحَ below); said of a man: and جَهْلٌ (app. intrans., meaning + He was, or became, ignorant; but accord. to the TḲ trans., meaning he knew not a thing).] — In the conventional language of the philosophers, الْفَسَحُ [as an inf. n.] signifies + The transmigration of the rational soul of a human being from his body to [some one of] the inanimate,

not increasing, bodies, such as the minerals, or metals, and the simple elements: (Dict. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of الرشح. (So in a marginal note in a copy of the TK.)

2: see the preceding paragraph, first sentence.

3. فاسخه البيع † [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

4. افسح القرآن † He forgot the Kur-an. (Fr, S.)

5: see 7, in two places. — تفسخ الشعر عن الجلد The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, اللحم عن العظم the flesh from the bone. (A, L.) And تفسخت الفأرة في الماء The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — تفسخ تحت الحمل الثقيل, said of a [young camel such as is termed] ربيع, (S, K,*) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, تفسخ تحت العبء الثقيل. (A.)

6. تفاسخوا العقد † They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And تفاسخا البيع † [They two agreed in dissolving, or annulling, the sale]. (A.) — And تفاسخت الأقاويل † The sayings annulled, or contradicted, one another. (TA.)

7. انفسخ It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also تفسخ. (L.) One says, وقع فلان فأنفست قدمه Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — It (flesh) became dissundered by putrefaction; as also تفسخ. (L.) — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) † It became undone, dissolved, or annulled. (S, A, L, K.) — Also said of a weak man, [app. as meaning † He became unnerved,] on an occasion of difficulty. (L: see فسح.)

فسح [mentioned above as the inf. n. of 1 in most of its senses] † Weakness (L, K) in intellect and in body; as also فسحة. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And † Weak in intellect and in body; as also فسحة. (K.) — See also فسح.

فسح † A corrupt, or disordered, judgment, or opinion. (L.)

فسحة: see فسح, in two places.

فسح [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — And] † A weak man, who becomes unnerved (يتفسح) on an occasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also فسح [q. v.]. (K.)

فاسح † A faded garment: so in the language of the present day: perhaps post-classical. (A in art. رمد.) — الفاسح is a name given by the Jews to their festival of The Passover: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also الفصح.]

فسد

1. فسد, aor. فسد, (S, M, A, O, L, Msb, K, &c.,) which is the aor. commonly known, (TA,) and فسد, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فسد, aor. فسد; (S, M, O, L, K;) inf. n. فسأ (S, M, A, O, L, K) and فسود, (M, O, L, K,) the former being inf. n. of فسد, aor. فسد, (S, A, O,) and so the latter, and the former being also inf. n. of فسد, (O,) or the former is of فسد and the latter is of فسد, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.;) and so استفسد: (KL:) contr. of صلح: (M, L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.)

2: see 4, first sentence.

3. فاسده He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. كسح.) And فلان فاسد [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.)

4. افسد (S, M, O, L, Msb, K, &c.,) inf. n. فسأ and [quasi-inf. n.] فسأ (L;) and فسد, (O, L, Msb, K,) inf. n. تفسيد; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly,] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.;)

contr. of أصلح. (M, L, K.) One says, افسد الحال [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And افسد عليهم He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; أمرهم, or the like, being understood. And افسده على He corrupted him and rendered him disaffected towards me.] افساد صبي, occurring in a trad., means The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk: which act is also termed الغيلة. (L.) [And افسد as contr. of أصلح signifies also He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; إليه to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; or made, or did, mischief; بين القوم between, or among, the people, or party. (See also 10.)]

6. تفاسدوا They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.)

7. افسد [as quasi-pass. of افسده] is not allowable, (S, L,) or has not been heard. (K.)

10. استفسد contr. of استصلح. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — [And He sought to render bad, evil, corrupt, &c. — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, الأمير يستفسد رعيته [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebellious]. (A.) And استفسد السلطان قائده The Sulṭān provoked the leader of his forces to rebellion by his evil conduct to him. (L.) — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, استفسد فلان إلى فلان [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — [And He sought discord, or dissension. — And It (an event) happened in a bad, or an evil, manner.] — See also 1.

فسأ an inf. n. of 1: (S, M, A, &c.:) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.:) contr. of أصلح. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] syn. with فسأ

[signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الْفَسَادِ [The war of evil-doing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَك [in which the latter word is app. a mistranscription for شَيْك] and غَوْت, of the tribe of طَيّ: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْقَسَادُ فِي الْبَرِّ وَالْبَحْرِ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA;) accord. to Zj; (M;) or accord. to Ez-Zejjājee. (L, TA.)

فَسِيد: see the next paragraph.

فَاسِدٌ (S, M, A, O, L, Mḡb, K, &c.) part. n. of فَسَدَ; (S, M, A, &c.) and فَسِيدٌ (S, M, O, L, K,) part. n. of فَسَدَ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.: [contr. of صَالِح and صَلَاح, as is indicated in the S and M &c.:]) pl. (of the former, S, O, Mḡb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسَادِي (S, M, O, Mḡb, K,) applied to a people, (S, M, O,) like as they said سَقَطُوا and سَقَطُوا; (S, O;) the pl. being made of the same form as هَلَكُوا because these two words are nearly the same in meaning. (Sb, M.)

أَفْسَدُ is [a noun denoting the comparative and superlative degrees] from الْفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ الْبَلَدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الْإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الْجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَاد [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَصْلَحَةٌ: (S, O, Mḡb, K:) pl. مَفَاسِدُ. (A, Mḡb.) One says, هَذَا الْأَمْرُ مَفْسَدَةٌ لَكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هَرَمِنْ أَهْلِ الْمَفَاسِدِ لَا الْمَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)

Bk. I.

فسر

1. فَسَّرَ, aor. - (S, M, O, Mḡb, K) and فَسَّرَ, (M, K,) inf. n. فَسْرٌ; (S, M, O, Mḡb, K;) and فَسَّرَ, (S, M, K,) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKṭṭ;) or the latter has an intensive signification; (Mḡb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAḡr, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Mḡb, K;) accord. to Th (O, K, TA) and IAḡr, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى: (O, TA:) or تَفْسِيرٌ signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تَأْوِيلٌ signifies the “reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:” (O, L, K, TA:) or the latter, the “turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh:” for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَيَّ مِنَ النَّبْتِ, if the meaning be [thus explained], “He produceth the bird from the egg,” this is تَفْسِيرٌ; and if the meaning be [thus explained], “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأْوِيلٌ: (KT:) or تَفْسِيرٌ signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيلٌ, the “explaining the meaning of that which is مُشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration.” (TA.) — Also فَسَّرَ, inf. n. فَسْرٌ; and فَسَّرَ, inf. n. تَفْسِيرٌ; (S, O, K,) like تَذَكُّرٌ; (TA;) or تَفْسِيرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is post-classical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.)

2: see the preceding paragraph, in six places.

5: see the next following paragraph.

10. اسْتَفْسَرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mḡb, TA;) and اسْتَفْسَرَهُ is like اسْتَفْسَرَهُ. (TA.)

تَفْسِيرٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.]

عَاهِنُ: see أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ.

فسطاط

فَسْطَاطٌ (S, M, Mḡb, K) and فُسْطَاطٌ (S, M, K,) the latter in the last two, as it is not found in the pl., being a substitute for the [former] فُسْطَاطٌ, or rather for the [latter] فُسْطَاطٌ, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فُسْطَاطٌ are together, whereas the two identical letters in فُسْطَاطٌ are separated, (M,) and فُسْطَاطٌ and فُسْطَاطٌ altogether eight different forms, but MF observes that Esh-Shiháb El-Kastálánee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) A tent of hair[-cloth]: (S, Mḡb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُرَادِقُ: (Z:) or the kind of structure called سُرَادِقُ: (K:) pl. فُسْطَاطِيّ; (M, Mḡb, TA;) for which they did not say فُسْطَاطِيّ. (M, TA.) — Hence فُسْطَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Mḡb:) the place of assemblage of the people of a كُورَة [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسْطَاطُ الْمَصْرِ, meaning the place of assemblage of the people of the مصر [or city], around their congregational mosque. (M.) فُسْطَاطٌ [so in two copies of the S] is [a name of] The city of مِصْر [the metropolis of Egypt]: (S:) or الْفُسْطَاطُ is also the proper name of مِصْرُ الْعَتِيقَةِ (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El-'Áḡ; (K, TA;) the city of مِصْر in old times; as also الْفُسْطَاطُ: (Mḡb:) and الْبَصْرَةُ. (TA.)

فسق

1. فَسَقَ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Mḡb.) One says, فَسَقَتِ الرُّطْبَةُ, (S, O, Mḡb,) فَسَقَتِ الرُّطْبَةُ عَنْ قَشْرِهَا (K,) The fresh ripe date came forth from its skin; (S, O, Mḡb, K;) as also انْفَسَقَتْ: (IDrd, O, K;) and in like manner فَسَقَ is said of anything as meaning it came forth from its integument: so says Es-Sarakustee. (Mḡb.) — [Hence] فَسَقَ, aor. - and - , (S, O, Mḡb, K) the latter aor. mentioned by Akh, (S, O, Mḡb,) inf. n. فَسُوقٌ (S, Mgh, O, Mḡb, K) and فَسَقَ, (S, O, K,) or this latter is a simple subst.; (Mḡb;) and likewise فَسَقَ, like كُرِمَ, (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Mḡb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Mḡb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning

as above; or *he transgressed*; or *acted unrighteously, sinfully, wickedly, vitiously, or immorally*. (S, O, K. [See also فسق below.]) فسق عَنْ أَمْرِ رَبِّهِ (in the Kur [xviii. 48], O, TA) means *He departed* (خَرَجَ) *from the command of his Lord*: (Th, S, O, K:) or *from the obeying [of the command] of his Lord*: (Fr, O, TA:) and Akh says that this phrase is like اِتَّخَذَ عَنِ الطَّعَامِ (S, O,) meaning عَنْ أَكْلِهِ الطَّعَامِ (S,) or عَنْ أَكْلِهِ; but Th says that there is no need of this [explanation]: or, accord. to AO, it means *he declined, or deviated, from obeying the command of his Lord*: (O:) for فسق signifies also *he declined, or deviated*: (K:) and hence the saying, فَسَقَتِ الرِّكَابُ عَنْ قَصْدٍ [The ridden camels] declined [from the right direction of the way]. (TA.) Sometimes فسوق may mean *The believing in a plurality of gods*: and it may mean *the committing sin*. (A Heyth, O.) And it is said to mean *The calling one another by names of reproach*: (Zj, * Mgh, TA:) or the saying “O Jew,” and “O Christian,” after one has become a believer: thus in the Kur xlix. 11. (TA.) — One says also, فَسَقَ فِي الدُّنْيَا, inf. n. فَسُقٌ, meaning *He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him*. (Ktr, Sh, TA.) — And فَسَقَ مَالَهُ *He made away with his property; and disposed of it, or spent it*. (TA.)

2. تَفْسِيقٌ is the contr. of تَعْدِيلٌ (O, K, TA:) one says فَسَقَهُ (O, TA,) inf. n. تَفْسِيقٌ (TA,) *He (the judge) pronounced him to be characterized by فسق* [q. v.]: (O, TA:) *he attributed to him فسق*. (TA.)

7: see 1, second sentence. — [Hence,] اِنْفَسَقَ, said of the فاسق, *He divested himself, or became divested, of good*. (IDrd, O.)

فسق is an inf. n., (S, O, K,) or a simple subst., (Mgh,) from فَسَقَ [q. v.]: (S, O, Mgh, K:) unless as signifying [simply] *A going forth, or a departure*, it is said to be a word unknown before El-Islām, and to have become so much used in its legal acceptance as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies *a going forth, or departure, from the right way, (K, TA,) which is said to be the primary meaning, (TA,) or from the way of truth; (K, TA;) or from the truth, or that which is right, as in the phrase وَاتَّهَ لَفْسُقٌ (O, K, [in the CK لَفْسُقٌ, a strange mistake,]) in the Kur [vi. 121]; (O;) or a relinquishment, or neglect, of the command of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or i. q. فَجُورٌ [meaning as above; or transgression; or unrighteous, sinful, wicked, vitious, or immoral, conduct]: (O, K:) it is said by El-Iṣbahānee to be a more general term than كُفْرٌ; applying to few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Mālik that in the Kur*

vi. 146 it means *such as is slaughtered*: (TA:) [being used as a subst.,] it sometimes has a pl., which is فُسُوقٌ. (TA.)

فُسُقٌ (Lth, O, K) and فُسَيْقٌ (Lth, S, O, K,) applied to a man, *Always characterized by فسق*. (Lth, S, O, K.) — يَا أَيُّهَا الْفَاسِقُ يَا فُسُقٌ means [O thou فاسق]; (S, O, K;) like يَا خَبِيثٌ, meaning يَا أَيُّهَا الْخَبِيثُ فُسُقٌ; يَا فُسُقٌ being determinate, as is shown by their saying يَا فُسُقُ الْخَبِيثُ, thus prefixing ال to خَبِيثٌ: (S, O:) and to a woman they say يَا فَسَاقٍ, like قَطَامٍ (S, O, K,) meaning يَا فَاسِقَةً (K) [or rather يَا أَيُّهَا الْفَاسِقَةُ].

فُسْقِيَّةٌ, with fet-h, [often pronounced فُسْقِيَّةٌ] a post-classical word, [arabicized, from the Lat. “piscina,”] i. q. مَتَوَضُّأٌ [properly *A place, here meaning a tank, or basin, in which the ablution termed وضوء is performed*: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فَسَاقِي. (TA.)

فَسَاقٍ: see فُسُقٌ
فُسَيْقٍ:

فَاسِقٌ *Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Mgh;) disobedient [to God]; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فَاسِقٌ is a more general term than كَافِرٌ; and ظَالِمٌ is a more general term than فَاسِقٌ: (El-Iṣbahānee, TA:) accord. to IDrd, (O,) the فَاسِقُ is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAqr, S, O, Mgh, K,) nor in their poetry, (IAqr, S, O, K,) though it is an Arabic word, (IAqr, S, O, Mgh, K,) and a chaste one, and the Kur-ān has used it: (IAqr, Mgh:) the pl. is فُسَقَةٌ and فَسَاقٌ: (Mgh:) فَوَاسِقٌ, [pl. of فَاسِقَةٌ], applied to women, signifies فَوَاحِشُ [generally meaning adulteresses, or fornicatrices]. (TA.) — The five animals, or living things, الْحَيَوَانَاتُ الْخَمْسُ, [specified voce (حَيَوَانٌ)] are metaphorically termed فَوَاسِقٌ [as though meaning Transgressors] (Mgh, Mgh) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of*

freedom from إِحْرَامٍ and in the state of إِحْرَامٍ, and in prayer, which is not rendered ineffectual thereby: (Mgh:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فَاسِقِيَّةٌ *A certain mode of attiring oneself with the turban*. (Z, O, K.) One says, تَعَمَّرَ فُلَانٌ الْفَاسِقِيَّةَ [Such a one attired himself with the turban in the mode termed الفاسقية]. (TA.)

الْفُوسِقَةُ *The rat, or mouse; syn. الفَارَةُ*: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.)

أَفْسَقَ [More, or most, characterized by فسق]. The Arabs say, لَعَنَ اللَّهُ أَفْسَقِي وَأَفْسَكَ, meaning, [i. e. *May God curse the more characterized by فسق, of us, or of me and thee*]. (Fr, O.)

فَسَلٌ

Q. 1. فَسَّلَهُ *He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last*, (Sh, O, K,) in rank, or estimation. (O.) — And فَسَّلَ *He was, or became, behind, &c.*: the verb being intrans. as well as trans. [unless فَسَّلَ be a mistake for فَسَّلَ, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAqr, a foreign word (عَجَمِيَّةٌ), arabicized. (O.)

فُسُكُنٌ: see the next paragraph, in two places.

فُسُكُلٌ *The last, in coming in, of the horses in a race*; (S, O, K;) as also فُسُكُلٌ and فُسُكُولٌ and فُسُكُولٌ: (K:) also called the سَكِيَتُ [q. v.] and فَاسُورٌ. (S, O. [In a copy of the S, in art. فَاسُورٌ, the فَسُكُلُ is put for فَسُكُلُ.]) — And hence, (S, O,) applied to a man, † *Low, base, ignoble, vile, or mean*: (S, O, K:) the vulgar say فُسُكُلٌ. (S, O.)

فُسُكُولٌ and فُسُكُولٌ: see فَسَكُلٌ. — Both also signify † *Occupying the hinder, or latter, or last, place [in rank, or estimation: see Q. 1, above]; (K, TA;) as epithets applied to a man*. (TA.)

فَسَلٌ

1. فَسَلٌ (S, M, O, K,) with damm, (S, O,) like كَرَمٌ; (K;) and فَسَلٌ (M, K,) like عَلِمٌ; (K;) and فَسَلٌ (M, K,) of the form of that whereof the agent is not named, (M,) like غَنِيٌّ; (K;) inf. n. فَسُولَةٌ and فَسُولَةٌ (S, M, O, K) and فَسُولٌ (M, TA:) *He (a man, S, O) was, or became, low, base, ignoble, vile, or mean; (S, M, O, K;) such as had no manliness, or manly virtue, (M, K,) and no hardness*. (TA.) — And فَسَلَ الصَّبِيَّ *He weaned the boy*; (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.)

2: see the paragraph here following.

4. اِفْصَلْ عَلَيْهِ مَتَاعَهُ *He pronounced against him* (i. e. against another man, Lth, O) *that his goods*

were bad; syn. ارذله: (Lth, O, K:) and فسل *he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زبوف*; (Lth, O, K;) syn. زيقها, (Lth, O, K, TA,) and ارذلها: (TA:) and [in like manner] فسله, inf. n. تفسيل, signifies ارذله and زيقه. (TA.) = See also what next follows.

8. افسل الفيلة, (M,) inf. n. افسال; (O, TA;) or افسلها; (K;) [app. a mistranscription for افسلها, as it is outweighed by the latter in authority;] *He plucked the young palm-tree from its mother, and planted it (M, O, K) in another place. (O.)*

فسل and مفسول, (S, M, O, Mgh, K,) as epithets applied to a man, (S, O, Mgh,) *Low, base, ignoble, vile, or mean*; (S, M, O, Mgh, K;) *such as has no manliness, or manly virtue, (M, K,) and no hardness*: (TA:) pl. [of pauc.] افسال, (S, O,) or افسل, (M, K,) or both, (TA,) and [of mult.] افسال, (S, M, O, K,) and فسولة, (Kr, M, K,) and فسل, (M, K,) and فسلة, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. فسيل. (M.) — Also, the former, *Anything bad, corrupt, vile, base, abominable, or disapproved. (TA.)* [The pl.] فسل, applied to dirhems, or pieces of money, means *Bad*; or *such as are termed زبوف*. (TA.) = And فسل signifies also *Cuttings from grape-vines, for planting. (AHn, M, K.)**

فسل *Foolish, stupid, or unsound in intellect or understanding. (AA, O, K.)*

فسيل The young ones, or small ones, of palm-trees, like ودي; (S, O, Mgh;) as also فسيلة: (S, O:) [or] the former signifies *such as are cut from the mother-tree, or plucked from the ground, (Mgh, * Mgh,) of the young ones, or small ones, of palm-trees, (Mgh,) and then planted*; (Mgh, Mgh;) and فسيلة signifies *one thereof*: (Mgh:) [i. e.] فسيلة signifies [a sucker, or an offset, of a palm-tree: or] a small palm-tree: and فسيل is its pl., as also فسائل, (M, K,) and فسلائن, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of فسيل [which is properly speaking a coll. gen. n.], like as رغفان is pl. of رغيف. (Mgh.)

فسالة The filings (سحالة) of iron: (S, O:) or the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof. (M, K.)

فسيلة: see فسيل, in three places.

مفسلة A woman who, when her husband is desirous of compressing her, (S, M, O, K,) urges an excuse to him, (S, O,) or says to him *حائض* أنا, (M, K,*) and the like thereof, (M,) in order to repel him (M, K) thereby: (M:) such, and the مفسولة [which belongs to the same category] the Prophet cursed. (O.)

مفسول: see فسل.

فسو

1. فسو, (aor. يفسو, Mgh,) inf. n. فسو (S, M, Mgh, K) and فسأ, (M, K,) or this latter is a simple subst., (S, Mgh,) *He emitted a noiseless wind [or a puff of wind] (Mgh, K, TA) from his anus. (K, * TA.)* [Hence the saying, فسأ بيننا, or الفربان, expl. in art. ظرب.]

6. تفاسي, said of a man, *He protruded his posteriors*: (M, TA:) and تفاسئت, said of the [beetle called] خنفساء, *It protruded its podex for the purpose of emitting a noiseless wind*: (S, TA:) but As says that it is with hemz. (TA. See 6 in art. فسأ.)

الفسا is a dial. var. of الفسا [i. e. فسأ is a dial. var. of فسأ, expl. in art. فسأ]. (K.)

الفساة: see the paragraph here following.

فسوة [is the inf. n. of unity of فسأ, as such signifying *A single noiseless emission of wind from the anus*: and] has for its pl. فسوات, agreeably with rule, and also فسى, which is [anomalous,] like ليس له إلا شوى, which see. (TA.) — فسوة الصبيج [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning *† There is not any benefit, or profit, or utility, attributable to it*; [or rather, *it is worse than useless*]; the [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. فسوة الصبيج, and app. الفساة also (mentioned among the addenda to this art. in the TA),] is a plant (شجرة) like the خشخاش [or poppy], from the fruit of which no great utility is derived: so says IATH. (TA.) [See also فخط, in two places.] — فسوات الصبيج is an appellation of *Certain truffles (كمأة)*; (K;) a species of كمأة; (M;) said by AHn to be the species thereof called القعبل; (M, TA;) and the like is said in the Minhaj; and further, that it is a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles ورس [q. v.]. (TA.)

فساء an inf. n. of 1; (M, K;) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Mgh.)

فسو A man who often emits a noiseless wind from the anus; (S, M, K;) as also فسأ. (M, K.)

فسية [originally فسوة] dim. of فسوة. (TA.)

فساء: see فسو. — And الفساة: see what here follows.

الفساية (S, M, K) and الفاسية (M, K) and الفساة (TA) *The [beetle called] خنفساء*; (S, M, K;) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is الفواصي. (TA.) Hence the prov., *خنفساء من فاسية* i. e. [More foul than] a فاسية. (S, M.)

الفساية: see the next preceding paragraph. — ابن الفاسية is an appellation of *The insect called خنفساء, resembling the beetle called قرقيبي*

what larger than the latter, with long hind legs, and with a speckled back: for القرقيبي, as the explanation of ابن الفاسية, the TA, in art. بنى, has القرقيبي; and the TT, in that art., as from the T, الفرتى: what I have here substituted for these is evidently, in my opinion, right.]

أفسى من الفربان [More wont to emit noiseless wind from the anus than the فربان, a small stinking beast, described in art. ظرب,] is a saying of the Arabs. (TA.)

المفسى The anus [as being the place of emission of the فسأ]. (TA.) *ما أقرب مفساه من مفساه* (TA.) [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see مفسى, in art. حسو]. (S.)

فش

1. فش الوط, (S, A, K,) aor. ف, inf. n. فش (S, TA,) *He made the wind, (S, A, K,) and the butter, (TA,) to come forth from the milk-skin, or butter-skin, (S, A, K, TA,) by loosing the tie round its mouth. (TA.)* And فش السقاء *He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it. (Mgh.)* [Hence the prov.,] *لأفشتك فش الوط* *† I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin*: said to a man who is angry: (T, S:) or *I will assuredly remove thy boastfulness, &c.*: (TA:) or *I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.*: (Th:) or the meaning is *لأحلبك* [I will assuredly mulct thee, &c.; lit., milk thee]. (Kr.) See also فشاش. — [Hence,] فش الناقة, (S, K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He milked the she-camel quickly. (S, K.)* And فش الضرع *He exhausted all the milk of the udder. (TA.)* — [Hence also,] *فش الور* *It (a medicament) caused the swelling, or tumour, to subside.* (See also 7.) — And فش الغفل, (IKtt, L,) or الباب, (Mgh, Mgh,) [aor. ف, inf. n. فش, (IKtt, L,) *He opened the lock, (IKtt, L,) or the lock of the door, by artifice, (Mgh, Mgh,) without a key, (IKtt, L,) or without its key*: (Mgh:) from فش السقاء. (Mgh.) — And accord to Lth, (O,) فش signifies *تتبع السرقة* [app. meaning *The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft*]: (O, Mgh, K:) it is the inf. n. of فش, aor. ف: (O, Mgh:) and Lth, (O,) or Az, (Mgh,) cites as an ex.,

نحن وليناه فلا نفشه

[which seems to mean *We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it*]. (O, Mgh.) — And فش, aor. ف, inf. n. فش, *He compressed a woman. (IKtt, TA.)* — And *فش الرجل*, (S, O, K,) aor. ف, (O,) [inf. n. فش,] *The man eructed, or belched. (S, O, K.)* [A meaning assigned by Freytag to 4 also, as on the authority of the S,

in which I find it assigned to **فَش** only.] — And **فَش** also signifies *The blowing gently, or softly.* (TA.) — And *The breaking wind gently, or softly.* (IAqr, TA.) — And *The uttering calumny;* (O, K;) thus accord. to IAqr, with **ف**, (O,) **بَيْنَ النَّاسِ** [among the people]. (TK.) — And **فَشَ الْقَوْمَ**, inf. n. **فَشَوْش**, *The people, or party, became in good condition, or fat, after leanness:* mentioned here, and also in art. **فَش**, in the L. (TA.) — And **فَش** is syn. with **فَاش** as meaning *He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess.* (TA in art. **فَيْش**.)

4. **افش الْقَوْمَ** *The people, or party, went away, and fled quickly:* and so with **ق**. (TA.)

7. **انفشت الرِّبَاحُ** *The blasts of wind came forth from the skin,* (S, Mgh,*) on its being felt, (Mgh,) and from the like thereof. (S.) — **انفش اللبنُ** *The milk flowed forth by reason of the wideness of the orifice of the teat.* (TA.) — **انفش الجُرْعُ** [and **الْوَرَمُ**, and likewise **فَش** accord. to modern usage,] *The wound [and the swelling or tumour] ceased to swell, or be inflated.* (ISk, S) — **انفش** *He (a man) became remiss and indolent in the affair:* (S:) *he turned back from it through weakness and impotence;* like **تَفَش**. (TA in art. **فَيْش**.) — And **انفش** *He was, or became, cowardly; weak-hearted.* (TA.)

R. Q. 1. **فَشَفَشَ**, (K,) inf. n. **فَشَفْشَة**, (Fr, O,) *He was, or became, weak in judgment.* (Fr, O, K.) — And *He was, or became, extravagant, immoderate, or excessive, in lying:* (IDrd, O, K:) or so **فَشَفَشَ فِي قَوْلِهِ**. (TA.) — And **فَشَفَشَ بِبَوْلِهِ** *He sprinkled his urine;* (IDrd, O, K;) as also **شَفَفَشَ**. (IDrd, O.)

فَش *The fruit of the يَنْبُوتَ [q. v., a kind of trees, of which one species is said to be also called خَرْوب; but see the next sentence];* (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. **فَشَّة**: and pl. **فَشَاش**. (TA.) — And *The [species of trees called] خَرْوب [which name is now commonly applied to the carob, or locust-tree; *ceratonia siliqua*];* as also **فَشَوْش**, (O, K,) and **فَشَفْشَة**, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies *a خَرْوبَة* [n. un. of خَرْوب], accord. to AA. (O.) — Also *Foolish, or stupid.* (IAqr, O, K.) — And *Places in which water collects and remains:* and *a depressed piece of ground into which water pours and where it remains:* (O, K:) so says Ibn-'Abbād: [but] ISh says that **فَجَلْ فَش** means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and **فَشَوْش**, and **فَشَاش**, [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] *A [garment of the kind called] كَسَاءُ such as is thick* (IAqr, O, K, TA) *in texture,* (TA,) *fine in the yarn;* (IAqr, O, K, TA;) called by the vulgar **فَشَاش**; (O; in the TA **فَشَاش**;) or, as some say, **فَشَاش** signifies *a thick كَسَاءُ*; and **فَشَوْش**, *a thin, or flimsy, كَسَاءُ, such as is scanty in the yarn.* (TA.)

فَشَاش, like **فَطَامِر**, [indecl.,] means **فَالْأَشَّةُ** [i. e. *She who makes the wind to come forth from a skin, by loosing the tie round its mouth:* in the TA expl. only as signifying **الضَّرُوطُ عِنْدَ الْجَمَاعِ**, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) **فَشَاشَ فِيهِ** [lit. *O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end,* (Meyd, O, K,) which is a prov., (Meyd, O,) means + [O woman] *do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence* (Meyd, O, L, K) *nor of becoming altered;* and it is said in relation to an angry man who is not able to become altered: (L:) **فَشَاشَ** is the making the wind to come forth from a **وُطْب**. (Meyd.)

فَشَاشَ: see the next paragraph.

فَشَوْش *A female slave who emits noiseless wind from the anus;* as also **فَاشَاءَ** [an evident mistranscription for **فَالْأَشَّةُ**]: (IAqr, in TA:) [or] *a woman from whom wind issues on the occasion of the جَمَاعِ*: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, *sonum submissum genitalibus edens in congressu:* and also, applied to a man, *who glories, or boasts, vainly:* but these two explanations are there wrongly assigned: (TA:) the former of them applies to **نَجَاحَة**; and the latter, to **فَيُوش**; two epithets occurring, with **فَشَوْش**, in a verse of Ru-beh. (O, TA.) — And, applied to a woman, i. q. **خَلَّابَة** [i. e. *Very deceitful*]: (O, CK, TA:) thus correctly, with **خ**: in some copies of the K with **ح**; and in others, with **ج**. (TA.) — And *A woman who sits upon the جُرْدَانِ*. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies **مُنْتَشِرَة الشَّحْبِ**, (S, O, K, TA,) meaning *Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat: or whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth:* and **فَشَاشَ** signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — And *A skin, such as is used for water or milk, that sweats, or exudes moisture.* (O, K.) — See also **فَشَاشَ**, in three places.

فَشِيشَ *The sound of a gentle emission of wind from the anus.* (TA.) — And *The sound of the skin of a viper when it moves along upon a dry, or rigid, substance.* (TA.)

فَشَاشَ *One who opens locks by artifice,* (Mgh, Msh,) *without their keys.* (Msh.) — See also **فَشَاشَ**, last sentence, in two places.

فَاشَة: see **فَشَاشَ** and **فَشَوْش**.

فَشَفْشَة: see **فَشَاشَ**, second sentence.

فَشَاشَ *A man who inflates himself with lying, and arrogates to himself that which belongs to another.* (TA.) — See also **فَشَاشَ**, last sentence.

مُنْفَشُ النَّخْرَيْنِ *A man inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose, which are characteristics of the noses of the Zenj.* (TA.)

فَشَا

1. **فَشَا**, (O, K,) aor. **فَشَا**, (K,) [inf. n. **فَشَاشَ**]; as also **افشَا**; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or *he gloried, or boasted:* for] **فَشَا** is from **الفَخْرُ**, (Ibn-Buzurj, O,) [or] syn. with **الفَخْرُ**. (K.)

4: see what here precedes.

5. **فَشَا** *It (a thing) spread.* (S, O.) One says of a disease, **فَشَا بِهِمُ**, (AZ, S, O,) or **فَشِيَهُمُ**, (K,) [and **تَفَشَى**, and **تَفَشَا**,] *It spread among them:* (AZ, S, O, K:) and **تَفَشَاهُ** *it became common, or general, or universal, among them.* (O.) — **تَفَشَا بِهِ** *He mocked at him, or derided him.* (O, K.)

فَشَج

1. **فَشَجَ**, aor. **فَشَجَ**, (S, O, K,) inf. n. **فَشَجَجَ**, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) *but less than is denoted by تَفَاجَجَ*, (A'Obeyd, TA,) previously to making water; as also **فَشَجَ**, (S, O, K,) inf. n. **فَشَجِجَ**, (S, O,) or the latter signifies *he did so [much, i. e.,] in a greater degree than is denoted by the former verb:* (TA:) [and **فَشَجَ** and **فَشَجَجَ** signify the same:] and **فَشَجَجَ** [likewise] is syn. with **نَفَجَجَ** [signifying the same as **فَشَجَجَ**]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And **فَشَجَتْ** (T, TA) and **تَفَشَجَتْ** and **انفَشَجَتْ** (T, O, TA,) as also **انفَشَجَتْ**, with **ح**, (IAqr, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her [hind] legs widely, to be milked or to stale.* (T, TA.) — And **فَشَجَ عَنْهُ**, and **فَشَجَ** *He declined, deviated, or turned aside or away, from him, or it;* like **فَشَحَ** and **فَشَحَ**. (TA in art. **فَشَح**.)

2: see the foregoing paragraph, in two places.

5: see the same paragraph, in two places.

7: see the same paragraph.

فَشَح

1. **فَشَحَ**, aor. **فَشَحَ**, (K,) inf. n. **فَشَحَجَ**, (TK,) *He (a man, TK) parted his legs, or made an opening between them;* (K;) like **فَشَجَ**; both mentioned by Th, on the authority of IAqr; (TA;) as also **فَشَحَجَ**, (K,) inf. n. **فَشَحِجَ**; and likewise with **ج**, as mentioned by Th. (TA.) — And **فَشَحَ عَنْهُ**, and **فَشَحَ** *He declined, deviated, or turned aside or away, from him, or it;* (K;) and so **فَشَحَ** and **فَشَحَجَ**. (TA.)

2: see above, in two places: — and see also what here follows.

5. *فَشَحَتْ* She (a camel) parted her [hind] legs widely; syn. *تَفَاجَتْ*; (K, TA;) [to be milked, or] to stale; as also *فَشَحَتْ*; (TA;) and so *فَشَحَتْ*. (K.) = And *تَفَشَّحَ جَارِيَتَهُ* He compressed his young woman. (K.)

7: see the next preceding paragraph.

فَشَاح, [indecl.,] like *فَطَامَ*, The ضَبُع [or hyena, or female hyena]. (K.)

فش

1. *فَشَغَهُ*, (S, O, K,) aor. -, (K,) inf. n. *فَشِغَ*, (TA,) It overspread it and covered it; (S, O, K;) as also *فَشَغَهُ*, (K,) inf. n. *فَشِغَ*. (TA.) And *فَشَغَتْ* said of the نَاصِيَةِ [or forelock (of a horse)], and of the قَصَّة [which has the same, or a similar, meaning], It covered the eye. (TA.) And *فَشَغَ* It (a thing) was, or became, wide and spreading; as also *فَشَغَ*: and *فَشَغَتْ* said of the غُرَّة [or blaze on a horse's forehead] is like *فَشَغَتْ* [signifying it was wide and spreading]. (TA.) [See also 5.] — *فَشَغَهُ بِالسَّوْطِ*, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. *عَلَّاهُ بِهِ*, (S, O, TA,) and *ضَرَبَهُ بِهِ*; (TA;) and *افشغهُ بِالسَّوْطِ* signifies in like manner he struck him with the whip; (S;) or so *افشغهُ السَّوْطِ*. (O, K.)

2: see 1, first sentence. — [Hence,] *فَشَغَهُ النَّوْمُ*, inf. n. *فَشِغَ*, Sleep came upon him and overpowered him; (A, O, K, TA;) and rendered him heavy, lazy, or torpid. (O, TA.)

4: see 1, last sentence.

5. *فَشَغَهَا*, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — And in like manner, *فَشَغَهُ*, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — And, said of hoariness, i. q. *فَشَغَهُ* and *تَشِيبُهُ* and *تَسْنِيُهُ* [i. e. It became abundant upon him, and spread]: (IA, TA:) or *فَشَغَهُ* said of hoariness, or of the blood, it spread in him, and became abundant: (K:) or this, said of hoariness, it became abundant in him, and spread: and, said of the blood, it overcame him, and pervaded his body. (S, O.) See also 1. *فَشَغَ الْوَلَدُ*, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, *مَا هَذِهِ الْقَتَا الَّتِي قَدْ تَفَشَّغَتْ*, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from *فَشَغَ* signifying a certain plant:] but this is differently related; some saying thus; and some, *تَشَغَتْ* [q. v.]; and some *تَشَغَتْ* [app. a mistranscription, perhaps for *تَشَعَّبَتْ*, q. v.]. (TA.) One says also, *فَشَغَ الْخَيْرُ فِي بَنِي فَلَانٍ*, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And *تَفَشَّحَ الْبَيُوتَ* He (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, TA.) — And *تَفَشَّحَ الْمَرْأَةَ* He devirginated the woman. (S, O, K: more fully expl. in all of these by the words *دَخَلَ بَيْنَ رِجْلَيْهَا وَافْتَرَعَهَا*.)

7. *اِنْفَشَغَ* It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

فَشَغَةُ A [substance like] cotton (قُطْنَةٌ [in the L قَصْبَةٌ]) in the interior of the reed, or cane: and also a substance that flies about from the interior of the صَوْلَاة [in the O صَوْلَاة, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the صَاصِلِي; (O;) and this is that whereof the children of El-'Irak eat the interior. (TA.) — And The [species of convolvulus called] لَبْلَاب [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

فَشَاغَ, (S, [thus written in my copies and others also,] and so in the Mgh,) or *فَشَاغَ* and *فَشَاغَ*, (O, K, said in the former to be like *صَرَاحَ* and *مُتَاغَ*, and in the K to be like *غَرَابَ* and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed *ع*, (TA,) A certain plant, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] that spreads, (S, K,) or mounts, (Mgh, O,) and twines, upon trees, (S, Mgh, O, K,) and mars them, (O, K, [in some copies of the latter of which it is mentioned in two places,] and has no leaves [?]. (Mgh.)

فَشَاغَ: see the next preceding paragraph. — Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)

فَشَاغَ: see *فَشَاغَ*.

فَشَاغَةُ نَاصِيَةِ: see the following paragraph.

أَفَشَغَ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And *فَشَاغَةُ نَاصِيَةِ* A spreading forelock [of a horse]; (S, O, K;) as also *فَشَاغَةُ*. (O, K.) — And *رَجُلٌ أَفَشَغَ الثَّنِيَّةَ* A man having the fore tooth projecting. (Lth, O, K.) And *أَفَشَغَ الْأَسْنَانَ* Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

فشل

1. *فَشَلَ*, (S, O, M, K,) aor. -, (O, M, K,) inf. n. *فَشَلٌ*; (S, O, M, K;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and *فَشَلَ*, aor. -: and *فَشَلَ*, aor. -: two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El-Hasan El-Basree; (O;) He was, or became, cowardly, (S, O, M, K,) and weak, (O, K,) or weak-hearted, (M, K,) and flagging, remiss, or languid, (K,) and timorous. (TA.) — *فَشَلْتُ*, and *فَشَلْتُ*, (O,) or *فَشَلْتُ*, (K, TA, [in

the CK *فَشَلْتُ*, the pronoun relating to *الفشل*,]) inf. n. *فَشَلٌ*; (TA;) and *فَشَلْتُ*, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. *مِفْشَلَهَا*, (O,) or *فَشَلَهَا*; (TA;) [in the K *فَشَلْتُ* alone, i. e. without any complement, as though it were intrans.; or *فَشَلْتُ*, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and *فَشَلْتُ* [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the *فَشَل*, (K,) which is also called *مِفْشَل*, (IA, O,) meaning She hung a ثَوْب [or piece of cloth] (thus in the O, in the TA her ثَوْب,) upon the [camel-vehicle called] هَوْدَج, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the قَوَاعِد [or four pieces of wood that form a square frame upon which it is fixed (see its sing. قَاعِدَةٌ)]; this being [beneath her (see *فَشَلٌ*) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَاء [pl. of *حَنَوٌ* q. v.] and the [apparatus called] أَقْنَاب [pl. of *قَنْبٌ* q. v.] and the knots of the cord called عَصَم [pl. of *عِصَامٌ* q. v.]: (O, TA:) so says Ish. (TA.)

2 and 4: see the preceding paragraph.

5. *تَفَشَّلَ*, said of water, It flowed. (S, O, K.) — And He took a wife (Ish, O, K) مِنْهُمْ [from among them, probably meaning persons not of his own kindred: see *مِفْشَلٌ*. (Ish, O.)] — See also 1.

8: see 1, latter sentence.

فَشَلٌ Weak; (S, O, K;) or weak-hearted; (M, K;) cowardly; (S, M, K;) flagging, remiss, or languid; (K;) and accord. to the K, *فَشَلٌ* signifies the same, and one says, *رَجُلٌ خَشَلٌ فَشَلٌ* and *خَشَلٌ فَشَلٌ*; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says *رَجُلٌ خَشَلٌ فَشَلٌ* and *خَشَلٌ فَشَلٌ*; i. e., with *ش* in both and with *س* in both; not that it is with *fet-h* in both and like *كَتَفَ*: (TA:) [I find, however, *فَشَلٌ خَشَلٌ* mentioned in art. *خَشَل* in the K, and also, as from Ibn-'Abbád, in the same art. in the O; and as *فَشَلٌ* is agreeable with a general rule as part. n. of *فَشَلَ*, I think it probably correct:] the pl. is *أَفْشَالٌ*, (S,) or *فَشَلٌ*, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

• وَلَا شَيْءَ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا •
• سَوَى الْحَنْظَلِ الْعَامِي وَالْعَلْبِزِ الْفَشَلِ •

by *العَلْبِزِ الْفَشَلِ* آكَلَهُ is meant *الضَّعِيفُ*; (O, TA;) the phrase being like *الشَّجَرَةُ الْمَلْعُونَةُ* in the Kur [xvii. 62], i. e., *أَكَلُوهَا*; [so that the verse means, And there

is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak: (O, TA:) but it is also related with *فَصْل*, [i. e. *الفصل*], and thus does not need any paraphrastic interpretation. (TA.) — See also what next follows.

فَصْل, (O, K,) or *فَصْل*, (S,) [but said to be] with *kesr*, (O, K,) A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] *هُودَج*, (S,) which the woman puts beneath her in the *هُودَج*: (K:) or the curtain (*سُتْر*) of the *هُودَج*; as also *مِفْصَل*. (IAqr, O, K.) [See a description thereof in the latter sentence of the first paragraph.]

فَصْل: see *فَصْل*, in four places.

فَيْصَل: see the paragraph here following.

الفَيْصَلَة The *حَشَفَة*; (K;) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any *مُحَوَّق* [or penis having a large glans]: (CK: in the text of the K as given in the TA, *مُجَوَّف*: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its *ل* is augmentative, like the *ل* in *عَبْدَل* and in [the proper name] *زَيْدَل*: but it may be from some other word than *فَيْصَلَة*, though this has nearly the same meaning, [or, as is said in the TA in art. *فَيْصَل*, both have the same meaning,] and, if so, the *ي* may be augmentative, which is more agreeable with analogy: (TA:) the pl. is *فَيْصَلَات*, (K,) and *فَيْصَل* is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — [The pl.] *فَيْصَلَات* signifies also a name of Certain trees. (K.) — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called *الفَيْصَلَات*.]

تَفْصِيل Milk remaining in the udder: (Fr, O, K:) and so *تَمْصِيل*. (Fr, O.)

مِفْصَل: see *فَصْل*. — Also One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAqr, O, K, TA.)

مِفْصَلَة The *كِبَارَة* [i. e. *كِبَارَة*], (ISh, TA,) which is an arabicized word from the Pers. *كِرَاجَه*, in Turkish *قورصق* [also written *قورصق*, i. e. the gizzard, or the crop, of a bird]. (TK voce *مِفْصَلَة* [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)

فشو

1. *فَشُو*, (aor. *يَفْشُو*, S,) inf. n. *فَشُو* (S, MA, Mgb, K) and *فَشِي* (K) and *فَشُو*, (Mgb, K,) It (a thing,

Mgb, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) became revealed, disclosed, or divulged, (S, MA, Mgb, K,) and spread. (S, MA, Mgb, K,) — [It (a saying or the like) became common; or obtained extensively.] — *فَشَتِ الْمَاشِيَة* The cattle pastured [at large], where they pleased. (Mgb.) — *فَشَتَ عَلَيْهِ*, (TA in art. *ضَمِع*), or *فَشَتَ ضَيْعَتَهُ*, (TA in the present art.), or *فَشَتَ عَلَيْهِ*, (Ham p. 33,) said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. *ضَمِع* and in the present art.): or he took to doing an affair that did not concern him. (TA in art. *ضَمِع*, and Ham p. 33.) — And *فَشَتِ أُمُورَ النَّاسِ* The affairs of the people became discomposed, or disordered; syn. *اِفْتَرَقَتْ*. (Mgb.)

4. *اَفْشَاهُ* He revealed, disclosed, or divulged, it, (S, MA, Mgb, K,) and spread it; (S, MA, Mgb, K;) namely, a thing, (Mgb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — *اَفْشَى اللَّهُ ضَيْعَتَهُ*, occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. *ضَمِع*.) — And *اَفْشَى*, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.)

5. *تَفَشَى* It (a thing) became wide. (S.) And *تَفَشَتِ الْقَرْحَة* The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — *تَفَشَا هُمُ*, and *تَفَشَى بِهِمُ*, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. *فَشَى*].) — And *تَفَشَى الْجَبْرُ فِي الْكَاغِدِ* The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)

فَشْيَان, accord. to the K, but in the book of Az [i. e. the T] *فَشْيَان*, (TA,) A swoon (*غَشِيَة*) that betides a man; termed in Pers. *تَا سَا*: (K, TA:) mentioned by Lth. (TA.)

فَشَاءَ The multiplication by propagation, and the numerosness, of cattle. (K.)

فَاشِيَة sing. of *فَوَاشِي*, (TA,) which signifies Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.) Hence, (TA,) it is said in a trad., *ضَمُّوا فَوَاشِيَهُمْ* [Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away]. (S, TA.) — Also A sleep which a person takes during a portion of the night, after which he rises. (TA.)

فص

1. *فَصَّه*, [aor., accord. to rule, 2, and inf. n.,

accord. to Golius, *فَصَّ*,] † He separated it from (مِنْ) another thing; (S, A, K;) as also *اِفْتَصَّه*: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also † the latter. (S.) — *فَصَّ*, inf. n. *فَصِصَ*: see 7. — *فَصَّ الْجَرْحُ*, aor. -, inf. n. *فَصِصَ*, (S, M, O, K,) like *فَزَّ*; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And *فَصَّ الْعَرَقُ* The sweat exuded; (M, TA;) and so *فَزَّ*. (TA.) — *فَصَّ* said of the [locust, or cricket, called] *جُنْدَب*, (Sh, O, K,) inf. n. *فَصِصَ* (M, O) and *فَصَّ*, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. *فَصِصَ*, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — And *فَصِصَ* signifies also The being in a state of commotion; and twisting, or winding. (M.) — And one says, *مَا فَصَّ فِي يَدِي شَيْءٌ*, (IAqr, M, O, K,) aor. -, inf. n. *فَصَّ*, (M,) Nothing remained, or became permanent, (IAqr, O, K,) or accrued, (M,) [in my hand,] *مِنْهُ*, [thereof, or therefrom]. (M.)

2. *فَصَّصَ الْخَاتَمَ* [He set a *فَصَّ* (q. v.) in the ring, or signet]. (A.) — *فَصَّصَ بَعْضُهُ*, (A,) inf. n. *تَفَصِصَ*, (O, K,) † He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)

4. *اَفْصَى إِلَيْهِ مِنْ حَقِّهِ شَيْئًا* † He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)

7. *اِنْفَصَّ* † It became separated from (مِنْ) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. *اِنْفَرَجَ* [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., *فَصَّ*, aor. -, inf. n. *فَصِصَ*; for] *فَصِصَ* is syn. with *اِنْفَرَجَ*. (TA.) And [hence,] † He got out of or from (مِنْ) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And *اِنْفَصَّتْ عَنْ الْكَلَامِ* means *اِنْفَرَجَتْ* [i. e., app., I broke off from, or intermitted, speaking]. (L.)

8: see 1, in two places.

10. *مَا اسْتَفَصَّ مِنْهُ شَيْئًا* † He did not extract, get out, or elicit, from him, or it, anything. (S, K.)

R. Q. 1. *فَصَّصَ* He told a narrative, or story, truly; (IAqr, K, TA;) as though from its *فَصَّ*, [q. v.] and *كُنْه*. (TA.) — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, O, K,) and quick therein. (Ibn-'Abbád, O.) — Also He fed a beast, or horse or the like, with *فَصِصَة* [q. v.]. (M.)

R. Q. 2. *تَفَصَّصُوا عَنْهُ*, (K, TA,) *مِنْ حَوَالِيهِ*, (O, TA,) They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random. (O, TA.)

فَص, of a ring, or signet, (S, M, A, Mṣb, K,) signifies [The stone, or gem, or] *what is set therein*, (Lth, M, L, Mṣb,) of a different substance therefrom; (Mṣb;) and is also written فَص, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Farábee; (Mṣb;) and فَص, (A, K,) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] أَفْص (Lth, M) and [of mult.] فُصُوص (S, M, A, Mṣb, K) and فَصَاص (Lth, M.) — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — A die, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see كُفْب.] — † A clove (سِن) of garlic; (Lth, A, O, K;) [and] so فَصَّة (S and L in art. سِن.) — † The yolk of an egg. (M, voce مَح.) — † The bubbles of water. (M.) — † What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — † The black (حَدَقَة) of the eye: (M, K:) [or the pupil: for] you say, عَرَفْتُ الْبَغْضَاءَ فِي فَصِّ حَدَقَتِهِ, † [I knew vehement hatred in the pupil of the black of his eye]: and رَمَوْهُ بِفُصُوصِ أَغْيَنِهِمْ, † [they cast piercing glances at him with their eyeballs]. (A, TA.) — † A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Mṣb, K,) except [of] the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] أَفْص (M) and [of mult.] فُصُوص (S, M, A, Mṣb:) or, as some say, contradicting AZ, the فُصُوص are the بَرَاكِم and the سَلَامِيَّات: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the فُصُوص of the horse are the joints of the knee and pasterns, in which latter are the سَلَامِيَّات, these being the bones of the pasterns. (TA.) One says of a horse, إِنَّ فُصُوصَهُ لَظَبَاءٌ, † Verily his joints are hard; not flabby nor fleshy. (S, A.) [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] فَلَانُ حَزَارُ, † [in a copy of the A, حَزَار; and in the TA, ضَار; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, † Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.) — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from فَص in the first of the senses expl. above, accord. to IDrd; (Mṣr, cited in De Sacy's Chrest. Arabe, sec. ed. iii. 232;) † فَصُّ أَمْرٍ, † The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. مَفْصَلُهُ; (Abu-l-

'Abbás ubi suprâ, S, Mṣb, K;) or مَحْزُوه: (Mṣr ubi suprâ:) [or its utmost point, or particular; syn. مَتْنَاهُ: (Mṣb in art. فَصَل, in explanation of syn. مَفْصِلُ أَمْرٍ:] or its origin, or source; syn. أَصْلُهُ; (M; and Mṣr ubi suprâ, and L;) and مَخْرَجُهُ; (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. حَقِيقَتُهُ, (M, L, TA,) and كُنْهَهُ, i. e. جَوْهَرُهُ, and نَبَاتَتُهُ: (L, TA:) or its real, as opposed to its apparent, state; syn. مَخْبَرُهُ. (A, TA.) Hence the saying, (S, Mṣb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwâm, (TA,) or of 'Abd-Allah Ibn-Jaṣfar Ibn-Abi-Ṭálib, (Mṣr ubi suprâ, and TA,)

وَيَأْتِيكَ بِالْأَمْرِ مِنْ فَصِّهِ

† [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, A, Mṣr, TA:) or he will tell thee the thing, or affair, distinctly. (Mṣb, TA.) You say also, قَرَأْتُ فِي فَصِّ الْكِتَابِ كَذَا, † [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فُصُوصُ الْأَخْبَارِ, † [The most essential parts or particulars of narrations]. (A.)

فَصٌّ: } see فَص, first signification.
فَصٌّ: }

فَصَّة: see فَص, former half.

فَصِيصٌ [as an inf. n.: see 1. — Also] Date-stones (نَوَى) clean, as though oiled. (Ibn-'Abbád, O, K.)

فَصَاصٌ [A cutter, or an engraver, or a seller, of فُصُوص, or stones, or gems, for rings or signets]. (TA.)

فُصْفُصٌ: see what next follows.

فُصْفُصَةٌ (S, M, Mṣb, K) and فُصْفُصٌ (M) A certain plant; (K;) i. q. رُبَّةٌ [a species of trefoil, or clover], (S, M, Mṣb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called قَت: (Mṣb:) or i. q. قَتٌّ: or قَت in its fresh state: (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْفِسْتُ, (so in copies of the S,) or إِسْفِسْتُ, (so in a copy of the S and one of the M) or إِسْفِسْتُ, (K,) and so, accord. to the TA, in the handwriting of Az,) or إِسْفِسْتُ: (CK:) pl. فُصْفُصٌ. (S, M, Mṣb.)

فُصْفُصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.)

الفَصَافِصَةُ The lion. (O, K.)

فَقْصٌ [A ring, or signet, having a فَص set in it]. (A.)

فَصَح

1. فَصَحَ, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. 2,] inf. n. فَصَاحَةٌ, (KL,) or فَصَّحَ; (Mz ubi suprâ, on the authority of Er-Rághib;) or فَصَّحَ; (so in other copies of the K;) or the latter also; (A;) and فَصَّحَ; (A, K, Mz;) said of milk, It became divested of the froth, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and clear of its biestings: (A:) or فَصَّحَ has this latter signification. (S, L, K.) And فَصَّحَ, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprâ.) — And [hence] فَصَّحَ, (S, Mṣb, K, and Mz ubi suprâ,) [aor. 2,] inf. n. فَصَاحَةٌ (S, K) and فَصَّحَ, (K,) † He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see فَصَاحَةٌ below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Mṣb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to أَفْصَحَ, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فَصَاحَةٌ [q. v.]; like تَفَصَّحَ: (K:) and he was, or became, eloquent; (L;) thus used as syn. with بَلَّغَ [from which it is properly distinct]. (MF.) — قَدْ فَصَّحَكَ الصُّبْحُ [is said to mean] † Daybreak has become apparent to thee, and its light has overcome thee: (K, TA:) and some say, فَصَّحَكَ: [or,] accord. to Lh, فَصَّحَهُ الصُّبْحُ means daybreak came upon him suddenly. (TA.)

2. فَصَّحَ: see 1, first sentence. — Also; † He (a foreigner) made his tongue to speak Arabic. (A.)

4. افصح: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IḤār, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — And [hence] افصح signifies also † He spoke with فَصَاحَةٌ; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of فَصَاحَةٌ in the K, and the usage of this verb in numerous exs.; or with chasteness, or correctness;] as also افصح الكلام and افصح به, and افصح القول; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أَحْسَنَ, &c.: (TA:) † he spoke clearly, or plainly, (A, K, *

TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] † he (a foreigner) spoke Arabic: (S, A, Mṣb:) or † spoke Arabic correctly: (ISk, Mṣb:) [and] † he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, افصح في منطقهِ † He (a child) began to speak intelligibly. (A, L.) And † افصح فلان ثمر فصيح † [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rāghib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And افصح is also used in poetry as signifying † He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, افصح عن شئ, inf. n. افصاح [in this and the preceding senses], meaning † He explained a thing. (A,* TA.) And افصح عن مراده † He showed or revealed [his desire or his meaning]. (Mṣb.) — Also † It (a thing) became clearly apparent, manifest, or evident. (K.) One says, افصح الضبح † The daybreak became clearly apparent; (A,* K;) the light of daybreak appeared. (S.) — And افصح الرجل من كذا † The man got clear out of such a thing; or escaped from it. (S, TA.) You say, نفصح من شتائنا † We shall get clear out of our winter. (A.) — And افصحوا † They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called الفصح [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see الفصح.]

5. تفصح † He affected (تكلّف) the faculty, or quality, of فصاحة [q. v.] (S, A, TA) في كلامه [in his speech]; as also تفاصح: (S:) or he made use of the faculty of فصاحة: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to تفاصح,] he affected a resemblance to those endowed with that faculty; [or made a show of فصاحة;] like تحلّم as meaning “he made a show of الحلم” [i. e. “forbearance,” &c.; in which sense تحلّم is more commonly used]. (TA.) See also 1, latter part.

6: see the next preceding paragraph, in two places.

10. استفصحه † He deemed it فصيح as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. بنى. — استفصحته عن كذا † [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. صنع.)

فصيح: see فصيح.

فصح: see فصيح, first sentence. — Also † A day cloudless by reason of cold; (ISh, T, TA;) or a day without clouds and without cold; as also مفصح. (K.) — And الفصح [or عيد الفصح] (vulgarly pronounced الفصح, ISk, Mṣb) † The festival of the Christians, (S, A, Mṣb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Mṣb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called الفاسح; thus with س and خ: more properly called عيد الفطير: pl. فصح. (Mṣb, TA.)]

فصح Milk divested of the froth, (S, A,) and clear of its biestings: (A:) or milk that has come after the ceasing of the biestings; as also فصيح. (Lh, TA.) — [And hence, † Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech: (see فصاحة, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of words, with فصاحة (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed; syn. مغرب: (L:) [and sometimes it means] eloquent; syn. بليغ [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with فصاحة (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also فصيح; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like عدل: (TA:) [and sometimes it signifies] eloquent; syn. بليغ [respecting which see what precedes]: (S, A:) or منطلق اللسان [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA:) the pl. as applied to men is فصحاء and فصاح and فصيح, (K, TA,) the last formed in the manner of the broken pl. of a subst., like قصب pl. قضيب: (Sb, TA:) the fem. is فصيحة; of which the pl. is فصائح and فصائح. (K, TA.) And you say رجل فصيح † A man whose tongue speaks Arabic correctly. (Mṣb.) And طلق بسان فصيح † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And فصيح signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) أعجم meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also صامت: whence the saying, له مال فصيح, [as though meaning He has property consisting of human beings and of beasts: but see صامت]. (TA.) And it also occurs in poetry as meaning † Clear, applied to the cry of an ass. (L.)

فصاحة, [an inf. n. of فصح, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies † Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech]; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the “Eedāh,” cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (ضعف التأليف q. v.) and from incongruity of words, combined with فصاحة in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with فصاحة in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of فصيح in the S and A &c.] it is sometimes used as meaning eloquence; syn. بلاغة [from which it is properly distinct]. (MF.)

أفصح [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

أفصحية The quality of being more, and most, chaste, as meaning free from barbarousness; &c.]

مفصح [or as a n. of place from افصحوا (see 4, last two sentences)] A place where the Christians celebrate the festival called الفصح [or Easter]. (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.]

مفصح: see فصيح. — Also Anything clearly apparent, manifest, or evident. (S.)

نقد

1. فصد, (S, O, K,) aor. -, (K,) inf. n. فصد (S, O, K) and فصاد, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K;) as also افتصد. (S,* K.) — And فصدّه, aor. -, inf. n. فصد (M, L, Mṣb) and فصاد, (M, L,) or the latter is a simple subst., (Mṣb,) He cut, or slit, [or opened,] it, namely, a vein. (M, L.) [And app., accord. to

the Mṣb, *He bled him by opening a vein*; agreeably with what here follows.] And one says also, **فَصَدَ النَّاقَةَ** *He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ].* (M, L.) — **لَمْ يُحْرَمَ مِنْ فَصْدٍ لَهُ** *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained, (M, A, *K,) is a prov.; (S, M, A, O;) فَصْدٌ being for فَصْدٌ, (S, M, O, K,) like ضَرْبٌ for ضَرْبٌ, and قَتْلٌ for قَتْلٌ; (M;) and some, also, say فُرْدٌ; (S, M, O, K;) for every quiescent ص before د may be changed into ز; and every movent ص before د may have somewhat of the sound of ز given to it, (S, M, O,) but may not in this case be altogether changed into ز; so that for صَدَرٌ and صَدَفٌ you may not say زَدَرٌ and زَدَفٌ: (M:) some, also, say مَنْ قَصَدَ لَهُ, with ق, meaning **مَنْ أُعْطِيَ قَصْدًا** i. e. [who has been given] a little: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, "I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me;" whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaḥkoob, M, O, L, K.) [See فَصِيدٌ.] — One says also, **فَصَدَ لَهُ عَطَاءٌ**, (O, L, K,) aor. -, inf. n. **فَصَدٌ**, (L,) meaning *He apportioned to him a gift, or stipend, and caused it to be transmitted to him.* (O, L, K.)*

2. **رَأَيْتُ فِي الْأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ** means *I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent.* (Ish, O, L, K.) [Here تَفْصِيدًا is a pass. inf. n., used as a subst.] — And **تَفْصِيدٌ**, also, signifies *The macerating [a thing] with a little water.* (ADK, O, K.)

4. **افصد الشجر**, and **انفصد**, *The trees opened their gems, (M, K,) and disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] **تَفَصَّدَ جَبِينُهُ عَرَقًا** *His جبين [i. e. forehead, or side of the forehead,] flowed with sweat: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جبين flowed.* (M.)

7: see 4. — Also, and **تَفَصَّدَ**, *It flowed: (S, O:) or both signify it flowed in small quantity; said of blood.* (A.) — See also what next follows.

8. *He (a man) had his vein cut [or opened];* Bk. I.

i. e. *he had blood taken from him by the opening of a vein; and so انفصد as used in the present day].* (Lth, L, Mṣb.) — See also 1, first sentence.

فَصْدَةٌ: see **فَصِيدَةٌ**.

فَصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying *The act of bleeding by opening a vein.*] (Mṣb.)

فَصِيدٌ and **مَفْصُودٌ** *A vein slit [or opened].* (M, K.) — And both signify also *A man bled by the opening of a vein.* (TK.) — Also, the former, *Blood (S, M, O, L, K) obtained by the cutting [or opening] of a vein (S, O, L) of a camel, (L,) and put into a gut, (S, M, O, K,) in the Time of Ignorance, (M,) and broiled: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, *L,) and to give it to the guest to eat, in a season of dearth.* (S, O, *L.)

فَصِيدَةٌ *Dates kneaded and mixed with blood; (Ibn-Kuthweh, O, L, K;) as also فَصْدَةٌ; (O, K;) thus termed by Ibn-'Abbād: (O:) a medicine given to children.* (Ibn-Kuthweh, O, L.)

فَصَادٌ *A phlebotomist, or bleeder.* (MA. [See also what next follows.]

فَاصِدٌ [*Bleeding, or (like فَصَادٌ) one who bleeds, by opening a vein.*] (Mṣb.) — And **الْفَاصِدَانِ** signifies *The place [or the two places] of the running of the tears upon the cheek.* (O.)

اغْصِبْ مَفْصِدَهُ [*Bind thou his place of blood-letting.*] (A.)

مَفْصِدٌ [*A lancet; the instrument with which a vein is slit [or opened].*] (O, Mṣb, K.)

مَفْصُودٌ: see **فَصِيدٌ**.

مُتَفَصِّدٌ: see what follows.

مُنْقَصِدٌ and **مُنْقَصِدٌ** *Flowing; (M, K;) running: (K:) [or flowing in small quantity: see 7.]*

فصع

1. **فَصَعَ**, aor. -, (Lth, O, K,) inf. n. **فَصْعٌ**, (Lth, S, O,) *He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or he made it (i. e. a fresh ripe date) to come forth from its skin, (A'Obeyd, O,) [to which SM adds, as from A'Obeyd,] in order that it might ripen quickly. (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — And *He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it.* (IDrd, O, K, TA.) — And *He pulled or stripped, or put off, [a garment or the like].* (O, TA.) You say, **فَصَعَ عَنْ رَأْسِهِ** (O, K) *He removed, or took off, his turban from his head.* (O, K.) — Said of a boy [not yet circumcised], *He withdrew his**

prepuce from his glans; and so انفصع. (S, O, K.) — **فَصَعَتْ** said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling.* (Ibn-'Abbād, O, K.) — **فَصَعَ لِي بَكْدًا**, (K,) inf. n. **فَصْعٌ**, (TA,) *He gave to me such a thing: (K:) [or] فَصَعَ لِي بِحَقِّي, inf. n. **تَفْصِيعٌ**, *he gave to me my right, or due: (Ibn-'Abbād, O:) and فَصَعَ لَهُ بِأَلْيَالٍ* *he gave to him the property; as also فَصَعَ.* (K.)*

2. **تَفْصِيعٌ مِنْ كَذَا**, inf. n. **فَصَعْتُهُ مِنْ كَذَا**, *I made it to go, or come, forth from such a thing.* (IAḥr, S, L, TA.) — See also 1, last sentence, in two places. — Accord. to Lth, **فَصَعَ**, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means *He emitted wind from the anus with a sound: or without a sound.* (K.)

7. **انفصع** *It went, or came, forth from a thing; or was made to do so; quasi-pass. of فَصَعَ مِنْ كَذَا.* (S.)

8. **اِقْتَصَعْتُ مِنْهُ حَقِّي** *I took from him my right, or due, (O, K,*) all of it, (K,) by force, (O, K,) not leaving of it anything: (O:) or I took from him my right, or due, all of it, on the spot.* (S, O.) — See also 1, latter half.

فُصْعَةٌ *The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised.* (T, TA.)

فَصَعَانٌ *Having the head always uncovered, by reason of heat and inflammation.* (IAḥr, O, K.)

أَفْصَعٌ *A boy having the prepuce appearing (S, O, K) withdrawn from the glans.* (S, O.) — And **الْفَصْعَاءُ** [fem. of **الْأَفْصَعُ**] signifies **الْفَارَةُ** [app. as n. un., or fem., of **الْفَارُ** q. v.; but it may here have some other of the meanings expl. in art. **فَارٌ**]. (IAḥr, K.)

فصل

1. **فَصَلَ**, (S, M, O, Mṣb, K,) aor. -, inf. n. **فَصْلٌ**, (M, Mṣb, K,) *He separated, or divided, (S, O, Mṣb, K,) and put apart, (Mṣb,) a thing, (S, O, Mṣb,*) عَنْ غَيْرِهِ [from another thing], (Mṣb,) and عَنْ بَعْضِهِ مِنْ بَعْضٍ [i. e. part thereof from part].* (M and TA in art. **مِيز**.) And (K,) *He made a separation, or partition, (M, K, TA,) between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rāghib: (TA:) and فَصَلَ الْحَدَّ بَيْنَ الْأَرْضَيْنِ*, [aor. and] inf. n. as above, *The limit, or boundary, made, or formed, a separation between the two lands: (Mṣb:) and فَصَلْتُ بَيْنَ الْقَوْمِ* *I made a division, or separation, between, or among, the people, or party.* (O.) — [Hence,] **فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ**, (S, Mgh, O,) or **عَنِ الرِّضَاعِ** (M, K) aor. as above,

(M, K,) inf. n. فَصَّلَ (S, O,) or فَضَّلَ, and the former is a simple subst., (M, K,) or both, (Mgh,) *He weaned [the suckling from his mother, or the young infant from sucking the breast]*; (S, M, Mgh, O, K;) as also أَفْضَلَهُ (S, M, O:) or فَصَّلَتِ الْمَرْأَةُ رَضِيعَهَا, inf. n. فَضَّلَ, and فَصَّلَ is the subst., *the woman weaned her suckling.* (Mgh.) — Hence also, i. e. from فَضَّلَ as first expl. above, فَضَّلَ الْخُصُومَاتِ *The deciding of litigations, alterations, or disputes*: like فَضَّلَ الْخُطَابَ (Mgh:) or this latter means *distinct, or plain speech; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him*: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Rāghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K;) [an explanation of which a part is dropped in the CK:] thus accord. to 'Alee: (Ksh:) or *the [using of the] phrase بَعْدَ*. (Ksh, O, K.) [Respecting this phrase, and for other explanations, see 3 in art. الْخُطْبِ.] كَلِمَةُ الْفَضْلِ in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection*, (O,) which is called *يومُ الْفَضْلِ*. (TA.) And الْفَضْلُ [alone] means *The deciding judicially between what is true and what is false*; (M, O, K;) and, (O, K,) sometimes, (O,) so الْفَيْضُ; (S, O, K;) or this latter is [a simple subst., i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) هَذَا يَوْمُ الْفَضْلِ هَذَا يَوْمُ الْقِيَامَةِ, in the Kur xxxvii. 20 and 21, means [*This is the day of requital*:] *this is the day wherein a decision, or a distinction, shall be made (يُفَصَّلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that where-with God will favour his servant the Muslim.* (M.) And إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ, in the Kur xxxii. 25, means [*Verily thy Lord*] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion.* (Bd.) And one says also فَضَّلَ الْحُكْمَ [He decided the judgment, or judicial sentence]. (M.) فَضَّلَ النَّظْمَ, in the K, is a mistake: see 2. (TA.) — فَضَّلَ مِنَ النَّاحِيَةِ (S, O,) or مِنَ الْبَلَدِ (K,) or عَنْ بَلَدٍ كَذَا, aor. ʾ, (M,) inf. n. فَضُولَ (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And فَضَّلَ الْعَسْكَرَ عَنِ الْبَلَدِ [*The army went forth from the town or country*]: whence the saying of the Prophet respecting Ibn-Rawāḥah, كَانَ أَوَّلَنَا فَضُولًا i. e. *He was the first of us in going away (انْفِصَالًا) from his house and his family and the last of us in returning to [it and] them.* (Mgh.) And فَضَّلَ فَلَانٌ مِنْ عِنْدِي, inf. n. فَضُولَ, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And فَضَّلَ مِنِّي كِتَابٌ إِلَيْهِ [*A letter*] *passed from me to him.* (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being فَضَّلَ; when intrans., فَضُولَ. (TA.) — And فَضَّلَ الْكَرْمَ *The vine put forth small grapes, resembling lentils or a grain similar thereto.* (M, K.)

2. فَضَّلَ النَّظْمَ (M, TA,) thus correctly, with teshdeed, but in the K فَضَّلَ, like نَصَرَ (TA,) [inf. n. تَفْصِيلَ] *He put between every two of the strung beads [or pearls] a bead such as is termed مُفَصَّلٌ [q. v., or what is described voce فَاصِلَةٌ as an epithet applied to a necklace]*. (M, K, TA.) — And فَضَّلْتُ الشَّيْءَ inf. n. تَفْصِيلَ, *I made the thing to consist of distinct portions or sections.* (Mgh.) — And فَضَّلَ الشَّاةَ (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members.* (S, O, TA.) — [Hence فَضَّلَ means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence تَفْصِيلُ means *The cut of a garment.* (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] تَفْصِيلُ also signifies [*The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous*; i. q. تَبْيِينٌ. (S, O, K.) فَضَّلْنَا فِي الْكُرْ VII. 50 [referring to the book of the Kur-ān] means *Which we have made distinct, &c.*: or, as some say, *whereof we have divided the verses by means of the فَوَاصِلُ [pl. of فَاصِلَةٌ, q. v.].* (TA.)

3. مُفَاصَلَةٌ (S, K, TA,) inf. n. فَاصِلَ شَرِيكَهُ (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. بَايَنَهُ (K, TA,) and فَارَزَهُ. (S and O and K in art. فَرَزَ.)

7. انفصل *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart*. (Mgh.) — [And *He went forth, or away*; like the intrans. فَضَّلَ.] See 1, near the end.

8: see 1, former half. — افصل النخلة عَنْ مَوْضِعِهَا *He transplanted the palm-tree.* (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called فَصْلَةٌ. (TA.)

فَضَّلَ inf. n. of the trans. v. فَضَّلَ [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. فَضُولَ. (S, O.) — *A separation, division, or partition, between two things.* (M, K.) — The

place of the مُفَصِّل [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وَضَل [or limb, in the CK, erroneously, وَضَل]. (Lth, O, K.) See also مُفَصِّلٌ. — As used by the Baḡrees, [in grammar,] it is [A disconnector] like عِمَادٌ as used by the Koo-fees: (O, K:) thus in the saying in the Kur [viii. 32] إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ, [lit. *If this, it, be the truth from Thee*], هُوَ is termed فَضْل and عِمَاد, [more commonly the former,] and الْحَقُّ is in the accus. case as being the predicate of كَانَ. (O.) — Also sing. of فَضُولَ in the phrase فَضُولُ السَّنَةِ [*The four divisions of the year*; namely *autumn, winter, spring, and summer*], expl. in art. زَمَن. (Mgh: see زَمَنٌ.) — And A division, or section, of a بَاب [or chapter]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُول or that of the measure فَاعِل. (MF, TA.) — And The contr. of أَضَلَّ [as denoting relationship]: there are أَضُولُ of relationship and فَضُولُ thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of فَضَّلَ as opposed to أَضَلَّ under the latter of these words.]) — [It is also used as an epithet.] One says قَوْلٌ فَضَّلٌ *A true say or saying*; (M, K;) *not false*: thus in the Kur [lxxxvi. 13]: (M:) or فَضَّلٌ there means *distinguishing between what is true and what is false*; and relates to the Kur-ān [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was لَا نَزْرَ وَلَا فَضَّلَ [to assimilate it in form to نَزْرَ,] meaning *Distinct*, (O, TA,) *clear, or plain, distinguishing between what is true and what is false*; (TA;) *not little nor much*. (O.) — And A general طَاعُون [i. e. plague or pestilence]. (TA.)

فَصْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth [meaning from its mother-tree]*: pl. فَصَلَاتُ. (TA.) See 8.

فَضَّلَ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant*. (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xli. 14], وَحَمَلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months.* (TA.) And one says, هَذَا زَمَنُ فَصَالِهِ *This is the time of the weaning of him.* (Mgh.)

فَصِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce فَوَارٍ,

and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سُخْدٌ, to a foetus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسَفَ:] the pl. is فَضْلَانِ (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and فَضْلَانِ (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to فَضْلٍ, of which غُرْبَانِ is a pl., (Sb, M,) and فَضْلٍ (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like كَرِيمٍ, of which كَرَامٌ is a pl.: (Mṣb:) and the female is termed فَصِيلَةٌ (M, K.) — Also A حَائِطٌ [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, وَتَقَوُّوا سُورَ الْمَدِينَةِ بِكَيْشٍ [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And A piece of stone; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.)

فَصِيلَةٌ A piece of the flesh of the فَخْدُ [or thigh]: (Hr, IATH, O, K, TA:) or, accord. to Th, (O, in the K "and") a piece of the limbs, or members, of the body. (O, K, TA.) — And A man's nearer, or nearest, رَفِيقٌ (S, M, O, K) and عَشِيرَةٌ (M, K) [i. e. kinsfolk, or sub-tribe, &c.]: or [some] of the nearest of the عَشِيرَةِ of a man: from the first of the significations mentioned in this paragraph: (IATH, TA:) it signifies less than the فَخْدُ: (Mgh, Mṣb:) or less than the فَبِيلَةٌ: (TA:) [see شَعْبٌ in two places:] or the nearest to him of the آبَاءُ [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-Abbās [one of Moḥammad's paternal uncles] was called فَصِيلَةُ النَّبِيِّ: the term is like the مَفْصِلُ in relation to the human foot. (TA.) جَاءُوا بِفَصِيلَتِهِمْ means They came, all of them, or all together. (S, O.)

فَصَالٌ an epithet applied to a man, (O,) Who praises men much in order that they may bestow upon him: an adventitious, not indigenous, word: (O, K:) [and] loquacious in every place. (MA.)

فَاصِلٌ [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Mṣb.) — It is said in a trad., مَنْ أَتَقَى نَفَقَةَ فَاصِلَةٍ, فِي سَبِيلِ اللَّهِ فَبِي سَبْعِمِائَةٍ ضَعْفٍ meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, such as he cuts off from his property. (TA.) And one says فَاصِلٌ كَلَامٌ (K and TA in art. فَرَزَ) and فَاصِلٌ (A ibid.) i. q. فَارَزٌ (O and K, and TA ibid.) i. e. Discrimi-

nating language. (TA ibid.) And حَكْمٌ فَاصِلٌ and فَاصِلٌ [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, حَكْمَةٌ فَاصِلَةٌ: and طَعْنَةٌ فَاصِلَةٌ [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, الْفَاصِلُ means The Decider between the خَلْقُ [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.)

فَيْضٌ: see 1, near the middle. It also signifies A cut, or severance, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — And it is also an epithet: see فَاصِلٌ, in four places. — And [hence] it signifies † A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so فَيَصِلِي: (Ibn-'Abbād, O, K:) in the Expos. of the "Miṣṣāḥ" [of Es-Sekkākee] by the seyyid [El-Jurjānee] it is implied that it is in this sense a tropical intensive appellation. (TA.)

فَاصِلَةٌ A bead [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also مَفْصَلٌ.]) — And [hence] فَوَاصِلُ, of which it is the sing., † The final words of the verses of the Kur-ān, (O, K,) and of the clauses of rhyming prose [in general], (Mṣb and K and TA in art. سَجْع,) that are like the rhymes of verses; (O and K in the present art., and Mṣb and TA in art. سَجْع;) and [the final words] of verses. (TA in art. سَجْع.)

فَيْصَلِي: see فَيْضٌ.

مَفْصِلٌ Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also فَصْلٌ: (M, K:) a single one of the مَفَاصِلُ of the limbs or members: (S, O, Mṣb, K:) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the mulct for any مَفْصِلُ of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِلُ of any of the fingers or toes; i. e. the portion between any أُنْصَلَتَانِ [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the unguis portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. نَمَل, one of the explanations of الْأَنْصَلَةُ is "the مَفْصِلُ in which is the nail"]. (TA.) — And [hence] one says, يَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ, † [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ قَصِّهِ, q. v.;) or], from its utmost point or particular, i. e., مُنْتَهَاهُ. (Mṣb.) [This saying may be originally a hemistich, thus:

وَيَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ

like the similar saying ending with قَصِّهِ.] — In the following saying of Abū-Dhu-eyb, [the former half of which I give from art. طِفْل in the S, the latter half only being cited in the present art. in the S and M and O,]

• وَإِنْ حَدِيثًا مِنْكَ لَوْ تَبَدَّلَ بَيْنَهُ
• جَنَى التَّحَلُّ فِي أَلْبَانٍ عَوْدٍ مَطَائِلِ
• مَطَائِلِ أَلْبَانٍ حَدِيثٍ نِتَاجَهَا
• نِتَابٍ بِمَاءٍ مِثْلِ مَاءِ الْمَفَاصِلِ

[And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the مَفَاصِلُ, (which is pl. of مَفْصِلُ, S, O) signifies (accord. to As, S, O) the place of separation († مَفْصَلُ) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرِقُ, S, O,) or and is shallow; (وَيَبْرِقُ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, مُتَرَاصِفَةٌ: in the latter, مُتَرَاكِمَةٌ;) and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the مَفْصِلُ is said to be any place, in a mountain, upon which the sun does not rise: (TA:) and it is said that مَاءُ الْمَفَاصِلِ means what flows from between the two joints (مِنْ بَيْنِ الْمَفْصَلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصِلٌ: (M:) AA says that the مَفَاصِلُ in the verse are the مَفَاصِلُ of the bones; and that it likens that water to the مَاءُ of the flesh: (O, TA:) and IAgar says the like thereof. (TA.)

المَفْصِلُ + The tongue; (S, M, O, Mṣb, K;) as being likened to an instrument. (Mṣb.)

عَقْدٌ مَفْصَلٌ A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَةٌ [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — آيَاتٌ مَفْصَلَاتٌ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — And الْمَفْصَلُ is an appellation of The portion of the Kur-ān from [the chapter entitled] الْحَجَرَاتِ [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الْجَانِيَةِ [ch. xlv.]: or from الْقَتَالِ [ch. xlvii.]:

or from قاف [ch. l.]: or from الصافات [ch. xxxvii.]: or from الصق [ch. lxi.]: or from تبارك [ch. lxvii.]: or from إنا فتحنا [ch. xlviii.]: or from سبيح أسير ربك [ch. lxxxvii.]: or from الضحى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المثاني (TA.)

منفصل: see مفصل, latter half.

فصر

1. فَصَرَهُ, (S, M, Msb, K,) aor. -, (M, Msb, K,) inf. n. فَصْرٌ, (S, M, Msb,) He broke it (S, M, Msb, K) without separating: (S, M, Msb:) [i. e. he cracked it:] and فَصَمَهُ [he cracked it much, or in several places], (M, TA,) inf. n. فَصْمٌ. (TA.) And فَصَرَ الْخُرْزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin]. (K and TA in art. خور: in the CK فَصَرَ and الْخُرْزَةَ.) الْفَصْرُ, with ق, signifies "the breaking so as to separate. (TA.) — See also 4. — فَصَرَ, said of a house, or tent, (K,) or of the side thereof, (M,) It became thrown down, or demolished. (M, K.) — And وَصَرَ signifies A thing's being cracked. (A'Obeyd, TA.)

2: see the preceding paragraph.

4. اَفْصَرَ الْمَطَرُ The rain passed away, or ceased. (S, M, K.) And اَفْصَمَتْ عَنْهُ الْحُمَى The fever quitted him: (S, K, TA:) in the K, erroneously, اَفْصَرَ الْحُمَى. (TA.) And one says, اَفْصَرَ دَاءٌ لَا يَفْصِرُ A disease that breaks and does not pass away. (TA.) — And اَفْصَرَ is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.)

5: see the next paragraph.

7. اَنْفَصَرَ It broke (S, M, Msb, K) without becoming separated: (S, M, Msb:) [i. e. it became cracked:] and اَنْفَصَرَ has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.) You say, اَنْفَصَرَ ظَهْرُهُ His back cracked. (TA.) And اَنْفَصَمَتِ الدَّرَّةُ The pearl cracked in one part thereof. (TA.) — And It broke; or became severed, or cut off. (K.) It is said in the Kur [ii. 257], لَا اَنْفَصَامَ لَهَا (S, M, Msb, TA) meaning There shall be no breaking incident to it. (M, TA.) — And It opened so as to form an interstice, or a gap. (TA in art. شطى.)

فَصْرُ السَّوَاكِ [app. فَصْر, originally an inf. n., but probably, I think, a mistranscription for فَصْر] A fragment [of the stick with which the teeth are cleaned]. (TA.)

فَصْمَةٌ A crack in a wall. (TA.)

فَاسٌ فَصِيرٌ A large [hoe, or adz, or the like]. (Fr, K.)

اَفْصَرَ An anklet much cracked. (El-Hejeree, M, K.)

دُمْلَجٌ مَفْصُومٌ [A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.)

فصى

1. عَنْ الشَّيْءِ, (M, K,) or فَصَى الشَّيْءَ, (Msb, and so in the TA,) improperly written in the copies of the K فصا, (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصَى, (M, Msb,) He separated the thing from the thing; (M, K;) or removed it therefrom: (Msb:) whence فصى اللحم عن العظم [evidently meaning فصى اللحم عن العظم i. e. He separated, or removed, the flesh from the bone]: (TA:) [but in both of my copies of the S, I find فصى اللحم عن العظم, as though فصى were used as syn. with انفصى and تفصى, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and فَصَيْتُهُ, inf. n. تَفْصِيَةٌ, i. e. I freed it, or cleared it, from it; (S, K;) or, accord. to Fr, this signifies I separated it from it, i. e., anything from another thing. (Har p. 640.)

2: see the preceding paragraph.

3. فَاَصَاهُ, inf. n. مُفَاَصَاةٌ, as is related on the authority of Er-Rázee, but accord. to analogy, not on the ground of received usage, means He separated himself from him; left, forsook, or abandoned, him; or forsook, or abandoned, him, being forsaken, or abandoned, by him; syn. فَارَقَهُ. (Har p. 640.)

4: see 5. — اَفْصَى عَنْكَ الْحَرُّ means The heat departed, or has departed, from thee: but you do not say اَفْصَى عَنْكَ الْبُرْدُ: (ISk, S, M: but in the M, عَنْكَ is omitted in both phrases:) or you say, اَفْصَى عَنَّا الشِّتَاءُ, and اَفْصَى عَنَّا الْحَرُّ, the winter, and the heat, departed from us; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAqr: (TA:) or, accord. to IAqr, اَفْصَى عَنْكَ الشِّتَاءُ [the winter departed, or has departed, from thee]; and اَفْصَى عَنْكَ الْحَرُّ. (M, TA.) And اَفْصَى الْمَطَرُ The rain cleared away. (S, M, K.) — اَفْصَى said of a sportsman, He had no game caught in his snare. (K.)

5. تَفْصَى, said of flesh, or flesh-meat, It became separated, or detached, from the bone; as also اَفْصَى; (M;) which is said of anything that was sticking. (Lth, TA.) He became freed, free, or released, [and in like manner said of a thing of any kind,] مِنْهُ [from him, or it]; (S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb;) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also اَفْصَى. (K.) And He, or it, went forth, or departed, مِنَ الشَّيْءِ [from the thing]; as also

اَفْصَى, and اَفْصَى. (Msb.) اَشَدُّ تَفْصِيًا means تَبَوَّأَ اَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ: (Msb, TA:) thus in the trad. respecting the Kur-an, اَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.]])

7: see the next preceding paragraph, in two places.

10: see 5, last sentence but one.

فَصَى, (M, K, TA,) incorrectly written in the copies of the K with l, (TA,) The stones (حَبِّ) of raisins: (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. فَصَاة: (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فَصِيَّة [app. فَصِيَّة, pl. of فَصَى, like as فَتِيَّة is pl. of فَتَى]. (TA.)

تَخَلَّصَ the subst. from تَفْصَى as syn. with تَخَلَّصَ; (S, M, Msb, K;) [thus signifying Freedom, or release, from a thing or state:] primarily denoting one's being in a thing and then coming, or going, forth, or departing, from it; (S;) as also فَصِيَّة. (K.) Hence the saying, قَضَى اللَّهُ لِي بِالْفَصِيَّةِ مِنْ هَذَا الْأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — فَصِيَّةٌ مَا بَيْنَ الْحَرِّ وَالْبُرْدِ means An intermission (سَكَنَةٌ, lit. a quiescence,) between heat and cold: and one says لَيْلَةٌ يَوْمٌ فَصِيَّةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةٌ فَصِيَّةٌ and يَوْمٌ فَصِيَّةٌ [meaning the same]. (M, K.)

فَصِيَّة: see the next preceding paragraph.

فض

1. يَفْضُ, (S, Mgh, O, Msb,) aor. يَفْضُ, (S, O, Msb,) inf. n. فَضٌ, (S, A, Mgh, O, Msb, K,) He broke it; namely, the seal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing: (TA:) he broke it asunder, or into several pieces; he dissundered it; (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) فَضُ الْخَاتَمِ is also a metonymical phrase, meaning † Inivit: (TA:) [or rather, i. q.] فَضُ الْبِكَاةِ † he destroyed the virginity: the virginity being likened to a seal: or this phrase is from فَضَضْتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Msb.) [See also 8.] You say also, فَضَّ اللَّهُ فَاذَهُ, (Msb, TA,) and, accord. to IKtt, أَفْضَهُ, which J disallows, (TA,) God broke, or may God break, his teeth: (TA:) or God scattered, or may God scatter, his teeth. (Msb.) The phrase لَا يَفْضُضُ اللَّهُ فَالَكَ meaning May God not break thy teeth, (TA,) occurs in a trad.: (S, A:) and J says, (TA,) you should not say يَفْضُضُ; (S, TA; [but in

one copy of the §, I find **يَفْضُ**;]) though some allow it: and some say that **إِفْضَاء** [evidently a mistake for **إِفْضَاض**] means the *falling out* of the teeth *from above and below*; but the former explanation is the more common. (TA.) — *He separated it; dispersed it; scattered it; broke it up*; (§, A, Mgh, TA;) namely, a thing; (Mgh;) or a party of men; (§, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, **فَضَّ الْمَالَ عَلَى الْقَوْمِ** (Mgh, TA) *He distributed the property among the people, or party of men.* (Mgh, TA.) — **فَضَّتْ مَا بَيْنَهُمَا** *I cut [the tie, or bond, that was between them].* (TA.) — **فَضَّ الْمَاءَ**, [aor. and] inf. n. as above, *He poured out, or forth, the water*; (TA;) and so **الدَّمُوعُ** the tears. (Har p. 57.) [See also 8.] — **فَضَّ الْمَاءَ**, [aor., accord. to rule, **يَفْضُ**], *The water flowed*: (TA;) and **انْفَضَّتْ الدَّمُوعُ** *The tears poured forth.* (Har p. 57.)

2. **فَضَّ** *He silvered a thing: he ornamented a bit or bridle with silver*: from **فِضَّة**: see the pass. part. n., below.]

4: see 1, in two places. — **افض العطاء** *He made the gift large.* (TA.)

5: see 7. — **تَفَضَّضْتُ** from **الْفِضَّة**, for **تَفَضَّضْتُ**, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired, فِضَّة*, [i. e. *silver*], or *I made use of it.* (TA.)

7. **انفَضَّ** *It broke; or became broken*; (§, Mgh;) said of a seal, (Mgh,) or thing. (§.) — **انْفَضَّ مِمَّا صُنِعَ بِأَيِّ عَفَّانٍ**, occurring in a trad., means *His connections became cut, or sundered, [so that he became clear] from what was done to [Othmán] Ibn-'Affán, through grief and regret*: (O, TA;) but accord. to one relation, the verb is [انْفَضَّ], with ق. (TA.) — **انْفَضَّ** also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up*; (§, Mgh, O, Mgh;) said of a thing, (Mgh,) and of a party of men; (§, Mgh, O, Mgh;) as also **تَفَضَّضَ**, said of a thing, (§,) and of a party of men. (TA.) One says, **انْفَضَّ الْجُلُوسُ** [*The assembly of persons sitting together broke up*]. (Mgh in art. **جلس**.) — See also 1 last sentence.

8. **افتَضَّها** *He devirginated her*: (O, K;) and so **اقتَضَّها**, with ق. (O, TA.) [See also 1, second sentence.] — **افتَضَّ الْمَاءَ** *He poured out, or forth, the water by little and little, successively*: (O, K;) or *he obtained the water at the time of its coming forth* (§, O, K,) *from the spring or from the clouds.* (TA.) [See also 1, near the end.] — **افتَضَّتْ** said of a woman, *She broke [i. e. ended] her عِدَّة*, (O, K, TA,) meaning a widow's عِدَّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA;) this she did by touching perfume, or by some other act, (K, TA.)

such as paring the nail, or plucking out the hair from the face: (TA;) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. **حَفَشَ**), thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قَبْل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA;) she used to enter a حَفَش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. **بعر**]:) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قَبْل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying **تَقْبِضُ** instead of **تَفْتَضُ**]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from **القَبْض**. (TA.)

R. Q. 1. **فَضَّضَ** *He made a garment, and a coat of mail, wide, or ample.* (TA.) — [Also, probably, *It* (a garment, and a دِرْع and † the means of subsistence,) *was, or became, wide, or ample*: see **فَضْفَضَ**, below.]

R. Q. 2. **تَفَضَّضَ بَوْلُ النَّاقَةِ** *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَضَّ, (K,) or **فَضَّ مِنَ النَّاسِ**, (O, TA,) *A small number of men (نَفَرٌ) in a state of dispersion.* (O, K, TA.) And **تَمَرَّ فَضٌّ** *Dates in a separate state, not sticking together.* (IAar. [See also **فَتْ**].) And **حَوْبَرٌ فَضٌّ** *Silk scattered, strewn, or thrown dispersedly.* (A, TA.) [See also **فَضَّضَ**, and **فَضَّضَ**.]

فَضَّة: see the next paragraph, in two places.

فَضَّة [*Silver*;] *a certain thing well known*: (§, O, K;) or *wrought silver*: (IAar, T and K voce قَوَارِيرُ, q. v.:) pl. **فَضَضَ**. (TA.) The phrase **قَوَارِيرُ فَضَّة**, in the Kur [lxvi. 16], means *Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver*: (Az, O,) being, as Zj says, *originally of silver, yet transparent, so that what will be within them will be seen from without*; whereas the قَوَارِيرُ of this world are originally from sand. (Az, O.) [See also art. **قر**.] — Also *An elevated [stony tract such as is termed] حَرَّة*; and so **فَضَّة**: pl. **فَضَضَ** and **فَضَّضَ**. (Ibn-'Abbád, O, K.) — And **فَضَّضَ الْجِبَالِ** signifies *Rocks scattered* (مَنْشُورٌ, in the CK مَنْشُورٌ), *one upon another*: (Ibn-'Abbád, O, K:) sing. **فَضَّة**. (TA.)

فَضَّضَ *What is separated, dispersed, or scattered*; (§, O, K;) as also **فَضِضَ**; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA;) and *sprinkled*: (K:) and particularly *what is sprinkled, of water, when one performs ablution with it*, (A, O, K,) and *what flows upon the limbs on that occasion*; (A;) as also **فَضِضَ**.

(K.) The saying of 'Aisheh to Marwán, **فَأَنْتَ فَضَضَ مِنْ لَعْنَةِ اللَّهِ**, (A, O, K,) or **فَضِضَ**, (A,) or **فَضَّضَ**, or **فَضَّضَ**, accord. to different relations, (K,) means *So thou art a part [of the object] of the curse of God*: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, §, TA:) or, accord. to another relation, she said **فَطَاطَ** [see **فَطِيطٌ**]. (TA.) [See also **فَضَّضَ** and **فَضَّضَ**.]

فَضَّضَ: see **فَضَّضَ** [and **فَضِضَ**].

فَضَّضَ *What is separated, dispersed, or scattered, of a thing, when it is broken*; (§, O, K;) as also **فَضَّضَ**; (O, K;) and **فَضَّضَ**. (TA.)

You say, **طَارَتْ عِظَامُهُ فَضَّضًا** *His bones became scattered in fragments on the occasion of the blow.* (TA.) See also **فَضَّضَ**.

فَضَّضَ: see the next preceding paragraph.

فَضِضَ: see **مَفْضُوضٌ**: — and see **فَضَّضَ**, in three places. — Also *What is cast forth from the mouth, of date-stones.* (TA.) — And *Sweet water*: (§, O, K:) or *flowing water*: (A'Obeyd, §, O, K:) or *fresh water when it comes forth from the spring or from the clouds*: (O:) or *water such as is termed غَرِيضٌ* pl. **فَضَضَ**. (TA in art. **فظ**.) And a place *abounding with water.* (TA.) — **نَاقَةٌ كَثِيرَةٌ فَضِضُ اللَّبَنِ** *A she-camel having much milk*: and **رَجُلٌ كَثِيرٌ فَضِضُ الْكَلَامِ** *a man of much speech or talk.* (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K,] **طَلَعَ** [or *spadix of a palm-tree*] *when it first comes forth*: but this is a mistranscription; correctly **غَضِضَ**, with غ (O, TA.)

فَضَّضَ: see **فَضَّضَ**.

فَاضَةٌ *A calamity; a misfortune*: (Fr, §, O, K;) as though breaking and demolishing that which it befalls: (O, TA:) pl. **فَوَاضٌ**. (O, K.)

فَضْفَضَ *Wideness, or ampleness, of a garment, and of a دِرْع [see **فَضَّضَ**], and † of the means of subsistence.* (§, O, K.) [See R. Q. 1.]

فَضَّضَ *Wide, or ample*: (§, O, K;) in this sense applied to a garment; (§, O;) and to a دِرْع; (O, K;) the دِرْع [or shift] of a woman, and the دِرْع [i. e. coat of mail] used in war; (O;) as also **فَضَّضَ**, (§, A, O, K,) and **فَضَّضَ**; (TA;) and † to the means of subsistence: (§:) also

much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) **فَضْفَاضٌ** **الرِّدَاءُ** and **الْبَدَنُ**, in a trad. of Sateeh, means † *Liberal, or generous, in disposition*: or a large giver: (TA:) and **رَجُلٌ فَضْفَاضٌ** means † *a man who gives much*; likened to water to which the same epithet is applied. (TA.) You say also, **جَارِيَةٌ فَضْفَاضَةٌ** *A fleshy, corpulent, tall, girl.* (O, K.) And **سَحَابَةٌ فَضْفَاضَةٌ** *A cloud abounding with rain.* (TA.) And **أَرْضٌ فَضْفَاضٌ** *Land overspread with water from abundance of rain.* (O, TA.)

فُلَانٌ فَضْفَاضَةٌ وَلَدٌ أَبِيهِ, accord. to Lth, means *Such a one is the last of the children of his father*; but Az says that the word known in this sense is **نَضَاضَةٌ**, with ن. (TA.)

فَضْفَاضٌ: see **فَضْفَاضٌ**.

مِفْضَةٌ *A thing with which clods of earth are broken*; (S, O, K;) as also **مِفْضَاضٌ**. (O, K.)

مِفْضَضٌ *A thing silvered*: (TA:) a bridle (لِجَامٍ) ornamented with silver. (S, TA.)

مِفْضَاضٌ: see **مِفْضَةٌ**.

مِفْضُوضٌ *Broken*; as also **فَضِضٌ**. (TA.)

فضح

1. **فَضَحَهُ**, (S, A, &c.,) aor. ʿ, inf. n. **فَضَحٌ**, (Mṣb,) *He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame.* (S, A, L, Mṣb, K.) **لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ**, occurring in a prayer, means *Expose not Thou our vices, or faults, among thy creatures*: or the meaning may be, *protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures.* (Mṣb.) — [Hence,] **فَضَحَ الْقَمَرُ النُّجُومَ** † *[The moon put to shame the stars; i. e.] the light of the moon predominated over that of the stars,* (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, **فَضَحَ الصُّبْحُ** *the dawn.* (A, TA.) — And **فَضَحَكَ الصُّبْحُ**, said to a person sleeping at daybreak, (TA,) † *Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame*: (L, TA:) or i. q. **فَضَحَكَ** [i. e. *daybreak has become apparent to thee, and its light has overcome thee*: or *daybreak has come upon thee suddenly*]. (K.) — And **فَضَحَ الصُّبْحُ**, (so in the S, and in some copies of the K,) or **فَضَحَ**, (so in other copies of the K,) and **فَضَحَ**, (S, K,) † *The daybreak appeared, (S, K, TA,) and shone forth.* (TA.) = **فَضَحَ**, aor. ʿ, (K,) inf. n. **فَضَحٌ**, (TK,) *It was, or became, of the colour termed فَضْحَةٌ* [q. v.]. (K.)

2: see the last sentence but one above.

3. **فَضَحَهُ** [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.)

4: see 1, last sentence but one. — **فَضَحَ الْبُشْرُ**

† *The full-grown unripe dates showed in them a redness.* (S.) And **افْضَحَ النَّخْلُ** † *The palm-trees became red and yellow [in their fruit].* (K.)

6. **تَفَاضَحَ الْمُرْتَجِزَانِ** [The two composers, or reciters, of verses of the metre termed رَجَزٌ exposed each other's vices, faults, or evil qualities or actions]. (A.) And **أَرَادُوا أَنْ يَتَنَاصَحُوا تَفَاضَحُوا** [They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions]. (A.)

8. **افْضَحَ** *His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame*: (S, L, K:) *he did evil, and became disgraced thereby.* (L.) — And [hence] **افْتَضَحْنَا** *We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee.* (A, TA.)

الضُّبْحُ الضُّبْحُ *The dawn that is overspread with redness*: (K, TA:) because of its shining forth. (TA.) = See also what next follows.

فَضْحَةٌ, a subst. from **فَضَحَ**, (L, K, TA,) and **فَضَحٌ**, (S, L, TA,) the inf. n. of **فَضَحَ**, (TK,) *Whiteness, but not in an intense degree*: (K, TA: [and the same is implied in the S:]) or, as some say, *dust-colour inclining to طَحْلَةٌ* [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is **أَفْضَحٌ**; fem. **فَضْحَاءٌ**: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) **فَضْحَةُ الصُّبْحِ** means *The whiteness of the dawn.* (TA.)

فَضْحَةٌ: see **فَضْحَةٌ**.

فَضُوحٌ *One who exposes [much, or habitually, or often,] the vices, faults, or evil qualities or actions, of others; who [so] disgraces them, or puts them to shame; as also* **فَضَّاحٌ**. (TA.) One says, **الْخَمْرُ فَضُوحٌ لِشَارِبِهَا** [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — **يَا فَضُوحُ** means *O thou who art rendered notorious by thy evil character or conduct.* (K, TA.)

فَضُوحٌ: see **فَضْحَةٌ**, in two places.

هُوَ فَضِيعٌ فِي الْمَالِ *He is a bad manager of property, or cattle*; (K, TA;) *not taking good care thereof.* (TA.)

فَضَّاحَةٌ: see the paragraph here following.

فَضُوحَةٌ a subst. from **فَضَحَهُ**, as also **فَضُوحٌ**, (S, A, L, K,) and **فَضُوحَةٌ**, and **فَضَّاحَةٌ**, (L, K,) and **فَضَّاحٌ**; (K;) *Disgrace, shame, or ignominy*; (PS, TA;) *a state of exposure of the vices, faults, or evil qualities or actions, of a man*: (Har p. 3:)

any evil thing that exposes its author to disgrace or shame; any disgraceful, or shameful, thing: (L:) *a vice, or fault, or the like*; syn. **عَيْبٌ**: pl. **فَضَائِحٌ**: (Mṣb:) [and] *a disgracing; putting to shame; or rendering ignominious.* (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., **فَضُوحُ الدُّنْيَا أَهْوَنُ مِنْ فَضُوحِ الْآخِرَةِ** [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

فَضَّاحٌ: see **فَضُوحٌ**.

فَاضِحٌ [act. part. n. of 1]. It is said in a prov., **الطَّمَأُ الْفَاضِحُ أَهْوَنُ مِنَ الرَّيِّ الْفَاضِحِ** [Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame]: and you say, **إِذَا كَانَ الْعُذْرُ وَاضِحًا كَانَ الْعِتَابُ فَاضِحًا** [When the excuse is manifest, reproof is disgracing]. (A, TA.) — And **الْفَاضِحُ** signifies † *The daybreak, or dawn*: because it exposes and manifests everything. (Har. p. 556.)

أَفْضَحٌ *White, but not intensely so*: (S, L, K:) see also explanations of **فَضْحَةٌ**, indicating other meanings: fem. **فَضْحَاءٌ**. (L, TA.) — Hence, because of their colours, (S,) **الْأَفْضَحُ** signifies *The lion*: and *The camel.* (S, K.)

فضح

1. **فَضَحَ**, aor. ʿ, (Mṣb, K,) inf. n. **فَضَحٌ**, (Mgh, Mṣb,) *He broke a hollow thing [or the like], (Mgh, Mṣb, K, TA,) such as a head, and a melon*; (A, TA;) syn. **كَسَرَ**; (Mṣb, K, TA;) as also **افْتَضَحَ**: (K, TA:) *he broke, or crushed,* syn. **شَدَخَ**, (S, K, TA,) *a person's head, (S, TA,) and a fresh ripe date, and the like*; (TA;) as also **افْتَضَحَ**: (K, TA:) *or he struck a person's head [and wounded it] so that the brains came forth*: (Mṣb:) and [particularly] *he crushed (شَدَخَ) full-grown unripe dates [to make the beverage called فَضِيعٌ]; and so* **افْتَضَحَ**: (S:) or **الْبُسْرُ** **افْتَضَحَ** *he made, or made for himself, the beverage called فَضِيعٌ [or فَضِيعٌ] of the full-grown unripe dates.* (A.) — And *He ruptured, or broke, or rent open, an eye, (AZ, K, TA,) and a belly, and any receptacle containing oil or beverage.* (AZ, TA.) — And **فَضَّحَ الْمَاءَ** signifies *The pouring forth of water, (K, TA,) and of the seminal fluid*; occurring in the latter sense in a trad. (TA.) — And **يَفْضُخُ شَارِبُهُ**, said of a beverage, (K, TA,) such as is termed **فَضِيعٌ**, (TA,) means † *It subdues (يَكْسِرُ) and intoxicates its drinker.* (K, TA.)

4. **افْضَحَ**, said of a raceme, or bunch, (**عَنْقُودٌ**) [of dates or the like,] *It attained to the time, (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice.* (L, K.)

7. **انْفَضَحَ** [It (a hollow thing or the like, such as a head, and a melon,) became broken, or

crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Mghb:) and it (a camel's hump) became broken, or crushed. (S, K.) — **انْفَضَّتْ** It (an eye) became ruptured, broken, or rent open. (L.) And **انْفَضَّ** It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, **It** (a **قَارُورَة** [i.e. flask, or bottle,]) broke, and became empty. (L.) And **It** (a **دَلْوَة** [or leathern bucket]) poured forth the water that was in it: (L, K:) and so **انْفَضَّتْ**. (L.) And **It** (a **قَرْحَة** [i.e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — And **انْفَضَّ** said of a man, *He wept much*, (K, TA,) and shed copious tears. (TA.) — And **It** (anything) became wide. (L.)

8: see 1, in four places.

فَضُوحٌ Beverage that subdues (**يَكْسِرُ**) and intoxicates its drinker. (L, K.) See the next paragraph.

فَضِيحٌ A beverage (S, A, Mgh, K) of the kind called **نَبِيذ** (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i.e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like **بَادَقٌ** in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like **مُثَلَّثٌ**. (KT.) A **râjiz** says,

بَالَ سَهْلٌ فِي الْفَضِيحِ فَفَسَدَ

expl. in art. **هَوَل**. (L.) Ibn-'Omar, being asked respecting **فَضِيحٌ**, said, "It is not **فَضِيحٌ**, but **فَضُوحٌ**;" meaning that it subdues and intoxicates its drinker. (Mgh,* L.) — Also *Expressed juice of grapes*. (L, K.) — And *Milk mixed with a greater quantity of water*, (K, TA,) so that it has become thin, and is white, like **ضَنِيخٌ** and **خَضَارٌ** &c. (TA.)

مِفْضَخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — And **مَفَاضِخٌ** [of which it is app. the sing.] signifies *Vessels for the beverage called **فَضِيحٌ***, (L, K,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also *A wide دَلْوَة* [or leathern bucket]. (K.)

فَضْلٌ

1. **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; three syn. dial. vars.; (S, O, Mgh, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Mgh, K,) accord. to the companions of Sb, (S, O,) i.e. a compound of the second and the third, (K,) like **نَعِمَ** having for its aor. **يَنْعَمُ**, (Sb, S, O, Mgh,) and **نَكَلَ**, aor. **يَنْكُلُ**, [but this I do not find in its proper art.,] and **خَضَرَ**, aor. **يَخْضَرُ**, [but this is disallowed by some,] and **فَرَّغَ**, aor. **يَفْرِغُ**, among

perfect verbs, (Mghb,) and **مَتَّ**, aor. **تَمُوتُ**, and **كَدَّتْ**, aor. **تَدُومُ**, (Sb, S, O, Mgh,) and **تَكُونُ**, aor. **تَكُونُ**; (Sb, S;) inf. n. **فَضْلٌ**: (S,* O,* Mgh, K:*) all signify *It exceeded; or was, or became, redundant, or superfluous*; [syn. **زَادَ**]; being used in relation to **الْفَضْلُ** (K, MF, TA) meaning *the increase*, as Ibn-Es-Seed says, (MF, TA,) [i.e.] as meaning the contr. of **النَقْصُ**: (K, TA:) or the first of the three, i.e. **فَضَّلَ**, aor. 2, inf. n. **فَضَّلَ**, signifies thus, i. q. **زَادَ**, (Mghb,) and **فَضَّلَ** and **فَضَّلَ** are also inf. ns. [of the same, i.e.] signifying *زيادة*, as in the saying, in a trad., accord. to different relaters, **إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ**, **إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا** [i.e. *Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings*]: (TA:) and all the three dial. vars. mentioned above signify *it remained* [of a greater quantity or number]; syn. **بَقِيَ**: (S,* O,* Mghb;) you say, **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; and **فَضَّلَ**, aor. 2; somewhat remained thereof: (S, O:) or from **الْفَضْلُ** as meaning *البَقِيَّةُ*, you say **فَضَّلَ** like **نَصَرَ**, [i.e. aor. 2,] and **فَضَّلَ** like **حَسِبَ**, [implying that the aor. is 2 and 2,] (K,) [accord. to the TK meaning *it had somewhat remaining*, but accord. to SM,] using these verbs [which are said by him to be like **نَصَرَ** and **سَمِعَ** and **حَسِبَ**, the last as mentioned by Lh,] in the phrase **فَضَّلَ مِنْهُ شَيْءٌ** [expl. above]. (TA.) — **فَضَّلَ** is trans. as well as intrans. One says, **فَضَّلَهُ** and **فَضَّلَ**, [aor. 2,] inf. ns. **فَضَّلَ** and **فَضَّلَ**, [but see a distinction made between these two words voce **فَضَّلَ** below,] meaning *He, or it, exceeded, or excelled, him, or it*. (MA.) See also 4. [And see **فَضَّلَ** below, last signification.] **الْفَضْلُ** as meaning *The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation*, has but one form of verb, **فَضَّلَ**, aor. 2, like **قَعَدَ**, aor. **يَقْعُدُ**: he who relates the saying of the poet,

وَجَدْنَا نَهْشَلًا فَضَّلَتْ فُقَيْمًا

[We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in **فَضَّلَتْ**] with *kesr*, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "*Kitáb el-Farḳ*:" and Es-Seymuree says, in his book entitled "*Kitáb et-Tebṣireh*," **فَضَّلَ**, aor. 2, like **نَصَرَ**, aor. **يَنْصُرُ**, is from **الْفَضْلُ** meaning *the ruling* [others] as a chief, lord, or master. (TA.) And **فَضَّلَهُ** signifies also [simply] *He overcame him; surpassed him; or gained ascendancy, or the mastery, over him*. (TA.) See also 3.

2. **فَضَّلَهُ** (K, TA), **عَلَى غَيْرِهِ** (TA), inf. n. **تَفْضِيلٌ**, i. q. **مَزَّاهُ**, (K, TA,) i.e. *He attributed to him an excellence distinguishing him from* [or above] *another, or others*: (TA:) or **فَضَّلَهُ**, inf. n. as above, *I judged him* (S, O, Mgh,*

TA) *to be more excellent than another, or others*: (S,* O,* Mghb, TA:*) or *I made him* (S, O, Mghb,* TA) *to be so*. (S,* O,* Mghb, TA.) **وَقَضَّنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا**, in the Kur [xvii. 72, i. e. *And we have made them to excel many of those that we have created*], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth.

(TA.) And **وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ**, in the Kur [xvi. 73, i. e. *And God hath made some of you to excel some others*], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, **فَضَّلَهُ**, meaning **خَصَّهُ** [i.e. *He distinguished him particularly, peculiarly, or specially, by it, namely, a thing*]. (A and K in art. **خَصَّ**.) And **فَضَّلَ فِي الْعَطَاءِ** *He gave to some more than to others*. (S in art. **أَفَقَّ**.) — [An explanation of **فَضَّلَ** given by Golius, as on the authority of the K, ("i. q. **سَوَّخ**, *Sordibus infectis*, vel *pro sordida habuit*, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the **التَّفْضِيلُ التَّوَسُّيخُ** instead of **التَّفْضِيلُ التَّوَسُّخُ**: see 5. — **إِسْمُ التَّفْضِيلِ** The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called **التَّفْضِيلُ**, because it is regularly of the measure **أَفْعُلُ**: see exs. voce **خَبِيرٌ**.]

3. **الْفَضَالُ** [and **الْمُفَاضَلَةُ** inf. ns. of **فَاضَلَ**] and **التَّفَاضُلُ** [inf. n. of **فَاضَلَ** (of which see an ex. in art. **سَوَّى**, conj. 6,)] signify **التَّمَازَى فِي الْفَضْلِ** [i.e. *The contending for superiority in excellence*]; (K,* TA;) **التَّمَازَى** being of the measure **تَفَاعُلٌ** from **فَاضَلْتُهُ فَفَضَّلْتُهُ**, (TA.) And you say, **فَاضَلْتُهُ فَفَضَّلْتُهُ**, (S, O, K,* in the last **فَاضَلْتُهُ**), aor. of the latter 2, (TA,) inf. n. **فَضَّلَ**, (O, TA,) *I contended with him for superiority, or vied with him, in excellence*, (O, TA,) and *I surpassed him, or outvied him, therein*. (S, O, K, TA.) — And **فَاضَلَ بَيْنَ الشَّيْئَيْنِ** [app. *He made the relation between the two things to be unequal in respect of excellence*; i. e. *he made the two things to be unequal, or unlike each other, in excellence*; contr. of **سَاوَى** **بَيْنَهُمَا**: see also 6]. (TA.)

4. **افْضَلَ فِي تِجَارَتِهِ** *He gained; or made gain, or profit; in his traffic*; syn. **رَبَحَ**. (Az and Mghb in art. **رَبَحَ**.) — **افْضَلَ عَنْهُ** [and **فَضَّلَ عَنْهُ**, aor. 2, inf. n. **فَضَّلَ**, (see **فَضَّلَ** below, last signification, and see also **فَاضَلَ**)] *It exceeded it*. (K, TA. [See also 1, latter half.]) Ows says, describing a bow,

كَفَوَّسٍ طِلَاجِ الْكَفِّ لَا دُونَ مِثْلِهَا

وَلَا عَجَسَهَا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا

[Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ مِنْهُ الشَّيْءُ, see 5, in two places. — أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. *I left of it the thing remaining, or redundant.* (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَرَّى (K, TA,) both of which signify *He thought himself to be superior to him in excellence*; (TA in art. مزو;) whence the saying in the K̅ur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ, meaning *He desireth that he may have superiority over you in rank and station*: (TA in the present art.) or i. q. أَفْضَلَ عَلَيْهِ (S, O, M̅sb, K, TA,) inf. n. أَفْضَالٌ (M̅sb, TA,) i. e. *he bestowed, or conferred, a benefit, or benefits, upon him*, syn. أَحْسَنَ (S, TA,) or تَطَوَّلَ (K, TA,) and *gave him of his bounty*: (TA:) [and each, followed by بِشَيْءٍ, *he presented him, or favoured him, with a thing*:] or تَفَضَّلَ signifies, (K,) or signifies also, (S,) *he laid claim to superiority of excellence over his equals, or fellows*; (S, K;) whence [accord. to some] the saying in the K̅ur quoted above: (S:) and [you say] أَفْضَلَ عَلَيْهِ فِي الْحَسَبِ (K, TA,) meaning *he became possessed of eminence, [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Iṣṣā' cited voce* [q. v., p. 2164,] ending with فَتَخَزُونِي for فَتَخَزُونِي, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّعُ [generally meaning *The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom*]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrariwise, or in contrary directions, upon his عَاتِقٍ [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقَيْهِ is erroneously put for عَلَى عَاتِقِهِ. TA.) — And تَفَضَّلْتُ said of a woman in her tent or chamber or house, *She was in a single garment*; (S, O, TA;) [she wore a single garment;] such as is termed مِفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.)

6: see 3. — التَّفَاضُلُ بَيْنَ الْقَوْمِ means *The differing in superiority, or excellence, of some over others, among the people, or party.* (TA.) And one says, الْأَشْيَاءُ تَتَفَاضَلُ [meaning *The things are unequal, or unlike, one to another, in respect of excellence*; contr. of تَتَسَاوَى: see also 3]. (TA.)

10. اسْتَفْضَلَ أَلْفًا *He took a thousand [dirhems] in excess of his right, or due.* (TA.) — See also 4.

فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] *An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundancy, or a superfluity*; syn. زِيَادَةٌ (Mgh, M̅sb;) contr. of نَقْصٌ (S, O, K:) [and often meaning *superabundance, or exuberance*; and *surpassingness, superiority, or excellence, عَلَى غَيْرِهِ over another, or others, than him, or it*: and *preponderance*:] the pl. is فُضُولٌ (Mgh, M̅sb, K:) and this is sometimes used as a sing.; (Er-Rāghib, M̅sb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rāghib, Mgh, M̅sb;) by a predominant application; whence the saying فَضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mgh:) and hence the rel. n. فُضُولِي is formed from it: (Er-Rāghib, M̅sb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him*:] accord. to Er-Rāghib, فَضْلٌ signifies *an excess* [in respect of a property or quality, or of an acquisition,] above moderateness: and this is of two sorts; such as is commended, as the فضل of knowledge, or science; and such as is discommended, as the فضل of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended: when the former is used of an excess [in respect of some attribute] of one of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَةٌ) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also *any gift whereof the giving to the recipient thereof is not obligatory*; [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term;] as in the saying [in the K̅ur iv. 36], وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the K̅sh and by Bḍ) of his exhaustless treasures]; and in the saying in the K̅ur [v. 59 and lvii. 21 and lxii. 4], ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِلُ) [mentioned above]: thus says Er-Rāghib: El-Munáwee says, [explaining one of its meanings,] in the "Towkeef," that it is the *commencing, or originating, of an act of beneficence without an efficient cause* [i. e., app., not by reason of any obligation]. (TA.) — Also *A portion remaining* (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and فَضْلَةٌ and فَضَالَةٌ signify

the same, (K, TA,) or a *redundant portion* (S and O and M̅sb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, الْفَضْلَةُ لِلْفَضِيلِ i. e. *The remaining portion of the wine or beverage [is for the excellent]*. (TA.) It is said in a trad., لَا يُنْعَقُ فَضْلُ الْمَاءِ لِيُنْعَقَ بِهِ الْكَلْبُ [The redundancy of water shall not be denied that the herbage be thereby denied]: (TA, in the present art.) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art. كَلَأ.) And it is said in another trad., فَضْلُ الْإِزَارِ فِي النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the ground, by reason of pride. (TA.) And one says, فِي يَدِهِ فَضْلُ الزَّيَامِ, meaning [In his hand is] the end of the زَامَر [or nose-rein of the camel]. (TA.) ذَاتُ الْفُضُولِ and الْفُضُولُ, with damm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundancy and ampleness. (TA.) فُضُولٌ الغَنَائِمِ means *The remains of the spoils when they are divided*; (TA;) such as a single horse, or a single camel. (KL.) And by the فُضُولُ of women are meant *The remains of the menstrual discharge.* (Ham p. 107: see, there, explanations of a verse in which this occurs.) جُلْفُ الْفُضُولِ [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Hāshim and Zuhrah and Teym [accord. to the CK Teymā] went in to 'Abd-Allah Ibn-Jud'an, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he might despoil any one, without their taking it for him [i. e. the latter] from him [i. e. the former]: (O, K, TA: [in the CK, يَطْلُبُهُ أَحَدٌ is a mistake for يَطْلُبُهُ أَحَدًا:] or it was thus called as being likened to a confederacy, or covenant, which was made of old, at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Faḍl, joined: and it was also called that of the مُطَبِّبُونَ. (TA. [See art. طَبِيب.]) — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means *He does not possess a dirhem nor a deenār [or rather much less a deenār]: it is as though one said, he does not possess a dirhem: how then should he possess a deenār?* for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus. case as an inf. n.; فَتَدْرِكُكَ دِرْهَمٌ فَقَدْ دَرَكْتَ دِرْهَمًا فَقَدْ دَرَكْتَ دِرْهَمًا فَقَدْ دَرَكْتَ دِرْهَمًا

يَفْقِدُ عَنْ فَقْدِ مَلِكِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a *deenār*]: (Mṣb:) Ḳuṭb-ed-Deen Esh-Sheerāzee says, (Mṣb, TA,) in the Expos. of the "Miṭāḥ," (TA,) **فَضْلًا** is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Mṣb, TA:) AḤei says that he had not found any authority for it in the [classical] language of the Arabs. (Mṣb. [See also **هَـ**, which is used in a somewhat similar manner.]])

فَضْلٌ Wearing a single garment, such as is termed **مُفَضِّلٌ**; an epithet applied to a woman; (S, Mgh, O, K;) and also to a man; (S, O, K;) like **مُتَفَضِّلٌ**: (O, K:) it is of the dial. of Nejd; like **فَرَجٌ** in the dial. of El-Yemen. (L in art. **فَرَجٌ**.) — And A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.) — See also **مُفَضِّلٌ**, in three places.

فَضْلَةٌ: see **فَضْلٌ**, former half, in two places. — [Hence, as used by grammarians,] A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; *contr.* of **عَبْدَةٌ**. (IAḳ, p. 143) [The pl. is **فَضَلَاتٌ**.] — And The clothes that are used for sleeping [therein]: (K, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) — And Wine; and so **فَضَالٌ** [which see also in what here follows]: (O, K:) **الْفَضَالَةُ** is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AḤn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for **لَنْ** **حَمِيمًا** in my original (an obvious mistranscription) I read **لَنْ صَمِيمًا**] is what remains: (TA:) the pl. is **فَضَالَاتٌ** and **فَضَالٌ** [the latter word mentioned above as a syn. of **فَضْلَةٌ**]. (K.)

فَضْلَةٌ is a n. of the same kind as **جَنَسَةٌ** and **رَكْبَةٌ**: (AZ, S, O, TA:) one says, **إِنَّهُ لَحَسَنٌ**, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, O, K, TA.)

فَضَالٌ: see **فَضْلَةٌ**: — and see also **مُفَضِّلٌ**.

فَضُولٌ: see **فَضْلٌ**, latter half.

فَضِيلٌ: pl. **فَضَائِلٌ**: see **فَاضِلٌ**; and see an ex. voce **فَضْلٌ**, former half.

فَضَالَةٌ: see **فَضْلٌ**, former half.

فَضِيلَةٌ An excellence, or excellent quality; *contr.* Bk. I.

of **نَقِيبَةٌ**; (S, O, Mṣb;) and *contr.* of **رَذِيلَةٌ**: (M and K in art. **رَذَالٌ**;) or a high degree in [or of] excellence: (K:) [differing from **فَاضِلَةٌ**, q. v.:] pl. **فَضَائِلٌ**. (MA.)

فَضَائِي [a pl. of which the sing. is not mentioned] i. q. **مُتَفَضِّلُونَ**, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

فَضُولِي a rel. n. formed from **فَضُولٌ** as pl. of **فَضْلٌ** but used as a sing.: (Er-Rāghib, Mṣb, TA:) see **فَضْلٌ**, near the beginning: One who busies himself with that which does not concern him. (Er-Rāghib, Mgh, O, Mṣb, TA.) In the conventional language of the lawyers, One who is not a commissioned agent, (Mgh, O, KT, TA,) nor a guardian (**وَلِيٌّ**), (KT, TA,) nor a proprietor, (TA,) nor a person of firm judgment (**أَصِيلٌ**), in a contract. (KT.) The pronunciation with fet-h to the **ف** is a mistake. (Mgh, O.) — Also A tailor. (IAḳ, O, K.)

فَضَالٌ: see **مُفَضِّلٌ**.

فَاضِلٌ [act. part. n. of **فَضَلَ**: as such signifying Exceeding; &c.]. One says, **مَالٌ فَلَانٌ فَاضِلٌ** i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (**فَضَلَ عَنِ الْقَوْتِ**). (TA.) — And [Excelling; or excellent, as also **فَضِيلٌ**, of which the pl. is **فَضَائِلٌ**, but which is probably post-classical: or it is] applied to a man as [a possessive epithet] meaning possessing **فَضْلٌ** [i. e. excellence]. (TA.) [And conventionally, *Erudite*; or excellent in learning.] — See also **مُفَضِّلٌ**.

فَاضِلَةٌ is a subst. from **فَضِيلَةٌ** [app. as a concrete term, signifying An excellent thing, or an excellent action; each as distinguished from an excellent quality]; (K, TA;) pl. **فَوَاضِلٌ**: (TA:) [but generally] it signifies a gift, or thing that is given: (Ḥam p. 431, and Ḥar p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (Ḥam and Ḥar, ubi suprā; and MA:) [or] **فَوَاضِلٌ** signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, K,) or such as are great, or large. (K.) And **فَوَاضِلُ الْمَالِ** signifies What accrues to one of the proceeds and profits of property, (O, K, TA,) of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep. (TA.) The Arabs say, **فَوَاضِلُهُ قَلَّتْ** **فَوَاضِلُهُ**, (O, K,) meaning When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.)

أَفْضَلُ [More, and most excellent, &c.]; fem. **أَفْضَلِي**: (TA:) pl. masc. **أَفْضَالٌ**; and pl. fem. **أَفْضَالَاتٌ**. (Mṣb in art. **أَخْرَجَ**.)

مُفَضِّلٌ: see **مُفَضِّلٌ**. — Also A single garment that is worn [without any other] by a woman (S, O, K, KL) in her tent or house or chamber, such as is called **خَيْعَلٌ** [a garment variously described], or the like of this, (S,) and by a man; (KL;)

also called **مُفَضِّلَةٌ**, (K,) and **فَضْلٌ**; (Fr, O, K;) or **فَضْلٌ ثَوْبٌ** signifies a single garment, a **مَلْحَفَةٌ** [q. v.], or the like thereof, with which a woman wraps herself (**تَتَوَشَّحُ بِهِ**); (Mgh;) and accord. to Lth, **فَضَالٌ** signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and **مُفَضِّلٌ** signifies [also] an every-day-garment: (MA:) **فَضْلٌ فِي ثِيَابٍ** occurring in a trad. of 'Aīsheh requires consideration [as being questionable]. (Mgh.)

مُفَضِّلَةٌ: see the next preceding paragraph.

مُفَضِّلٌ: see what next follows.

مُفَضِّلٌ and **مُفَضِّلٌ** and **مُفَضِّلٌ** and **فَضَالٌ** A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (K) **رَجُلٌ مُفَضِّلٌ** (S, O, K) **عَلَى قَوْمِهِ** (K,) and **امْرَأَةٌ مُفَضِّلَةٌ**, A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (S, O, K.)

مُفَضِّلٌ [pass. part. n. of **فَضَلَ**: as such signifying Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, **قَدْ يُوْجَدُ فِي الْمَفْضُولِ مَا لَا يُوْجَدُ فِي الْفَاضِلِ** [Sometimes, or often, what is not found in the overcomer is found in the overcomer]. (TA.)

مُتَفَضِّلٌ One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see **فَضَائِي**. — See also **فَضْلٌ**.

فضى and فضو

1. **فَضَا**, (M, Mṣb, K,) aor. **يَفْضُو**, (M, Mṣb,) inf. n. **فَضُو** (M, Mṣb, K) and **فَضَاءٌ**, (M, K,) It (a place) was, or became, wide, or spacious; (M, Mṣb, K;) as also **افضى**; (TA as from the K, in which I do not find it;) the latter occurring in a trad., and expl. in the Nḥas signifying it became a **فَضَاءٌ** [q. v.]. (TA.) — [And It was, or became, empty, vacant, or void; (for it is said in the TA that **الْفَضُو**, by which **الْفَضُو** is evidently meant, signifies **الْخَلْوُ**;) as also **افضى**, as appears from an explanation of the part. n. **مُفَضِّي**, q. v.] — **فَضَا الشَّجَرُ بِالْمَكَانِ**, inf. n. **فَضُو** [i. e. **فَضُو**], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKṭṭ, TA.) — And **فَضَا دِرَاهِمَهُ** He did not put his dirhems, or money, into the purse [app. meaning that he left his money strewn]. (K.)

4. **افضى**: see the preceding paragraph, in two places. — Also He went forth, (S,) or came, (TA,) to the **فَضَاءٌ** [q. v.]. (S, TA.) — [Hence] **افضى فلان إلى فلان** Such a one came to, or reached, such a one: (M, Mgh, TA:) originally, became in the space, or the place, or quarter, of

such a one : (M:) or properly, *became in the* فَضَا of such a one. (Mgh.) And in like manner, *The thing, or event, came to, or reached, him*. (M.) And أَفَضْتُ إِلَى الشَّيْءِ I came to, or reached, the thing. (Mgh.) Accord. to IAqr, (TA,) properly signifies الْإِفْضَاءُ [i. e. *The coming at last, or ultimately, or the reaching, to a person or thing*]. (IAqr, T, Mgh, TA.) Hence the saying [in the Kūr iv. 25], وَقَدْ أَفَضَى بَعْضُكُمْ إِلَى بَعْضٍ i. e. *When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of أَتَى or] of وَصَلَ (M:) or this means, when one of you hath become alone with the other, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, أَفَضَى إِلَى أَمْرَائِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Mgh:) or it signifies, (M, K,) or signifies also, (S, Mgh,) † he compressed his wife: (S, M, Mgh, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — أَفَضَى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And أَفَضَى بِهِ الطَّرِيقَ إِلَى [The road brought him to a rugged tract of land]. (K* and TA in art. وَعَر.) — أَفَضَى يَدَهُ إِلَى الْأَرْضِ He touched the ground with the palm of his hand (IF, S, Mgh, K) in his prostration [in prayer]. (S, K.) And أَفَضَيْتُ إِلَيْهِ أَفَضَيْتُ I put my hand to it without anything intervening; i. q. مَسَسْتُهُ (Mgh in art. مَس.) — أَفَضَيْتُ إِلَى فُلَانٍ سِرِّي [I communicated, or made known, to such a one my secret]: (S:) or أَفَضَيْتُ إِلَيْهِ السِّرَّ I acquainted him with the secret. (Mgh, TA.) — أَفَضَى also signifies † He became poor: so says IAqr: as though he came to the ground. (TA.) — لَا يَفْضِي اللَّهُ فَاكٌ, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty*. (TA.) — Hence the saying of IAqr, الْإِفْضَاءُ أَنْ تَسْقُطَ الثَّنَائِيَا مِنْ تَحْتِ وَمِنْ فَوْقُ [app. meaning that الْإِفْضَاءُ is the inf. n. of أَفَضَى signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] الْهَفْضَاءُ [and therefore hence also what here follows]. (TA.) — أَفَضَى الْمَرْأَةُ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Mgh) to become one, (S, M, Mgh, Mgh, K, TA,) in devirginating her, (Mgh,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفَاضَهَا (M, in which it is mentioned in art. فَضَى:) the epithet applied to her is مُفَضَّةٌ (M, Mgh, Mgh, K,) which is syn. with شَرِبَرٌ. (S.)*

5. تَفَضَّيْتُ for تَفَضَّيْتُ see in art. فَض (conj. 5). — [تَفَضَّيْتُ in a passage of the Fākihiet el-Khulafā accord. to several copies thereof is an obvious mistake for التَفَضَّى, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضَا (S, M, K,) also written فَضَى (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ فَضَا Mixed food: (S:) and تَمْرٌ فَضَا dates mixed, (AA, S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kālee; (TA;) or scattered, or strewn, and mixed: (M:) and تَمْرَانِ فَضَيَانِ [two sorts of dates mixed]: and تَمُورٌ أَفَضَاءُ [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فَوْضَى Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَضَا بينهم [Their case is mixed, or promiscuous, &c., like (q. v. in art. فَوْض) or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And أَتَى تَرَكَ الْأَمْرَ فَضَا i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And أَتَى ثَوْبَهُ فَضَا [He threw down his garment in a disorderly, or careless, manner;] he did not commit his garment to any one's care. (M, TA.) — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contr. meanings.] You say سَهْمٌ فَضَا One, or a single, arrow: (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيتُ فَضَا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or apart from my brethren and my family. (Akh, TA.) — Also, i. e. فَضَا (M, K,) or correctly with ي [i. e. فَضَى], as written by El-Kālee, (TA,) The stones (حَبِّ) of raisins; (M;) i. q. فَضَا [or فَضَى]. (K.) — See also what next follows.

فَضَا Water collecting and stagnating: pl. فَضَا, with medd, accord. to Kr; and also فَضَى and فَضَى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of بَذَرَةٌ, and the latter like بَذَرٌ as a pl. of بَذَرَةٌ; occurring in different relations of a verse of 'Adee Ibn-Er-Rikāq. (M in art. فَضَى, and TA.)

فَضَا is an inf. n.: (M, K, TA:) and is expl. by Aboo-Alee El-Kālee as signifying *Width, or spaciousness*. (TA.) — [It is also used as an epithet:] see فَاضٍ. — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area, or a yard, of a house; syn. سَاحَةٌ (S, K:) and a wide, or spacious, tract of land: (ISh, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is أَفَضِيَّةٌ. (ISh, TA.)*

فَضَا Water running upon the ground: (K:) or, accord. to Aboo-Alee El-Kālee it is [in measure, but not exactly in meaning,] like حَسَاءٌ [a pl. of حَسَى], signifying *water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is فَضِيَّةٌ: in the M, [in art. فَضَى,] it is said to be a pl. of فَضِيَّةٌ [q. v.,] on the authority of Kr. (TA.)*

فَضِيَّةٌ: see the next preceding paragraph.

فَاضٍ (Mgh, TA) and مُفَضٍّ (M, TA) Wide, or spacious, (M, Mgh, TA,) as also فَضَا (Az, Er-Rāghib, Mgh, Mgh, TA,) open and plain, and vacant. (TA.) — [The first of these words, in the present day, pronounced فَاضِي, is commonly used in the sense of فَارِغٌ as meaning *Unoccupied, unemployed, or at leisure*.]

مَفْضَى i. q. مَتَسَعٌ [A place of width or spaciousness, &c.]. (TA.)

مَفْضٍ: see فَاضٍ. [And see also its verb, 4.]

مَفْضَاةٌ: see 4, last sentence.

فطا

1. فَطَاهُ is like فَطَاهُ in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back*. (AZ, S, O.) — And *He broke it, or crushed it*. (S, O, K.) — And فَطَاهَا (S, O, TA,) aor. -, inf. n. فَطَا (TA,) *He compressed her; (S, O, TA;) namely, a woman. (TA.) — And فَطَا بِهِ الْأَرْضَ He threw him down, or prostrated him, on the ground. (S, O.) — And فَطَا بَسَلْجَهُ He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O.) — And فَطَاتِ الْغَنَمَ بِأَوْلَادِهَا The sheep, or goats, brought forth their young ones. (S, O.) And فَطَا تَعَنَ اللَّهُ أُمًّا فَطَاتُ بِهِ شَطَاتُ like شَطَاتُ who cast him forth [from her womb]: like شَطَاتُ به. (TA in art. شَطَا.) — And فَطَا بِهَا He broke wind [app. with a sound; like بِهَا]. (S, O.) — فَطَا الْقَوْمَ He did to the people, or party, what they did not like. (O, K.) — And فَطَا ظَهْرَ بَعِيرِهِ He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) — فَطَا, aor. -, (K,) inf. n. فَطَا (TA,) [app., i. q. فَطَسَ, i. e. *He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فَطَا below. — And] He had a hollow back, and a protuberant breast, or chest. (K.) — And فَطَا الْبَعِيرَ The camel was, by nature, low, or depressed, in his back. (S, O.)**

4. فَطَا He copulated much, or often. (IAqr, O, K.) — And *He became ample in his state, or circumstances. (IAqr, O, K.) — And His nature, or disposition, became evil, after having been good. (IAqr, O, K.) — فَطَاهُ He fed him; gave him to eat; or gave him food. (O, K.)*

6. فَطَا (K, TA,) said of a man, (TA,) is syn. with تَقَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَقَاعَسَ*. (K, TA.) فَطَا عَنْهُ means *He held back, or receded, from him, or it. (K, TA.) And فَطَا عَنْهُمْ He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)*

فَطْرًا [mentioned above as inf. n. of فَطِرٌ, and in the O erroneously written فَطْرًا,] i. q. فَطَسٌ [i. e. *A depression and expansion of the bone of the nose; or a spreading of the nose upon the face*]; (S, O, * K;) and فَطْرَةٌ is syn. with فَطَسَةٌ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فَطْرَةٌ; and in the O, the latter is written فَطَسَةٌ). — And *Hollowness of the back*, (K, TA,) or, as some say, *of the middle of the back*, (TA,) and *protuberance of the breast, or chest*; as also فَطْرَةٌ. (K, TA.)

فَطْرَةٌ: } see the next preceding paragraph.
فَطْرَةٌ: }

أَفْطَسَ i. q. أَفْطَسَ [i. e. *Having the bone of his nose depressed and expanded; or having his nose spreading upon his face*]. (S, O, * TA.) It is said that Museylineh the Liar was أَفْطَسًا (O,) or أَفْطَسًا: so in a trad. (TA.) — And *Having a hollow back, and a protuberant breast, or chest*. (K.) And أَفْطَسَ الظَّهْرُ A camel low, or depressed, in the back, by nature. (TA.)

فَطَحَ

1. فَطَحَهُ (S, K,) aor. ٤, (K,) inf. n. فَطْحٌ; (S;) and فَطَحَهُ (S, * K,) inf. n. فَطْحٌ; (S;) *He made it broad, or wide*. (S, K.) — And فَطَحَ العُودَ وَغَيْرَهُ (K, TA,) inf. n. as above; and فَطَحَهُ, inf. n. as above; (TA;) *He pared, or fashioned by cutting, the stick, or piece of wood, &c., and made it broad, or wide*. (K, TA.) And فَطَحَ الْحَدِيدَةَ, and فَطَحَهَا, *He made the piece of iron broad, or wide, and even, or flat, for a مسحاة, or a معزق, or some other thing*. (L.) — And فَطَحَ بِالْعَصَا ظَهْرَهُ (K, * TA,) aor. and inf. n. as above, (TA,) *He struck his back with the staff, or stick*. (K, * TA.) — And فَطَحَتْ بِالْوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fetus]. (K, TA.) [Compare فَطَحَتْ.] — فَطَحَ, aor. ٤, inf. n. فَطْحٌ, [app., *He (a man) had a broad, or wide, head*: (see أَفْطَحَ:)] or it signifies, or signifies likewise, and so app. فَطَحَ, inf. n. فَطْحٌ, (see فَطَحَ below, and أَفْطَحَ,) said of the head, and of the end of the nose, *It was, or became, broad, or wide*. (TK.) — فَطَحَ النَّخْلُ *The palm-trees became fecundated*. (Kr, K.)

2: see the preceding paragraph, in four places.

فَطَحَ [inf. n. of فَطَحَ, q. v.: and, as a simple subst.,] *Breadth, or width, of the head*, (S, K, TA,) *in the middle*; as also فَطْحٌ: (TA:) and *breadth, or width, of the end of the nose*, (L, K,) *so that it sticks close to the face*; as in the bull, which is termed أَفْطَحَ. (L.)

فَطُوحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.)

أَفْطَحَ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also فَطْحٌ (S, A, L) and فَطُوحٌ. (A.) And أَرْبَتَةُ فَطْحَاءَ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. *foot*]. (A.) — الأَفْطَحُ The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — And The chameleon (K, TA) whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof. (TA.) — And الفَطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْطَحَ [q. v.]. (K.)

فَطْحٌ: } see the next preceding paragraph.
فَطُوحٌ: }

فَطَحَل

الفَطْحَلُ (S, O, K,) and accord. to the expositors of the Fg, الفَطْحَلُ also, (TA,) [or زَمَنُ الفَطْحَلِ,] A [or the] time in which mankind had not as yet been created (لَمْ يَخْلُقْ فِيهِ بَعْدُ): (S, O, K:) or the time of Noah: (K:) or a [or the] time in which the stones were moist, or soft: (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said,

زَمَنُ الْفَطْحَلِ إِذَا السَّلَامُ رَطَابٌ
[In the time of the فَطْحَل, when the stones were moist, or soft]: (TA:) and El-Ajjāj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-Ajjāj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA.)

فَقُلْتُ لَوْ عَمِرْتُ عُمَرُ الْحِجَلِ
أَوْ عُمَرُ نُوْجِ زَمَنِ الْفَطْحَلِ
وَالصَّخْرُ مَبْتَلٌ كَطِينِ الْوَحْلِ
صِرْتُ رَهْمِينَ جَدَثٍ أَوْ قَتْلٍ

[And I said, If I were made to live the life of the new-born young one of the dabb (which is said to be seven hundred years), or the life of Noah in the time of the fīṭaḥl, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter]: (S, O, TA: but the last has هَرَمٌ in the place of جَدَثٍ:) and one says, كَانَ ذَلِكَ زَمَنَ الْفَطْحَلِ [That was in the time of the fīṭaḥl]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art.; and which is said of a thing that happened long ago: (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتَكَ أَفْطَحًا, and الْبَدْمَلَةُ, expl. by AHn as meaning [I came to thee] in the time [or year] of abundance of herbage, and of food and drink. (TA.) — And فَطَحَلُ also signifies A torrent. (Sh, O, K.) — And A camel large, big, or bulky.

(Fr, Sh, K.) — And Plump and big. (Ibn-Abbād, O, K.)

فَطَرَ

1. فَطَرَهُ (S, M, K,) aor. ٤, (M, K, TA,) and, accord. to the K, ٤ also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and فَطَرُهُ (M, TA,) inf. n. فَطْرٌ; (TA;) [but the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] *He clave, split, slit, rent, or cracked, it*. (S, M, K.) — Hence, (S,) فَطَرَ (S, Msh, K,) aor. ٤, (Msh, TA,) inf. n. فَطْرٌ (Msh, K) and فَطُورٌ (K,) *It (the tooth called ناب, of a camel,) came forth*; (S, K;) *it clave the flesh and came forth*. (TA.) — See also 7. — فَطَرَهُ (S, Mgh, Msh, K,) aor. ٤, inf. n. فَطْرٌ (S, Mgh, Msh,) *He (God, Msh, K) created it, (S, Msh, K,) namely, the creation: (Msh, K:) he caused it to exist, produced it, or brought it into existence, newly, for the first time, it not having existed before; originated it; commenced, or began it*; (S, M, A, Mgh, K;) as also فَطَرَهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَاطِرُ السَّمَوَاتِ [The Originator, or Creator, of the heavens] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said فَطَرْتُهَا, meaning, *I originated, or began, it*. (S.) فَطَرَ الشَّيْءَ: see طَبَعَ. [The explanation there given is confirmed by explanations of فَطَرَهُ.] — فَطَرَ الْعَجِينَ (Lth, S, K,) aor. ٤, inf. n. فَطْرٌ; (S;) and فَطَرَهُ (Ks, TA;) *He made the dough into bread, or baked it, without leavening it, or leaving it until it should become good [or mature]*; (K;) *he kneaded the dough and made it into bread, or baked it, immediately*; (Lth;) *he hurried the dough, or prepared it hastily, so as to prevent its becoming mature*. (S.) You say فَطَرْتُ الْمَرْأَةَ [The woman hurried the dough, or prepared it hastily, so that immaturity, or want of leaven, was manifest in it]. (S.) — And in like manner, فَطَرَ الطِّينَ *He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately*. (Lth, TA.) — And فَطَرَ الْجِلْدَ (IAqr, K,) inf. n. فَطْرٌ; (TA;) and فَطَرَهُ (K;) *He did not saturate the skin with the tanning liquid: (IAqr, K:) or he did not put it therein*. (A.) — And فَطَرَ (Fr, O, K,) aor. ٤ and ٤, (Fr, O, K, * TA,) inf. n. فَطْرٌ (Fr, S, O, K,) *He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore finger and the thumb: (Fr, S, O, K, TA:) or with the ends of the fingers: (K, TA:) or, as one does in indicating the number thirty, i. e., with the two thumbs and the two fore fingers: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, with two fingers [and] with the end of the thumb. (TA. See also نَاقَةُ.)*

— And [hence, app.,] *فَطَرَ أَصَابِعَهُ* He pressed, or squeezed, his fingers. (TA.) And He struck his (another's) fingers so that they burst forth with blood (*انْفَطَرَتْ دَمًا*). (TA.) — See also 2: — and 4, first sentence.

2. *فَطَرَهُ*: see 1, first sentence. — Also, (inf. n. *تَفْطِرُ*, §,) He made him to break his fast; or to eat and drink; (§, *Mgh, *K;) as also *افطره*, and *فَطَرَهُ*: (K:) he gave him breakfast: he, or it, (namely, the action termed *اِسْتِنَاءٌ*, and a clyster, [&c.,] Mgh,) broke, or vitiated, his fast. (Mgh.) And you say also *يَفْطِرُ الصَّوْمَ* هذا, [and, more commonly, *يَفْطِرُهُ*,] This is speech which breaks, or vitiates, the fast. (TA.) — *فَطَر*: see 1.

4. *افطر* He broke his fast; (§, *Mgh, *) he breakfasted; he ate and drank after fasting; (Mgh, *K;) as also *فَطَرَ*, (K,) aor. 2, (TA,) inf. n. *فُطُورٌ*: (Mgh, TA:) his fast became vitiated. (Mgh.) *افطر* as quasi-pass. of *فَطَرْتَهُ* is extr., (Sb,) like *أَبْشَرَ* as quasi-pass. of *بَشَّرْتَهُ*. (Sb, Mgh.) You say *افطر على تمر* [He breakfasted upon dates, or dried dates;] he made dates, or dried dates, his breakfast, after sunset [in *Ramādān*]. (Mgh.) In the saying *صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ* [Fast ye after the sight of it, namely, the new moon commencing *Ramādān*, and break ye your fast after the sight of it, namely, the new moon commencing *Showwāl*], the *ل* is in the sense of *بَعْدَ*, i. e., *بَعْدَ رُؤُوسِهِ*. (Mgh.) — It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Mgh, K;) like *أَصْبَحَ* and *أَمْسَى* as meaning “he entered upon the time of morning” and “upon the time of evening:” (Mgh, *Mgh:) or he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., *افطر الحاجر والمخجوم* The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them. (IAth.) — *افطره*: see 2. — *افطر الجلد*: see 1.

5: see the next paragraph, in six places.

7. *انفطر*, and *تفطر*, (§, M, K,) and *فطر*, (M,) [but the second is with *teshdeed* as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the § by its being expl. by *تَشَقَّقَ*,] It became cleft, split, slit, rent, or cracked. (§, M, K.) *إِذَا السَّمَاءُ انْفَطَرَتْ* [in the *Kur* lxxxii. 1] means When the heaven shall become cleft. (Bd, TA.) And *تَكَادُ السَّمَوَاتُ يَنْفَطِرُنَّ مِنْهُ* [in the *Kur* xix. 92] The heavens are near to becoming repeatedly rent in consequence thereof. (Bd.) And *تَفْطَرَتْ قَدَمَاهُ* His feet became cracked: [or much cracked.] (TA, from a trad.) And *تَفْطَرَتِ الْأَرْضُ بِالْبُيُوتِ* The earth became cracked [in many

places by the plants coming forth]. (TA.) And *تَفْطَرُ الشَّجَرُ بَوْرِي* [The trees broke forth with leaves; as also *انفطر*, often occurring in this sense; see *Har* p. 58; and see *فطر*]. (§ and K, voce *رَاحَ*; &c.) And *تَفْطَرَتْ قَدَمَاهُ دَمًا* [and *انفطرت* (see 1, last sentence but one,)] His feet [burst forth or] flowed with blood. (TA.) — And *انفطر الصُّبْحُ* † The dawn broke. (TA in art. *صدم*.)

8: see 1. And see also 8 in art. *شرع*.

فَطَرٌ [as an inf. n.: see 1: — as a subst.,] A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. *فُطُورٌ*: (K:) occurring in the saying *هَلْ تَرَى مِنْ فُطُورٍ* [Dost thou see any clefts?], in the *Kur* [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] *الْمَذْي*, answered, It is *الْفَطَرُ*: (O, K:) thus as related by A'Obeyd: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed *الفطر*: (O, K:) or, as some say, it is from *تَفْطَرَتْ قَدَمَاهُ دَمًا* [expl. above]: (TA:) or he likened its coming forth from the orifice of the *ذَكَر* to the coming forth of the *نَاب* of the camel: or, as it is related by En-Naḍr, he said *الفطر*, with *ḍamm*; meaning the milk that appears upon the orifice of the teat of the udder. (O, K.)

فَطَرٌ Such as has broken forth [with buds or leaves] (*مَا تَفْطَرُ*), of plants. (TA.) See also *فَطَرٌ*. — And, (§, K,) as also *فَطَرٌ*, (K,) the latter used in poetry, (TA,) [The toadstool;] a species of *كَهَاء* [or fungus], (§, K,) white and large, (§) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. *فُطْرَةٌ*. (§) [Also applied in the present day to The common mushroom; *agariens campestris*. And Any fungus.] — [Also, the former, Immaturity, or want of leaven, in dough:] see the explanation of *فَطَرَتْ* *البراءة العجينة*. — And *فَطَرٌ* and *فُطْرٌ* signify also Somewhat of that which remains of milk [in the udder], which is then milked: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked. (AA, TA.) See also *فَطَرٌ*, last sentence.

فَطَرٌ Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (*تَفْطِرُ*); (TA;) as also *فُطْرٌ*. (K, TA.) — Also a subst. from *أَفْطَر*; (§;) [as such] it signifies The breaking of a fast; contr. of *صَوْمٌ*. (TA.) [Hence, *عِيدُ الْفَطْرِ* The festival of the breaking of the fast, immediately after *Ramādān*; sometimes called *الفطر* alone.] *الفِطْرَةُ* means *صَدَقَةُ الْفَطْرِ* [The alms of the breaking of the fast], (O, K, TA,) which is a *صَاع* [q. v.] of wheat: the prefixed noun (*صدقة*) is rejected, and *ة* is affixed to its complement (*الفطر*) to indicate that such has been done: but it is a

word used by the lawyers; not of the classical language. (TA.) — See also *مُفْطِرٌ*.

فَطَرٌ: see *فُطْرٌ*, in two places.

فِطْرَةٌ Creation: (Mgh:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it. (TA.) — The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. *خَلْقَةٌ*. (§, Mgh.) It is said to have this signification in the *Kur* xxx. 29. (TA.) And so in the saying of Moḥammad, *كُلُّ مَوْلُودٍ يُوَدُّ عَلَى الْفِطْرَةِ* Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.;] and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him; but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — Nature; constitution; or natural, native, innate, or original, disposition, or temper or other quality or property; idiosyncrasy. (Th, TA.) — The faculty of knowing God, with which He has created mankind: (TA:) the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) — Hence, The religion of *el-Islām*: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Moḥammad is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion. (AHeyth, K, TA.) This is shown by a trad., in which it is related that Moḥammad taught a man to repeat certain words when lying down to sleep, and said *إِنْ مِتَّ مِنْ لَيْلَتِكَ* [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, *قَصُّ الْأُظْفَارِ مِنَ الْفِطْرَةِ* The paring of the nails is [a point] of the religion of *el-Islām*. (Mgh.) — Also i. q. *سُنَّةٌ* [app. meaning The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Moḥammad]. (TA.) — In the *Kur* xxx. 29, accord. to some, The covenant received, or accepted, from Adam and his posterity. (Bd.) — The pl. is *فِطَرَاتٌ* and *فِطَرَاتٌ*. (TA.) — See also *فِطْرٌ*.

الْإِيمَانُ الْفِطْرِيُّ [The faith to which one is disposed by the natural constitution with which he is created]. (Mgh.)

فَطَارَ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAqr, O, K:) or recently made. (TA.)

فَطُورٌ (S, Mṣb, K) and فَطُورِيٌّ (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Mṣb, K.)

فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الْفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نِسَان, and lasting seven days. (Mṣb. [See also الْفَضْحُ.]) — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطَرِيٌّ: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطَرِيٌّ, in the K, expl. as meaning [He fed him] with فَطِير, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطَرِيٌّ, as the phrase stands in the handwriting of Sgh himself, in well-formed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِي خُبْزٌ خَمِيرٌ وَخَمِيرٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, خَمِيرٌ [q. v.]. (S, TA.) You say also الْفَطِيرُ إِيَّاكَ وَالرَّأْيَ الْفَطِيرُ † [The worst opinion is the hastily formed, and immature]. (TA.) — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ: see what next follows.

فَطِيرَةٌ and فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فطر: (K, TA:) mentioned by Sgh, and in the B. (TA.)

فَطَارِيٌّ A man possessing neither good nor evil; (IAqr, O, K, TA:) such as is termed قَدْرٌ [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فَطَارٌ applied to a sword, meaning that will not cut. (IAqr, O, TA.)*

فَطُورِيٌّ: see فَطُورٌ.

فَاطِرٌ A camel whose نَاب [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kṣur xlii. 9, &c.,] means The Originator [or Creator] of the heavens and of the earth. (IAb, S, TA.) See 1.

فُوطِيرٌ a subst. for الْجَمَاعَ, in Syriac. (TA.)

أَفَطُورٌ, and the pl. أَفَاطِيرٌ: see the next paragraph.

تَعَاجِيرٌ, a word similar to تَعَاجِيبٌ and تَعَاجِيبٌ

and تَبَاشِيرٌ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also نَفَاطِيرٌ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرٌ is the pl. of أَفَطُورٌ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْمِيُّ [q. v.]; and in this sense also it has no sing.: but it is said in the K that نَفَاطِيرٌ is pl. of نَفَطُورَةٌ, with ن; [in the O, that it is pl. of نَفَطُورٌ;] and [in both] that it signifies scattered herbage; (TA;) and Lh says, as is stated by AHn, that مِنْ عَشْبٍ نَفَاطِيرٌ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of نَفَاطِيرٌ, or it signifies the first herbage of [the rain called] the وَسْمِيُّ: (TA:) [and it is said that] تَفَاطِيرٌ تَبَاشِيرٌ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرٌ.)

مَفْطِرٌ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرٌ, (Sb, S, Mṣb, K,) like as مَيَاسِرٌ is pl. of مَوَسِرٌ, (S,) and مَفَالِيسٌ of مَفَالِسٌ: (Mṣb:) and فَطْرٌ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مُنْفَطِرٌ is used in the Kṣur [lxiii. 18], in the phrase السَّمَاءُ مُنْفَطِرَةٌ بِه [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like دَجَاجَةٌ مُعْضِلٌ in the phrase دَجَاجَةٌ مُعْضِلٌ. (TA.)

نَفَطُورَةٌ and نَفَطُورَةٌ, and the pl. نَفَاطِيرٌ: see تَفَاطِيرٌ, in six places.

فطس

1. فَطَسَ (S, M, A, Mṣb, K,) aor. -, (S, Mṣb, K) and -, (Mṣb,) inf. n. فَطُوسٌ, (S, M, &c.,) He died; (S, M, &c.;) as also فَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — فَطَسَ الْحَدِيدَ, (A, O, K, TA,) aor. -, (K, TA,) inf. n. فَطَسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فَطِيسٌ: (A:) or he beat the iron. (TA.) — And الْفَطَسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوَطْءُ.) — And you say, فَطَسْتُهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-Abbād, O, K.) — And فَطَسَهُ بِالْكَبِيَةِ, (Ibn-Abbād, O, K,) and بِالْخَبَرِ, (Ibn-Abbād, O,) aor. -, (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also فَطَسَهُ, (Ibn-Abbād, O, K,) inf. n. تَفَطِيسٌ. (Ibn-Abbād, O.) — فَطَسَ, aor. -, inf. n. فَطَسٌ, (S, M, A, K,) He had the bone of

his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِيسٌ app. signifies the same.]

2. فَطَسَهُ He killed him. (Mṣb.) — See also 1.

فَطُسٌ (with fet-ḥ, O, in a copy of the M written فَطُس,) The berries of the myrtle: n. un. with ʾ. (Lth, M, O, K.)

فَطُسٌ: see فَطَسَهُ.

فَطْسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-Abbād, O, K.) — [See also فَطُسٌ.] — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

أَخَذْتُهُ بِالْفَطْسَةِ • بِالنُّوْبَةِ وَالْعَطْسَةِ •

[I captivated and restrained him by means of the falseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالنُّوْبَةِ:]) they shorten the نُّوْبَةَ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

فَطْسَةٌ a subst. from فَطَسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or فَطُسٌ, (TA, [but this is the inf. n. of فَطَسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

فَطِيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — And A great فَاسٌ [i. e. hoe or adz or axe]. (M, TA.)

فَطِيسَةٌ The snout of the swine; as also فُطَيْسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَّةُ of man, and of camels the مَشْفَرُ, and of beasts of prey the خَطَرُ and the خَرْطُومُ, and of the swine the فُطَيْسَةٌ, (O, K,) [in the latter of which it is plainly stated that فَطِيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَّةُ of man, and of camels the مَشْفَرُ, &c., is called the فُطَيْسَةُ of the swine,] which word فُطَيْسَةٌ he [thus] mentions, with ن, as of the measure فُتَيْعِلَةٌ, the ن being augmentative. (O.)

فَاطِسٌ Dying, or dead. (IAqr, M.)

فُطَيْسَةٌ: see فَطِيسَةٌ, in two places: and see also art. فُطُسٌ, in two places.

أَفَطَسَ A man (S) having the bone of his nose wide and depressed; (M;) or depressed and ex-

panded: (S, K:) *having his nose spreading upon his face*: (K:) fem. فُطْسَاء. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded*; &c.]. (A in art. نَفْس.) — نَفْسَةٌ فُطْسَاءُ means *A date small in the drupe, having the base cleaving to it*. (TA.)

فَطَر

1. فُطِرَ (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. فُطْرٌ (Mṣb, TA.) *He cut it, or severed it*; (S, Mṣb, K, TA;) namely, a rope, (S, Mṣb, TA,) or a stick, or piece of wood, and the like. (TA.) — And فُطِرَ (K,) or فُطِئَتْ (S, Mṣb) said of a mother (S) or of a suckling woman, (Mṣb,) aor. and inf. n. as above, (Mṣb, TA.) *He, (K,) or she, (S, Mṣb,) weaned, or ablated, him, (S, Mṣb, K,) namely, a child, (S, K,) or suckling, (Mṣb.)* And فُطِئَتِ السَّخْلَةُ *The lamb, or kid, was weaned, or ablated.* (K.) [And in like manner one says of other animals.] — And [hence, or] from the first of the significations expl. above, (Mṣb,) one says, فُطِئَتْ عَنْ عَادَتِهِ *He was, or became, intelligent, understanding, knowing, sagacious, or skilful*: see the explanations of فُطِنَ below; (S;) and فُطِنَ signifies [the same, i. e.] *he became such as is termed فُطِنَ*. (Lth, TA.) You say, فُطِنَ لَهُ (Mṣb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. -; (Mṣb, K;) and فُطِنَ, aor. -; (Mṣb, K;) and فُطِنَ, aor. -; (K;) inf. n. فُطِنَ (Mṣb, K) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) and فُطِنَ and فُطِنَ (Mṣb) and فُطِنَ and فُطِنَ (K;) *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilful of it, i. e. skilful in it*; (K;) namely, an affair: (Mṣb:) [and *he understood, or knew, it*; often used in this sense:] and sometimes they said فُطِنَهُ, making the verb trans. by itself, because it implies the meaning of فُهِمَ; (TA;) or فُطِنْتُ الشَّيْءَ, with fet-h, signifies *I understood, or knew, the thing*: (S;) and some say that فُطِنَ [as inf. n., agreeably with analogy, of فُطِنَ, which see in what follows,] signifies [the possessing] *excellence in respect of readiness of intelligence for the perception of what comes to one from another*. (TA.) [فُطِنَ also signifies *He took notice of, or paid attention to, him, or it*: see Har p. 626, and Ham p. 695.] And فُطِنَ signifies [also] *He became one of whom فُطِنَ [i. e. intelligence, &c., as expl. below,] was a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]*. (Mṣb.)

4. اِفْطَرَّ *He (a child) entered upon the time for his being weaned, or ablated.* (Mṣb, TA.) And in like manner one says of a lamb, or kid. (IAṣr, K, TA.)

6. تَفَطَّطُوا *Their lambs, or kids, (تَفَطَّطُوا, [in the CK, erroneously, تَفَطَّطُوا,]) kept to their mothers after the weaning, or ablation*; (K, TA;) *therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this*. (TA.)

7. اِنْفَطَرَ *He (a child, or young one,) was, or became, weaned, or ablated*: commonly used in this sense in the present day. — And اِنْفَطَرَ *He desisted from, or left, or relinquished, him, or it*. (K, TA.)

فَطَرٌ *The act of weaning, or ablation, of a child or young one*: (S, Mṣb, K:) a subst. in this sense. (K.) — And [it is also, app., an epithet:] you say نَاقَةٌ فَطَارٌ [app. نَاقَةٌ فَطَارٌ, like as you say فَاطِرٌ فَاطِرٌ, q. v.], meaning *A she-camel whose young one has been weaned from her*: thus in the A. (TA.) — [And hence it seems to be used as a proper name of a woman; like فَاطِمَةُ; for it is said,] and the woman is named فَطَارٌ, like كِتَابٌ, [in form]. (TA.)

فُطِرَ *A child weaned, or ablated*; (S, Mṣb, K;) as also مَفْطُورٌ: (K:) pl. of the former فُطِرَ, (S, Mṣb, K,) which is of a rare form as pl. of an epithet of the measure فَعِيلٌ, and more particularly of such as is used in the sense of the measure مَفْعُولٌ. (IAth, TA.) And سَخْلَةُ فُطِيرٍ [in the

CK فُطِيرَةٌ and فَاطِرٌ and مَفْطُورَةٌ *A lamb, or kid, weaned, or ablated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جَفَر [q. v.].* (TA.)

فُطِيرٌ [a subst., rendered so by the affix ة,] *A sheep, or goat, weaned, or ablated.* (TA.)

فَاطِرٌ [act. part. n. of 1, q. v.] — [Hence,] فَاطِمَةٌ *A suckling woman weaning, or ablated, a suckling.* (Mṣb.) And فَاطِرٌ *A she-camel whose young one has become a year old and been weaned, or ablated.* (S, TA.) And *A she-camel that weans, or is weaning, from her, her young one.* (TA.) [See also فَاطَرٌ.] — [Hence,] in a trad. cited voce مَرْضَعُ [q. v.], الفَاطِمَةُ signifies † *Death*. (TA in art. رَضَع.) — See also فُطِيرٌ.

مَفْطُورٌ; and its fem., with ة: see فُطِيرٌ.

فَطِن

1. فُطِنَ, [aor. -,] inf. n. فُطْنَةٌ and فُطَانَةٌ and فُطَانِيَّةٌ [as in the next sentence, *He was, or became, intelligent, understanding, knowing, sagacious, or skilful*: see the explanations of فُطِنَ below; (S;) and فُطِنَ signifies [the same, i. e.] *he became such as is termed فُطِنَ*. (Lth, TA.) You say, فُطِنَ لَهُ (Mṣb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. -; (Mṣb, K;) and فُطِنَ, aor. -; (Mṣb, K;) and فُطِنَ, aor. -; (K;) inf. n. فُطِنَ (Mṣb, K) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) and فُطِنَ and فُطِنَ (Mṣb) and فُطِنَ and فُطِنَ (K;) *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilful of it, i. e. skilful in it*; (K;) namely, an affair: (Mṣb:) [and *he understood, or knew, it*; often used in this sense:] and sometimes they said فُطِنَهُ, making the verb trans. by itself, because it implies the meaning of فُهِمَ; (TA;) or فُطِنْتُ الشَّيْءَ, with fet-h, signifies *I understood, or knew, the thing*: (S;) and some say that فُطِنَ [as inf. n., agreeably with analogy, of فُطِنَ, which see in what follows,] signifies [the possessing] *excellence in respect of readiness of intelligence for the perception of what comes to one from another*. (TA.) [فُطِنَ also signifies *He took notice of, or paid attention to, him, or it*: see Har p. 626, and Ham p. 695.] And فُطِنَ signifies [also] *He became one of whom فُطِنَ [i. e. intelligence, &c., as expl. below,] was a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]*. (Mṣb.)

2. تَفَطَّنَ لَهُ (Mṣb, TA,) inf. n. تَفَطُّنٌ (K, TA,) *He made him to understand, or know, the affair*: (K, TA:) or *he made him knowing in the various modes of the affair, and skilful therein*. (Mṣb.) Hence the prov., لَا يَفْطِنُ الْقَارَةَ إِلَّا الْحَجَارَةُ i. e. [Nothing will make] *the she-bear [to understand, except stones]*. (TA.) And فُطِنَهُ means *The teacher rendered him فُطِنَ [i. e.*

intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.)

3. فُطِنَ is of the measure مُفَاعَلَةٌ from فُطِنَ: (S:) [as such it signifies *The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill*; whence فَاطِنَةٌ is used in the K (in art. حَجَو) as a syn. of حَاجِيَّةٌ, q. v.: or it signifies [sometimes] *the showing intelligence, understanding, knowledge, sagacity, or skill, one with another*. (PS.) [Agreeably with the former explanation,] one says, فَاطِنَةٌ فِي الْكَلَامِ i. e. *He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.]; syn. رَاجَعَةٌ*. (K) [See also 3 in art. لَحَن.]

5. تَفَطَّنَ لَهُ *He understood it, or knew it, [quickly, or] with quickness of intelligence*; namely, what was said. (TA.)

فُطِنَ: } see what next follows.
فُطِنَ:

فُطِنَ (S, Mṣb, K, KL) and فُطِنَ (S, K, KL) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying *Intelligent, understanding, knowing, sagacious, or skilful*; (S, K, KL;) the first expl. by Lth as signifying *possessing فُطْنَةٌ respecting things*: (TA:) and it signifies one of whom فُطِنَ has become a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]: (Mṣb:) the pl. [of this] is فُطِنَ, (K,) or فُطِنَ, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is فُطِنَةٌ. (K.) فُطِنَ بِخُصُومَتِهِ means *A man knowing in the various modes of his disputation, or litigation, and skilful therein*. (Mṣb.)

فُطِنَ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence, understanding, knowledge, sagacity, (S, K, L, PS,) or skill*; (K, KL, PS;) contr. of غَبَاوَةٌ: (TA:) or, accord. to some, *such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired*. (TA.) [See also دَهْن.]

فُطُونُ: } see فُطِنَ.
فُطِينُ:
فَاطِنُ:

فَط

1. فُطَّ (Mṣb,) sec. pers. فُطِطَتْ (S, M, Mṣb,) inf. n. فُطَاظَةٌ (S, M, Mṣb, K) and فُطُظٌّ (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فُطَاظٌ is syn. with these, (M, K,) and so is فُطَاظٌ, but these two are simple substa., (M,) *He (a man) was, or became, such as is termed فُطَّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Mṣb, K;) or rough, &c., so as to be unduly feared*. (Mṣb.) — فُطْلَةٌ (M, K,)

aor. 2, inf. n. **فَطَعَ**; (TK;) and **فَطَعَهُ**; (M, K;) *He let it out*, namely the water termed **فَطْ**, by cutting open the stomach [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it*, out, namely the water so termed, (M, K,) *from the stomach*, (M, TA,) and *drank it*: (TK:) and **فَطَعَ كَرِشَ بَعِيرٍ** *he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it*: (Esh-Sháfi'ee, T:) or **فَطَعَ** signifies *he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out, or squeezed out, the fluid of the feces of his stomach, and drank it*: (S:) and **أَفْطَلْتُ الْكَرِشَ** *I pressed out, or squeezed out, the water of the stomach*. (Z, TA.)

4: see **فَطَعَهُ**. — **أَفْطَلَهُ**, inf. n. **أَفْطَلًا**, also signifies *He turned him back, or away, from the object of his desire*. (TA.) — And **أَفْطَلَهُ** is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it*: if to the thread, *he inserted it into the eye of the needle*:] mentioned by AA. (TA.)

8: see **فَطَعَهُ**, in three places.

فَطْ, applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious*; (S, M, O, K, and Bq in iii. 153;) *evil in disposition; illnated*; (O, K, and Bq and Jel ubi suprà;) *hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared*; (Msb;) *rough, or coarse, in speech*; (Lth, T, M, K;) *sour, or austere, therein*: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. **أَفْطَالٌ**. (M.) You say, **إِنَّهُ لَفَطٌ بَطٌّ** [*Verily he is rough, coarse, or the like*]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explain it; (M;) and **فَطِيطٌ** [app. signifies the same]. (TA in art. **بَطٌّ**.) — Also *The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts*; (T, K;) *the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage*: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, *the urine of horses which is drunk on an occasion of thirst*: pl. **فَطُوطٌ**: thus used by Mutemmem Ibn-Nuwayreh. (M, L.)

فَطَطًا and **فَطَطًا**: see 1, first sentence.

فَطِيطٌ *The seminal fluid of a woman*: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, *the seminal fluid of a stallion, in a she-camel's womb*: (M, TA:) or this is the explanation given by Fr: (T:) and **فَطِيطَةٌ** is of the measure **فَعَالَةٌ** from this word;

(K;) as signifying the *seminal fluid of a stallion*, or the *water of the stomach*; but El-Khattábee disallows the latter meaning; or from **فَطْ**: (TA:) and hence the saying of 'Aisheh to Marwán, **وَلَكِنَّ اللَّهَ لَعَنَ أَبَاكَ وَأَنْتَ فِي صُلْبِهِ فَأَنْتَ فَطَاظَةٌ مِنْ نَعْنَةٍ** [But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God]; (K;) i. e., **نُطْفَةٌ مِنْهَا**; (TA;) or **عَصَاةٌ مِنْهَا** [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, **فَضْضٌ**; (K;) pl. of **فَضِضٌ**, which means water such as is termed **غَرِيضٌ** or, accord. to another relation, **فَضْضٌ**, meaning **نُطْفَةٌ**: and accord. to another, **فَضِضٌ**. (TA.) — See also **فَطْ**.

فَطَاظَةٌ: see the next preceding paragraph.

هُوَ أَفْطٌ مِنْ فُلَانٍ *He is [more rough, coarse, rude, or the like, (see **فَطْ**), or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one*. (TA.)

فَطَعَ

1. **فَطَعَ الْأَمْرُ**, (S, O, Msb, K,) aor. 2, (O,) inf. n. **فَطَاعَةٌ**, (S, O, Msb,) and perhaps **فَطَعٌ** [respecting which see **أَفْطَعَ**]; (Mbr, TA;) as also **أَفْطَعَ**; (S, O, Msb, K;) *The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Msb, K.) — And **فَطَعَ الْأَمْرُ**, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, **فَطَعْتُ الْأَمْرَ**, aor. **أَفْطَعُهُ**,] but [SM says] in the “Nawádir” of AZ, **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ**, (TA,) *He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اسْتَغْطَمَهُ, (K,) or *was made to fear, or be frightened, and was overcome, by it*, (AZ, O, TA,) and *trusted not that he had power to accomplish it, or to bear it*: (AZ, O, K, TA:) it is said in a trad., **أُرِيتُ أَنَّهُ وَضَعَ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَفَطَعْتُهُمَا** [*I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear*]; in which instance, as I Ath says, the verb is thus made trans. in accordance with its meaning, which is **خَفَّتُهُمَا**, and **أَكْبَرْتُهُمَا**: but the phrase commonly known is **فَطَعْتُ بِهِ** and **مِنْهُ**: (TA:) you say, **فَطَعْتُ بِكَذَا** *I was unable to do, or accomplish such a thing*: (Ibn-Abbád, O, K:*) and **فَطَعْتُ بِأَمْرِي** occurs in a trad. as meaning [*I found that my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread*: **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ** and **فَطَعٌ**, means *He saw the affair, or event, or case, to be* **فَطِعٌ** [q. v.]: Mbr says, **فَطَعٌ** is an inf. n. of **فَطِعَ***

كَرَمَ: or it may be an inf. n. of **فَطَعَ**, like as **كَرَمَ** is of **كَرَمَ**: but I have not heard it save in the saying of the poet,

• قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خُلُقِي •
• شَتَّى وَقَاسَيْتُ فِيهِ اللَّيْنَ وَالْفَطْعَا •

[I have lived among men during several periods, conforming to disposition differing in kind, (على) **إِنْ سَعَيْتُمْ لَشَتَّى** being like the phrase **لَشَتَّتَاتٍ** in the Kur xcii. 4, meaning *as is said in the Ksh and by Bq, and I have endured therein softness and hardness*]. (TA.) — **فَطَعَ**, (O, K,) aor. 2, inf. n. **فَطَعٌ**, (O,) said of a vessel, (K,) *It became full*. (O, K.)

[2. **فَطَعَ**, inf. n. **تَفْطِيعٌ**, accord. to Freytag, signifies *He described a thing as great*: but for this he names no authority: by “great” is here meant *hard, difficult, or distressing*; &c.: see 1, first sentence.]

4. **أَفْطَعَ** as intrans.: see 1, first sentence. — **أَفْطَعَنِي الْأَمْرُ** *The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case*: (TA:) *made me to be without power, or strength, or ability; disabled, or incapacitated, me*. (Ham p. 32.) — And **أَفْطَعَ** *He (a man, S, O, Msb) suffered the befalling of a hard, difficult, or distressing, event*. (S, O, Msb, K.) — See also 10.

5: see what next follows.

10. **اسْتَغْطَمَهُ** (S, O, K) and **أَفْطَعَهُ** (S, K) and **تَفْطَعَهُ** (O, K) *He found it (a thing, S) to be* **فَطِيعٌ** [i. e. *hard, difficult, or distressing*; &c.]. (S, O, K.)

فَطِيعٌ: see **فَطِيعٌ**. — Also *Full*; applied to a vessel. (O, TA.)

فَطِيعٌ (S, O, Msb, K) and **مُفْطِيعٌ** (S, Msb, TA) and **فَطِيعٌ**, which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S, TA:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Msb, K:*) — And the first, *Much, or abundant*: so in the saying of 'Amr Ibn-Ma'ade-Kerib,

• وَقَدْ عَجَبْتُ أُمَامَةً أَنْ رَأَيْتِي •
• تَفَرَّعَ لِمَتِي شَيْبٌ فَطِيعٌ •

[And Umameh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders: **فِي** is app. understood before **لِمَتِي**]. (O, TA.) — **فَطِيعٌ** applied to water signifies *Sweet*: (Lth, O, K:) or *clear*; limpid; or *cool, sweet, and clear or limpid*. (IAar, O, K, TA.)

فَطِيعٌ: see **فَطِيعٌ**.

فعل

1. **فَعَلَهُ**, (S, O, Mṣb, K, *) aor. ٤, (S, O, K,) inf. n. **فَعَلٌ** (S, O, Mṣb, K) and **فَعَالٌ** (S, O, Mṣb,) and **فَعْلٌ** is the subst. therefrom, (S, O, Mṣb, K, *) but, accord. to Ibn-Kemāl, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like **فَعَلَهُ**, aor. **يَفْعَلُهُ**, inf. n. **فَعْلٌ**, except **سَحَرَهُ**, aor. **يَسْحَرُهُ**, inf. n. **يَسْحَرُ**; or, to these may be added as sometimes occurring, **خَدَعَ**, aor. **يَخْدَعُ**, inf. n. **خَدَعٌ** and **خَدَعٌ**, and **صَرَعَ**, aor. **يَصْرَعُ**, inf. n. **صَرَعٌ** and **صَرَعٌ**; (TA;) [*He did it*]; namely, a thing. (S, O. [For further explanation see **فَعْلٌ** below.])

[In the Kur. xxi. 73,] some read **وَأَوْحَيْنَا إِلَيْهِمْ فَعَلٌ** [And we suggested to them the doing of good works]; (Lth, S, O;) others reading **فَعْلٌ** [الخيرات. (Lth, O.)] — And one says also **فَعَلَ بِهِ**

فَعَلَ اللَّهُ بِهِ [He did to him something]. (TA.) [*May God do to him what He will do*; i. e. may God punish him: see an ex. voce **أَطْلَمَهُ**. — And **فَعَلَ بِالْمَرْأَةِ** often occurs in trads. &c. as meaning *He compressed the woman*.]

2. **تَفَعُّلٌ** [inf. n. of **فَعَلَ**] is used by IJ as metonymically signifying *The scanning of a verse*; because the names of the measures of its feet, all of them, have the letters **ف** and **ع** and **ل** for constituents, as when you say **فَعُولُنْ** and **مَفَاعِيلُنْ** and **فَاعِلَاتُنْ** and **فَاعِلُنْ** &c. (TA.)

3. **فَعَالٌ**, inf. n. **فَعَالٌ**, if used, app. signifies *They two did a thing together*. See **فَعَالٌ** below.

7. **فَعْلَتُهُ** quasi-pass. of 1: you say, **فَعْلَتُهُ** [I did it, and it was done]; (S, Mṣb;) like your saying **كَسَرْتُهُ فَأَنْكَسَرْتُ** (S.) [*كُسِرَتْهُ فَأَنْكَسَرْتُ*] signifies *The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not*: or, accord. to some, particularly *when the effect is not intended*; for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love: as a term of logic, it is one of the ten predicaments, i. e. *passion, or suffering*.] It is said that to every **فَعْلٌ** there is an **إِنْفَعَالٌ**, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of non-existence, not from matter [already existing to receive the effect of the act]. (TA.)

8. **اِفْتَعَلَ عَلَيْهِ كَذِبًا** (Mgh, * O, Mṣb, * K) and **زُورًا** (O) *He forged against him a lie*. (Mgh, * O, Mṣb, * K.) — Hence the phrase **الْخَطُوطُ اِفْتَعَلَ** i. e. [*Handwritings are forged, or falsified*.] (Mgh.) — And [hence] it used to be said, **أَعَذَبَ** **الْأَغَانِي مَا أَقْتَعَلَ** i. e. [*The sweetest of songs is*] such

as has been composed with originality, not in imitation of any model: and **أَطْرَفَ الشَّعْرَ مَا أَقْتَعَلَ** [The most eloquent of poetry is such as has been so composed]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Mṣb, K.) — And *The vulva of the she-camel, and of any female*. (K.)

فَعْلٌ: see 1, in two places: [as a subst. from **فَعَلَهُ**] it signifies [*A deed, or an action*: or] a motion (**حَرَكَةٌ**) of a human being: (K:) or, as Sgh says, the origination of anything, whether it be what is termed **عَمَلٌ** [which means *work or labour or service as well as a deed or an action*] or other than it; so that it is more general in application than **عَمَلٌ**: (TA:) or it is a metonymical term for any **عَمَلٌ** [meaning *deed or action*] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rāghib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and **عَمَلٌ** and **صُنْعٌ** are more particular in application: El-Harāllee says that the **فَعْلٌ** is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for **تَدَبُّرٌ** (an obvious mistranscription in my original) I read **تَدَبُّرٌ** or otherwise: and El-Juwaynee says that it is what is within the limits of a small space of time, without repetition, or reiteration; whereas the **عَمَلٌ** is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], **مَا فَعَلَ الشَّيْخُ**, [expl. in art. **نَعَرَ**]: (TA:) the pl. is **فَعَالٌ** (S, O, Mṣb, K) and **أَفْعَالٌ** [a pl. of pauc.], (O, TA,) [and **أَفْعَالٌ** is app. a pl. pl., i. e. pl. of **أَفْعَالٌ**, like **أَقْوَالٌ** pl. of **أَقْوَالٌ** which is pl. of **قَوْلٌ**, and many other instances]: you say, **إِنَّ الرِّشَاءَ تَفْعَلُ الْأَفْعَالِ**, [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibrāheem and Ismā'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that **الْأَفْعَالِ** may be pl. of **أَفْعَالٌ** (which has been altered by the copyist and is probably a mistranscription for **أَفْعُولَةٌ**) or of **أَفْعَالٌ**; with other remarks equally doubtful and unimportant.]) [Hence, **بِالْفَعْلِ** meaning *Actually*; as opposed to **بِالْقُوَّةِ** i. e. *potentially, or virtually*.] — As used by the grammarians, it means [*A verb*; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future; but it should be observed that it includes the **مَصْدَرٌ**, or infinitive noun; and also that there

is what is termed **فَعْلٌ نَاقِصٌ** an incomplete, i. e. non-attributive, verb (as **كَانَ** coordinate to **صَارَ**, &c.); as well as what is termed **فَعْلٌ تَامٌ** a complete, i. e. attributive, verb]. (TA.)

فَعْلَةٌ A single **فَعْلٌ** [i. e. deed or action], (Mṣb, TA,) with fet-h. (Mṣb.) Thus in the saying in the Kur [xxvi. 18], **وَفَعَلْتَ فَعْلَتَكَ أَتَى فَعْلَتَكَ** [lit. And thou hast done thy one deed that thou hast done]; as though the speaker said, **فَعَلْتُ النَّفْسَ**, **فَعَلْتُكَ**: in which Esh-Shaḥbee read **فَعْلَتَكَ** [thy kind of deed], with kesr, as meaning **فَعْلَتُكَ** [so says Zj; but he adds that the former reading is better. (TA.)] And [hence also] one says, **كَانَتْ مِنْهُ فَعْلَةٌ حَسَنَةٌ** or **قَبِيحَةٌ** [A good single deed proceeded from him or a bad one]. (S, O, TA.)

فَعْلَةٌ: see the next preceding paragraph.

فَعْلَةٌ A custom, manner, habit, or wont. (K.)

[**فَعْلِيٌّ** Of, or relating to, a verb.]

[**فَعْلِيَّةٌ** The quality of a verb.]

فَعَالٍ, like **نَزَالٍ**, has sometimes occurred as meaning **إِفْعَلْ** [Do thou]. (O, K. *)

فَعَالٌ (O, K.) accord. to Lth, (O,) is a name for *A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only meaning assigned to it in the S,]) and the like of these*: (O:) or, (O, K,) accord. to IĀar, (O,) the doing of a single person, peculiarly, [as distinguished from **فَعَالٌ**, q. v.,] (O,) relating to good and to evil; (O, K;) one says, **فُلَانٌ كَرِيمُ الْفَعَالِ** [Such a one is generous in respect of doing or doings], and **فُلَانٌ لَشِيمُ الْفَعَالِ** [Such a one is mean in respect of doing or doings]; (O; [and the like is said in the T and in the Mṣb;]) and Az says that this is the correct explanation; not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation; (O;) and it is used only of a single agent. (O, K.) — It is also an inf. n. (S, O, Mṣb. [See 1, first sentence.])

فَعَالٌ, as distinguished from **فَعَالٌ**, signifies *A doing that is between two [agents]*; (IĀar, O, K, TA;) and therefore it is an inf. n. of **فَاعَلَ** [a verb of which I have not found any ex.]. (TA.) — It is also a pl. of **فَعْلٌ**. (S, O, Mṣb, K.) — Also *The handle, (K,) or piece of wood that is inserted into the hole, (IĀar, IB, O,) of the axe, or adz, or hoe*: (IĀar, IB, O, K:) pl. **فُعُلٌ**. (K.)

فَعَالَةٌ (with ḍamm, O, TA, [in the CK, erroneously, **فَعَالَةٌ**]) A metonymical appellation substituted for **خِرَاعَةٌ**, (O, K, TA,) the well-known tribe [thus named]. (TA.)

فَعَالٌ [Wont to do]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase **فَعَالٌ لَهَا يُرِيدُ** Wont to do what He willeth: relating to God.])

فَاعِلٌ [act. part. n. of 1, *Doing*: and, used as a subst., a doer: and hence] a carpenter is thus

called; accord. to IAar: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعْلَةٌ (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means *And we were able to do what we willed.* (O, TA.) And وَالتَّائِدِينَ هُمْ لِلزُّكُوةِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the zakaat [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

مُتَعَلٌّ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالْمُتَعَلِّ, meaning *It produced a grievous, or distressing, effect,* (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِي مُتَعَلٌّ, i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فغر

1. فَعَرَ, aor. ʿ, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full;* said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعِمَتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) — See also 4, in three places.

2: see what next follows.

4. افغمر; [like اَفَامَر;] (S, K;) and so افغمر; (K in art. فغمر; as also فَعَمَر; (thus in some of the copies of the K;) or فَعَمَر; (thus accord. to other copies of the K and accord. to the TA,) aor. ʿ, inf. n. فَعَمَر; (TA;) *He filled a vessel;* (S, K, TA;) and *exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it.* (TA.) — And اَفَعَمْتُ الْبَيْتَ بِرِيحِ الْغُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوَّانَ امْرَأَةٌ مِنَ الْحُورِ الْعَيْنِ اشْرَقَتْ, i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَوَّانَتْ, and لَفَعِمَتْ; but Az says that the right relation is لَفَعِمَتْ, with ع. (TA in this art. and in art. فغمر.) And one says, اَفَعِمْتُ الْبَيْتَ بِالْمُسْكِ, *The musk filled with its odour,* (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And اَفَعِمْتُ الرَّجُلَ *He filled the man with anger;* (S, TA;) mentioned by Az on the authority of Abou-Turab: (TA:) or *he angered him: or he filled his*

nose with odour, (K, TA,) i. e. *with sweet odour:* (TA:) as also فَعِمَهُ and فَعِمَهُ, aor. of both ʿ, (K, TA,) inf. n. فَعَمَر; but better known with the pointed غ. (TA.) — And اَفَعِمَهُ and اَفَعِمَهُ *He filled him with joy, or happiness.* (Abou-Turab, TA.)

12. اَفَعُوعِمَرُ *It became full, and overflowed.* (K.) — And اَفَعُوعِمَرُ طَيْبًا *It (a house, or chamber, or tent,) became filled with perfume.* (TA.)

فَعَمَرُ Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also فَعَمِلَ, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعَمَرُ الْاَوْصَالِ i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فَعِمَةٌ *A woman full-formed, and thick in her shank.* (K.) And حَاضِرٌ فَعَمَرٌ *A [great] tribe filled with its people.* (TA.) [See also مَفْعَمَر: and see اَفَعَمَر.] — And *A species of tree: or the rose.* (K.)

فَعَمِلَ: see the next preceding paragraph.

اَفَعَمَرُ Full [like فَعَمَر]: or overflowing by reason of fulness. (TA.)

مَفْعَمَرُ Filled; applied in this sense to a skin for water or milk; as also مَفْعَمَرُ: but as to مَفْعَمَرُ, IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فَعَمَر], applied to a river, or rivulet: and Abou-Sahl cites an ex. of it from the verses of the Fz as signifying full of flesh. (TA.) — The phrase سَيْلٌ مَفْعَمَرٌ may be of the same category as هَمْرٌ نَاصِبٌ [for هَمْرٌ ذُو نَصَبٍ], the meaning being *A torrent having the quality of filling;* though the possessive epithet in most instances has the form of the act. part. n., such as ذَاتٌ رَضِيعٌ [for ذَاتٌ طَلَاقٍ] and ذَاتٌ رَضِيعٌ [for ذَاتٌ رَضِيعٌ]: or it may be that مَفْعَمَرُ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.)

مَفْعَمَرُ: see the next preceding paragraph.

فغى or فغى

1. فَعَا شَيْئًا i. q. فَتَمَهُ [so in my original, app., if not a mistranscription, فَتَمَهُ i. e. *He crumbled a thing much;* said of a man. (TA.)

2. فَعَى, inf. n. تَفْعِيَةٌ, *He branded a camel with a mark in the form of the viper* (الْفَعَى). (TA.)

4. افغى *He (a man) became possessed of [or characterized by] evil after good or goodness.* (TA.)

5. تَفْعَى *He (a man, S) became like the viper* (الْفَعَى, S, K) in evil: (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَهَ بِالْفَعَى) in the evilness of his disposition. (TA.)

فَاحٍ Angry and foaming [with anger]. (IAar, M, K.) — And [the fem.] فَاغِيَةٌ A woman (TA) wont to calumniate; syn. نَمَامَةٌ. (K, TA: in the CK النَمَامَةُ is put for النَمَامَةُ.)

فَاغِيَةٌ [as a subst.] The flower of the حَنَاءَ [i. e. *Lawsonia inermis, or Egyptian privet*]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.)

اَفْعَى (S, Mgh, K) of the fem. gender, but with tenween, (S, Mgh,) because it is a subst., not an epithet; (Mgh;) [said in the S and Mgh to be like اَرَوَى; but this is a mistake, for اَرَوَى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written اَفْعَى, being also of the measure of a verb;] A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called اَفْعُورٌ, (K, TA, [in the CK, erroneously, اَفْعُوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the اَفْعُورُ and the حُدُو by the مُخْرَمُ, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Mgh, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) اَفْعُوانٌ signifies the male: (S, Mgh, TA:) [see also جَشَائِش:] the pl. is اَفَاعٍ. (S, Mgh, K.) [In the K, the pl. is written اَفَاعِي, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) اَفَاعِي signifies † Certain veins (عُرُوق) that branch off from the حَالِبَانِ [q. v.]. (K.)

اَفْعَا [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAar, M, K.)

اَفْعُورٌ and اَفْعُوانٌ: see اَفْعَى.

اَفَاعٌ A land in which are vipers (اَفَاعٌ): or, abounding therewith. (K.)

مَفْعَى A camel branded with a mark in the form of the viper (الْفَعَى): (K:) and [the fem.] مَفْعَاةُ camels (اِبِلٌ) branded therewith. (TA.)

مَفْعَاةُ [as a subst.] A brand in the form of the viper (الْفَعَى). (S, K.)

فغر

1. فَغَرَ (S, Mgh, Mgh, K,) aor. ʿ (Mgh, K) and ʿ, (AZ, K,) inf. n. فَغَرٌ (Mgh, TA) and فُغِرَ (TA,) *He opened his mouth;* (S, Mgh, Mgh, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فَغَرَ and افغر, *He, or it, made, or caused, to open the mouth.* And hence,] فَغَرَ النَّجْمُ, (T, TA,) or افغر النَّجْمُ, (S, O,) i. e., الثَّرَيَّا, (T, S, O,) *The*

asterism, meaning the Pleiades, became overhead: [lit., *made one to open his mouth*:] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the *Pleiades began to rise* [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) — **فَغَرَّ** also signifies *It (the mouth) opened*: (S, Mgh, Mgb, K;) as also **انْفَغَرَّ**: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Mgb, TA.) — And **فَغَرَّتِ السِّنُّ** + *The tooth showed its point*; as though it broke forth to grow: but some say that its **ف** is substituted for **ث**, and Az inclines to think so [though **فَغَرَّ** differs much in meaning from **فَغَرَّ**]. (TA.)

4: and 7: see 1; the former in three places.

هُوَ وَاسِعٌ فَغْرُ الْفَمِ *He is wide in the opening of the mouth.* (Lth, O, K.) — And accord. to Lth, (O,) **فَغْرٌ** signifies also *A rose when it opens*: (O, K:) but it is thought by Az to be, in this sense, a mistake for **فُغْرٌ**, with **و**. (O.)

وُلِدَ بِالْفَغْرِ *He was born at the commencement of the rising of the Pleiades* [after sunset]; (O, K;) which is in the winter. (TA.) See 1.

فُغْرٌ The mouth of a valley: pl. **فُغَرٌ**. (O, K.)

طَعْنَةٌ فُغَارٌ, the latter word like **قَطَامٌ**, [A spear-wound, or the like,] that passes through. (O, K.)

فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA,) A [certain] **دَوِيَّةٌ** [i. e. small animal, or small creeping thing, or insect], (O, K, TA,) always opening its mouth: (O, TA:) and another, black and white in the **أَنْفِ** [or snout], that stings men. (TA.)

فَاغِرَةٌ A sort of perfume: (S, K, TA:) or (K, TA) the roots of the [lotus called] **نَيْلُوفَرٌ** [q. v.] (S, K, TA) of India: (S, TA:) or the **كَبَابَةُ** [or cubeb] (K, TA) of China; because, when a man eats it, he opens his mouth. (TA.)

مَفْغَرَةٌ A wide tract of land. (S, K.) — And An opening, or a hollow, in a mountain, smaller than a **كُهْفٌ**. (K.)

فغور

فَغْفُورِيٌّ [China-ware, or porcelain,] the [sort of] **خَزَفٌ** that is brought from China; so called from **فَغْفُورٌ**, [the title of] the king of China: vulgarly **فَرْفُورِيٌّ**. (TA in art. **فَر**.)

فغمر

1. **فَغَمَرَهُ الطِّيبُ**, (S, K,) aor. **فَغَمَرْتُ**, inf. n. **فَغْمَرٌ** and **فُغْمَرٌ**, (K,) *The perfume stopped the air-passages of his nose.* (S, K.) — And **فَغَمَتِ الرَّائِحَةُ السُّدَّةَ** *The odour opened the obstruction of the nose*: thus the verb has two contr. significations. (K.) — See also a trad. cited in art. **فَعَمَر**, conj. 4. — **فَغَمَرْتُ** said of a rose, or flower, (S, TA,) aor. **فَغَمَرْتُ**, inf. n.

فُغْمَرْتُ, (TA,) *It opened*; as also **فَغَمَرْتُ**. (S, TA.) — **فَغَمَرْتُ**, (S, K, TA,) inf. n. **فَغْمَرٌ**; (TA;) and **فَغَمَرْتُ**, (S, K, TA,) inf. n. **فَغَمَرٌ** (S, TA) and **فَغَمَرْتُ**, (S;) *He kissed* (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — And **فَغَمَرْتُ** said of a kid, (K, TA,) inf. n. **فَغْمَرٌ**, (TA,) *He sucked* (K, TA) *the dug of his mother.* (TA.) — **فَغَمَرْتُ بِهِ**, (S, K,) aor. **فَغَمَرْتُ**, (S,) inf. n. **فَغْمَرٌ**, (S,) *He was, or became, attached to it, fond of it, or eagerly desirous of it.* (S, K.) And **فَغَمَرْتُ الْكَلْبَ** signifies *The dog's being attached, or accustomed, or habituated, to the chase.* (TA.) — And **فَغَمَرْتُ بِالْبَيْتَانِ**, (K, TA,) inf. n. **فَغْمَرٌ**, (TA,) *He resided, stayed, dwelt, or abode, in the place; and kept, or clave, to it*; (K, TA;) *not quitting it.* (TA.)

3: see the preceding paragraph.

4. **فَغَمَرْتُ** *He filled a vessel*: (K:) and so **افغمر**. (TA.) — And *It filled its place with its odour*; (K;) as also **افغمر** [q. v.]. (TA.)

5: see 1.

7. **انْفَغَمَرْتُ**, said of a **زُكَّامٌ** [or defluxion from the head], *It was, or became, removed, cleared away, or dispelled*; syn. **انْفَرَجَ**; (K;) as also **افغمر**. (TA.)

8: see what next precedes.

فَغْمَرٌ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., **كُلُوا الْوُغْمَرَ وَأَطْرَحُوا** [Eat ye the **وُغْمَرَ** and throw ye away the **وُغْمَرَ**]; in which, accord. to IATH, by the **وُغْمَرَ** is meant what is expl. above; and by the **وُغْمَرَ**, what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.)

فَغْمَرٌ and **فُغْمَرٌ** The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. **بِلَحْيَيْهِ**; for which the CK has **بِلَحْيَيْهِ**];) and so **فُغْمَرٌ**: (TA:) or, accord. to Sh, **فَغْمَرٌ** signifies the nose: but accord. to Kr, it is **فُغْمَرٌ** that has this meaning. (TA.) **أَخَذَ بِفَغْمِهِ**, a phrase mentioned by AZ, is expl. as meaning *He took hold of his chin together with the two lateral portions of its jaw*: or, accord. to Sh, it means *he took hold of his nose*: (TA:) or it means *he distressed, afflicted, troubled, or molested, him.* (K, TA.)

فَغْمَرٌ: see the next preceding paragraph.

هُوَ فُغْمَرٌ بِهِ (S, TA) and **هُوَ مُفَغْمَرٌ بِهِ** (K, TA) *He is attached to it, fond of it, or eagerly desirous of it.* (S, K, TA.) And **كَلَبٌ فُغْمَرٌ عَلَى الصَّيْدِ** [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or **كَلَبٌ فُغْمَرٌ** [alone] *a dog eagerly desirous of the chase.* (TA.)

فُغْمَرٌ: see **فَغْمَرٌ**.

فَغْمَةُ الطِّيبِ The odour of perfume: (S, TA:) and so **فُغْمَتُهُ**. (TA.) And **فَغْمَةُ رِيحِ الْخَمْرِ** The fragrance of the odour of wine. (Z, TA voce **عَصْفَةٌ**.)

فُغْمَرٌ: see **فَغْمَرٌ**.

مَنْفُغُومٌ A thing perfumed with aromatics. (TA.) — And [A man] affected with a **زُكَّامٌ** [or defluxion from the head]. (TA.)

فغى and فغو

1. **فَغَا**, (K, TA,) inf. n. **فُغُوٌ**, (TA,) *It (a thing) became revealed, disclosed, or divulged*; syn. **فُشَا**. (K, TA.) — And *Its odour became perceptible, or perceived*: occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is **افغى**, which means *it flowered, or blossomed.* (TA.) — And, said of seed-produce (**زَرْعٌ**), *It dried, became dry, or dried up.* (K.) — **فَغَا**, aor. **يَفْغِي**, inf. n. **فُغَا**, said of dates (**تَمَرٌ**), i. q. **حَشَفَ**, [app. a mistranscription, unless there be such as **حَشَفَ**, which seems to be not improbable, as one says **تَمَرٌ حَشَفَ**, and **حَشَفَ** also; but it can hardly be doubted that the meaning is, *They became bad, such as are termed **حَشَفٌ** or **حَشَفٌ**, or, which is nearly the same, such as are termed **فُغَا***: so says Aboo-Alee El-Kálee. (TA.)

4. **افغى** *It (a plant, S, [app., accord. to the K, the plant **حَنَاءٌ**],) put forth its **فَاغِيَةٌ** [i. e. flower, or blossom].* (S, K.) See also 1. — **افغت النخلة** *The palm-tree became in a bad, or corrupt, state [with respect to its fruit, as is implied in the S; i. e. bore dates such as are termed **فُغَا**].* (S, K.) — And [hence, app.] **افغى** (said of a man, TA) *He became poor after being rich: and He became ugly after being handsome: and He rebelled after being obedient*: (K, TA:) all from IAAr: as though his state became bad, or corrupt, like as do unripe dates. (TA.) — And, said of a man, *He kept constantly to the eating of **فُغَا**.* (K, TA,) i. e. unripe dates in an altered state. (TA.) — And **افغى فلاناً** *He angered such a one.* (K, TA.) One says, **مَا الَّذِي أَفْغَاكَ** [What is it that angered thee? or, hath angered thee?]. (TA.)

فَاغِيَةٌ: see **فُغُوٌ**.

فَغَى [or **فَغَى**] i. q. **غَفَا** [or **غَفَى**] in its several meanings (K, TA) that have been mentioned [in art. **غفو** and **غفى**]: and among these it has that of *The bad of anything.* (TA.) And *The [refuse termed] **حُثَالَةٌ** [q. v.] of wheat.* (TA.) And *A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] **جَنَادِبٌ** [pl. of **جَنْدَبٌ**].* (TA.) And *Unripe dates [themselves] (S, TA) such as are bad and **مُغْبَرٌ** [i. e. of a hue like dust];* (S;) or *such as are **مُتَغَبَّرٌ** [i. e. altered for the worse].* (TA.) — And **فَغَا الْإِبِلُ** *The small, or young, of camels.* (TA.) — And accord. to the K, **الْفَغَا** signifies **فِي الْعَلْبَةِ وَالْجَفْنَةِ وَمِثْلَ فِي الْفَمِ**; but this is a mistake; correctly it signifies **فِي الْعَلْبَةِ وَالْجَفْنَةِ وَمِثْلَ فِي الْفَمِ**, meaning **الْعَلْبَةُ وَالْجَفْنَةُ** [i. e. A distortion in the mouth, and in the kinds of bowl called **عَلْبَةٌ** and **جَفْنَةٌ**], as expl.

by ISd: Kr says that it signifies a certain malady, which ISd thinks to be a distortion in the mouth, an explanation given by IAqr. (TA.)

فَقْوَةُ الطَّيْبِ The odour of perfume; like فَعْمَتُهُ: (TA in art. فَعْمَرُ:) or the state of spreading of the odour of perfume. (TA in the present art.)

فَاغِيَةٌ and فَعْوٌ The flower of the حَنَاءَ [i.e. *Lavsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاغِيَةٌ: (K in art. فَعُو or فَعَى:) or both signify the flower, or blossom, of anything [i.e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فَاغِيَةُ is the prince, or chief, of the sweet-smelling plants of Paradise: Sh says that فَعْوُ signifies a flower, or blossom; and a sweet odour: but I think that we should read فَاغِيَةٌ a sort of flower, or blossom, having a sweet odour: and IAqr says that the فَاغِيَةُ is the best and the most fragrant of sweet-smelling plants: (TA:) or it is the flower produced by a branch of the حَنَاءَ that has been planted inverted, and which is sweeter than [that of] the [common] حَنَاءَ. (K.)

فقا

1. فَقَا الْعَيْنَ (S, Mgh, O, Mgh, K,) aor. 2, (Mgh, K,) inf. n. فَقَى (S, Mgh, O,) He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَقَا; (Lh, S, O, K;) as also فَقَاهَا (S, O, K,) inf. n. تَفَقَّطَ (S, O:) or, accord. to the Mgh, بَخَصَا; which is said by Es-Sarakustee to mean he put his finger into the eye and pulled it out; and by IKtt to mean he extinguished its light; and by some to mean he slit it, or rent it: (TA:) or he slit, or rent, the portion of the eye that is surrounded by the white thereof: (Mgh:) or i. q. قَلَعَا; (K, TA;) i.e. [he pulled out the eye; or], as some say, he pulled out the portion of the eye which is surrounded by the white, and with which one sees: (TA: [and the like is said in the Mgh in explanation of الْقَلْعُ, but this is there said to differ from الْقَلْعُ:] or, as some say, he put his finger into the eye and so slit, or rent, it: (TA:) or he broke, or ruptured, the eye; syn. كَسَرَهَا; and so الْبُثْرَةُ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:] this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr,] فَقَاتُ الْبُثْرَةِ means I slit the pimple, &c., or rent it [open]. (Mgh, Mgh.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَا) an eye of one of them (بَعِيرًا), and set it free to pasture where it would, and made no use of it. (TA.) — فَقَا اللَّهُ عَنْكَ الْكَمَالَ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عَيْنُ الْكَمَالِ being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَقَا نَظْرِيهِ (O, K,) likewise said to be a tropical phrase, (TA,) means † He dispelled his anger. (O, K.) — And فَقَا عَيْنَهُ also means [sometimes] † He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech. (TA in art. عَيْن.) — And فَقَاتِ الْبَهْمَى inf. n. فَعْوُ (O, K, TA,) or, accord. to the L, فَقَى (TA,) The [barley-grass termed] بَهْمَى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. قَفَا.] — And, as some say, (TA,) or فَعَقَات (S, O, TA,) † The envelopes [or glumes] of the بَهْمَى burst open so as to disclose (S, O, TA) its fruit [or seeds], (S, O,) or its flower. (TA.)

2: see 1, first sentence. — لَا يَفْقِي الْبَيْضَ (IJ, TA,) or لَا يَفْقَى الْبَيْضَ (A, TA,) † [He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)

4. اَفَقَا His breast, or chest, became depressed (اِنْخَسَفَ), in consequence of a malady, or an accident; (IAqr, O, TA;) said of a man. (IAqr, O.) [But see اَفَقَا and اَفَقَا.]

5: see 7, in two places. — It is also said of the corpse that has lain long upon the field of battle, meaning It rent, or burst. (Mgh.) And one says, تَفَقَّاتُ شَحْمًا † [I almost burst with fat]: (S:) [and] تَفَقَّاتُ الشَّاةُ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) being in the accus. case as a specificative. (S, O.) And أَكَلَ أَكَلَ حَتَّى كَادَ بَطْنُهُ يَتَفَقَّأُ † He ate until his belly almost burst. (A, TA.) And أَكَلَ حَتَّى كَادَ يَتَفَقَّأُ † [He ate until he almost burst]. (O: in the TA with بَكَى [he wept] in the place of اَكَلَ, and with تَفَقَّاتُ السَّحَابَةِ عَنْ (S, O, TA.) — See also 1, last sentence. — And see 2.

7. اِنْفَقَاتُ الْعَيْنِ and تَفَقَّاتُ, quasi-pass. vs., [the former] of فَقَا الْعَيْنَ and [the latter] of فَقَاهَا as expl. in the first sentence of this art.; (K, TA;) [thus signifying The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured:] and so الْبُثْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Mgh,) said of a بُثْرَةٌ, means it [broke, or] rent, or burst: (Mgh, Mgh:) and thus تَفَقَّأَ said of [a pustule such as is termed] اَدْمَل (S, Mgh, O,) and of [such as is termed] قَرْح (S, O.) — See also 5.

8. اَفَقَا الْخَرَزُ is expl. in the K as meaning اَعَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الْكَلْبَتَيْنِ كَلْبَةً أُخْرَى; [and in like manner in the O, except that the latter has كَلْبَتَيْنِ and كَلْبَةٍ; and so have several copies

of the K;] but this meaning is assigned by Lh to اَفَقَا, which see for a fuller explanation. (TA.)

فَقَى (S, O, K) and (O, K) accord. to Ks and Fr (O) فَقَا [in the CK فَقَا] and فَقَا (O, K) and in some copies of the K فَقَا (TA) and فَقَا (K,) originally فَاغِيَةٌ, (TA,) The [membrane called] سَابِيَةٌ (S, O, K) which comes forth عَلَى رَأْسِ الْوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فَعْوَى: (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed فَعْوَاةً, by IAqr: (O:) or, accord. to As, the water [or fluid] that is عَلَى رَأْسِ الْوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. رُبَى and رَمَد): and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the fetus in the womb] is termed فَقَى and سَخَدَ and سَخَتْ and نَخَطَ: (TA:) it is also said that فَعْوَى signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A'Obeid as with hemz [i.e. written فَعْوَى], and said by him to be the سَابِيَةٌ [q. v.]. (TA in art. فَعْوَى.) — And فَقَى signifies also A small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a حُفْرَةٌ or جُفْرَةٌ, in the midst of a [stony place such as is termed] حَرَّة (Sh, O, TA,) or in the midst of a mountain: (TA:) and فَقَى signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فُقَانٌ. (O, TA.)

فَقَا A protuberance, or swelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also اَفَقَا.]

فَقَا: see فَقَى, in two places. — Also † A cloud in which is neither thunder nor lightning, and the rain of which is مُتَقَارِبٌ [app. meaning drawing near: as though likened to the membrane thus called]. (O, TA. [In the former written, in this instance, فَقَا, which I think to be a mis-transcription by the copyist.])

فَقَا: see فَقَى.

فَقَا: see the next paragraph.

فَقَى A he-camel affected with a disease termed حَقْوَةٌ [q. v.], in consequence of which he voids not his urine nor his dung; (O, K,*) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and فَقَى signifies the same applied to a she-camel. (K.) — Also (i. e. فَقَى) The disease above-

mentioned, itself. (O, K.) — See also: فُقِيَ, latter sentence.

فَقَاةٌ }
فَقَاةٌ } see فُقِيَ.
فَقَاةٌ }

أَفْقَا Having a protuberant breast, or chest. (IAar, TA in art. أَفَا.) [But see 4, and see also فَقَا.]

مُقَعَّةٌ Valleys, or water-courses, or torrent-beds, (أَوْدِيَّةٌ), that cleave the earth. (O, K.)

فَقَح

1. فَقَح: see 2. — Said of a plant, *It became tall, or full-grown, and blossomed.* (K.) — فَقَحَ فَلَانٌ *He, or it, hit, or struck, such a one in his* [q. v.]. (K.) — And فَقَحَ الشَّيْءُ, (K.) aor. -, inf. n. فَقْحٌ, (TA,) i. q. سَفَهَ [i. e. *He took the thing into his mouth, not moistened,*] like as one does medicine: (K, TA:) of the dial. of El-Yemen. (TA.)

2. فَقَحَ, (S, K,) inf. n. تَفْقِيحٌ, (S,) *He (a whelp) opened his eyes for the first time;* (S, K;) as also فَقَحَ, aor. -, (K,) inf. n. فَقْحٌ. (TA.) It is said in a trad., فَقَحْنَا وَصَاصَاتُنَا (S, TA) † *We have opened our eyes for the first time, and ye have kept your eyes closed;* (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, TA;) or *we have seen our right course, and ye have not seen [yours].* (IB, TA.) And فَقَحَ الشَّجَرُ *The trees burst their buds, and made the extremities of their leaves to appear.* (L.)

5. تَفَقَّحَ *It opened;* syn. تَفَقَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies absolutely: others, peculiarly *الكلام* فَيُفَقَّحُ *في الكلام* absolutely: (Az, as quoted in the L. [See *الكلام* فَيُفَقَّحُ] in art. فَتَحَ: but *الكلام* فَيُفَقَّحُ in the present case appears, from what precedes, to be evidently a mistranscription for *في الكلام* فَيُفَقَّحُ, i. e., in relation to calyxes.])

6. تَفَاقَحُوا *They put [or turned] their backs one towards another;* (S, K;) [from فَقَحَ, q. v.]; like as you say تَفَاقَحُوا [and تَدَابَرُوا] and [in the contr. sense] تَفَاقَلُوا. (S, TA.)

فَقَاةٌ: see فَقَاةٌ. — Also The anus: (S, K:) because it opens in the case of need: (Ham p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دُبُر: or a دُبُر with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فَقَاةٌ. (S, K.) — And The palm of the hand; as also فَقَاةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And The napkin (مِنْدِيل) of الإحرام [i. e., which is used by one performing the rites of the حَجَّ or of the عُمْرة]: (K:) of the dial. of El-Yemen. (TA.)

فَقَاةٌ: see the next preceding paragraph.

فَقَاةٌ A certain herb, (K, TA,) resembling the أَفْحَوَان [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] خَمِيصٌ: (TA:) or the flower of the إِذْخَر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called الإذْخَر; and it is the flower of the إِذْخَر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its تَوْن [i. e. colour, or kind]; (TA;) as also فَقَاةٌ, (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فَقَاةٌ.]) — Also † A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

حَلَّةٌ عَلَى فَلَانٍ حَلَّةٌ فَقَاةٌ Upon such a one is a حَلَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

هُوَ مُتَفَقِّحٌ لِلشَّرِّ † *He is in a state of preparation for evil, or mischief.*

فَقْد

1. فَقْدَهُ, (S, A, MA, Mgh, O, L, Mgh, K,) aor. -, (S, A, O, &c.,) inf. n. فَقْدٌ and فَقْدَانٌ (S, MA, O, L, Mgh, K) and فَقْدَانٌ (S, O, F) and فَقُودٌ (IDrd, O, L, K;) and اِفْتَقَدَهُ (S, A, MA, Mgh, O;) *He found it not, (L, TA,) lost it, (MA, PS, &c.,) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Mgh, L, K;) but accord. to Er-Rāghib, فَقْدٌ has a more special signification than الْعَدَمُ, this latter being the contr. of الْوُجُودُ; (TA;) [whereas] فَقْدٌ [as inf. n. of فَقَدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [فَقْدٌ signifies *It was not found, was lost, was not seen, &c.*] It is related of Abu-d-Dardā that he said, مَنْ يَتَفَقَّدُ يَفْقَدُ [lit. *He who seeks will not find,*] meaning *he who seeks after good in mankind will not find it; for he saw good to be rare in mankind: or he who seeks to acquaint himself with the circumstances of men will not find what will please him.* (L.)*

4. أَفْقَدَهُ اللَّهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللَّهُ كُلَّ حَبِيمٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الْجُنُونُ يَفْقِدُ شُبُوهَ الْجَمَاعِ [meaning *Insanity causes to lose, or annuls, the desire of coitus*], the correct word is يَفْعِدُ or يَزِيلُ. (Mgh.)

5. تَفَقَّدَهُ *He sought it, or sought for it or after*

it; or *did so leisurely or repeatedly;* (A, Mgh, L;) as also اِفْتَقَدَهُ: (Mgh, L:) or *he sought it, or sought for it or after it, it being absent from him;* (S, O, L, Mgh, K;) as also اِفْتَقَدَهُ: (K:) or *he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rāghib and many others; but this expression and تَعَبَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rāghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before.* (MF.) You say, مَا تَفَقَّدْتُهُ مِنْذُ اِفْتَقَدْتُهُ, meaning *منذ فَقَدْتُهُ* [i. e. *I have not sought for, or after, him, or it, since I lost him, or it.* (B, TA.) See also 1, last sentence. — [Also *He investigated it.*]

6. فَقَدَ بَعْضُهُمْ بَعْضًا تَفَاقَدُوا [i. e. *They lost one another.*]. (S, O, K.)

8: see 1: — and see also 5, in three places.

الْفَقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written فَقْدُ, (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوث: (TA:) and a beverage prepared from raisins or honey or [the plant] كَشُوث, as also الْفَقْدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الْفَقْدُ: he says, the فَقْدُ is what is called in Pers. فَنَجْنَكُشت: IAar says, الْفَقْدَةُ [or الْفَقْدَةُ?] then un.] is the كَشُوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيذ) is made of honey, and then the فَقْدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the فَقْدُ is a plant resembling the كَشُوث: and الْفَقْدُ is the نَبِيذ of the كَشُوث. (O.)

الْفَقْدَةُ: see the next preceding paragraph.

الْفَقْدُ: see الْفَقْدُ, in two places.

فَقِيدٌ and مَفْقُودٌ signify the same, (O, Mgh, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Mgh, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَبِيمٍ (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْبُودٍ (A,) [He died unmissed and unpraised; or,] without his loss being called for [and without being praised]. (A, K.)

فَاقَدَ [as act. part. n. of 1 signifies *Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it.* — And hence,] A woman who is bereft of her child [by death]: (A'Obeyd:) or who loses (تَفَقَّدَ) her husband or child: (S, O:) or whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died: (L, K, TA:) or who marries after the death of her husband. (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاقِدًا وَتَزَوَّجَ مُطَلَّقَةً [Do

not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman. (Lh, L.) — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فاقدة (O,) meaning *Whose young one has been devoured by a beast, or bird, of prey*; (O, L, K;) and to a pigeon (حمامة) likewise. (L.)

مَفْقُودٌ: see فَقِيدٌ, in two places.

فقر

1. فَقَرُ, (TA,) [aor., app., ُ and َ,] inf. n. فَقَرُ, (O, K, TA,) *He dug the ground*; (O, * K, * TA;) as also فَقَرُ, (TA,) inf. n. تَفْقِيرُ. (K, TA.) And *He dug a well to draw forth the water.* (TA.) — And فَقَرُ signifies *The boring, or perforating, of beads for the purpose of stringing*; (K;) [as also تَفْقِيرُ; for one says] فَقَرْتُ [as well as فَقَرْتُ], meaning *I bored, or perforated, beads.* (S.) — And *The act of cleaving, slitting, or rending.* (O.) [See also 8.] — And فَقَرَأْنَفُ الْبَعِيرِ, (S, O, K, *) [and فَقَرُ الْبَعِيرِ also, as is indicated in the TA,] aor. ُ and َ, inf. n. فَقَرُ, (K,) *He made an incision in the nose [or muzzle] of the camel, (S, O, K, TA,) the beast being refractory, (TA,) with an iron instrument, (S, O, TA,) so as to reach to the bone, (K, TA,) or nearly so, (TA,) then put upon the place of the incision the [cord called] جَرِيرٌ, (S, O, TA, *) with a [string such as is termed] وَتَرٌ wound upon it, (S, O,) to render him tractable, or to train him, thereby*: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جَرِير upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جَرِير upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جَرِير upon the uppermost incision. (Abou-Ziyád, L.) [The incision above mentioned is termed فَقْرَةٌ. — Hence, app., by a tropical usage, فَقَرُ signifies † *He stigmatized a man*: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning “*satyra perstrinxit eius vitia commemorans aliquem.*”] — فَقَرُ, aor. ُ, inf. n. فَقَرُ, *He, or it, broke the فقر (or vertebræ) of his back.* — Hence the phrase, فَقَرَتْهُ الْفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. ُ, inf. n. فَقَرُ, (Msb,) [lit.] *The calamity broke the vertebræ of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فَقَرُ, with damm, [aor. ُ,] *He had a complaint of his vertebræ*: and فَقَرُ, aor. ُ, inf. n. فَقَرُ, *He had a complaint of his vertebræ arising from fracture or disease.* (Msb.) — فَقَرُ or فَقَرٌ in the sense of اِفْتَقَرُ: see 8.

2: see 1, first and third sentences. — فَقَرُ, (S, TA, *) or الْفَقِيرَةُ, (K, TA,) inf. n.

تَفْقِيرُ; [and accord. to Golius, تَفْقَرُ, but for this I have not found any authority;] *He dug a hollow such as is termed فَقِير [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فَقَرُ, said of anything, *It was incised, or notched; and impressed, or marked.* (TA.) — Lth has erroneously assigned to تَفْقِيرُ, a meaning belonging to تَغْفِيرُ, q. v. (TA.)

4. اِفْقَرُ *He (a colt) became fit for riding upon his فقر [or vertebræ]; like اَرْكَبُ (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebræ and] fit for being ridden.* (L, Msb.) — اِفْقَرُوْهُ نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISk, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرَهُ, (Mgh,) or دَابَّتَهُ, (A'Obeid, TA,) or الْمَهْرَ, (Msb,) *He lent him the vertebræ [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards*: (ISk, TA:) and *he lent him a camel, that he might ride thereon*; from فَقَرُ signifying the “vertebræ” of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeid, TA:) and *he lent him the colt to ride upon its vertebræ [or back].* (Msb.) — Hence, اِفْقَرُوْهُ اَرْضَهُ, (TA, from a trad.) — اَفْقَرَكُ الصَّيْدُ means *The object of the chase has enabled thee to have its vertebræ within thy power*; therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فَقَرٌ within thy power*: (K:) or *has become near to thee.* (TA.) [The Khaleefeh] El-Weleed the son of Yezzed the son of 'Abd-El-Melik is related to have said, اَفْقَرُ بَعْدَ مَسْلَمَةَ الصَّيْدِ لِمَنْ رَمَى *The object of the chase has enabled the shooter at it to have its vertebræ within his power after Meslemeh*; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — اِفْقَرُوْهُ also signifies *He (i. e. God, S, O, K, or a man, Msb) rendered him فَقِير [meaning poor, or needy, &c.].* (S, O, Msb, K.) — مَا اَفْقَرُوْهُ [i. e. *How poor, or needy, &c., is he!*] and مَا اَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are اِفْتَقَرُ and اِسْتَقْنَى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]

5. ظَهَرَ قَبْلَنَا نَاسٌ يَتَفَقَّرُونَ الْعِلْمَ, occurring in a trad., as some relate it, means [There appeared before us men] eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof; from فَقَرْتُ الْبُئْرُ meaning “*I dug the well to draw forth the water*.” but the reading commonly known is يَتَفَقَّرُونَ, q. v., with the ق before the ف. (IAth, TA.) — See also 2.

6. اِفْتَقَرَ *He feigned the lowliness, or submissive-*

ness, of poverty, humbling, or abasing, himself with men. (K* and TA in art. هَاس.)

8. اِفْتَقَرَ *He clave, slit, or rent; and opened*: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Kays was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see حَسَفَ,] he is related to have added, *وَاِفْتَقَرَ عَنْ مَعَانٍ غُورٍ اَصَحَّ بَصَرٌ*: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet غُور [generally meaning “blind of one eye”]: he meant that Imra-el-Kays had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عَنْ with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, *فَتَحَ لِلشِّعْرِ اَصَحَّ بَصَرٌ مَجَاوِزًا لِمَعَانِي الْغُورِ مُتَخَطِّبًا لَهَا* [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings.*] (O.) — Also, (O,) *He was, or became, فَقِير [meaning poor, or needy, &c.];* (S, O, Msb, K, &c.) and so فَقَرُ, aor. ُ, inf. n. فَقَرُ; (Msb;) and فَقَرُ, aor. ُ; (K;) or they said اِفْتَقَرَ, (Sb, Msb, TA,) like as they said اِفْتَقَرْتُ, (Sb, TA,) but they did not say فَقَرْتُ, (Sb, Msb, TA,) like as they did not say شَدَدْتُ, (Sb, TA,) اِفْتَقَرَ serving them instead of فَقَرُ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, اِفْتَقَرَ اِلَيْهِ *He, or it, wanted, needed, or required, him, or it*; [a phrase of frequent occurrence; like فَقِيرٌ اِلَيْهِ; i. q. اِحْتَاَجَ اِلَيْهِ. (TA in art. حَوَج.)

10. اِسْتَفْقَرَ بَعِيرًا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اَرْكَبَ.)

فَقَرُ and فَقَرُ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فَقَرُ, (MF, TA,) *Poverty, want, or need; contr. of غِنَى*: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فَقِير, q. v.:] مَفَاقِرُ [signifying needs, or wants,] is said by some to be a pl. of فَقَرُ, anomalous, like مَسَابِهِ [pl. of شَبَّهَ] and مَلَامِيحُ [pl. of لَمَسَ]: or it may be a pl. of مَفْقَرُ, an inf. n. of اَفْقَرُوْهُ; or pl. of مَفْقَرُ; or it has no sing.: (TA:) you say, سَدَّ اللهُ مَفَاقِرَهُ, *God rendered him, or may God render him, free from want*; (S, Msb, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) — And فَقَرُ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فَقُورٌ: (O, K, TA:) one says, شَتَّى اِلَيْهِ فَقُورُهُ *He complained to him of his anxieties; &c.:*

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase *فَقْرُ النَّفْسِ* is like *شُغْرُهَا*. (O.) — See also *فَقْرَةٌ*.

فَقْرٌ: see the next preceding paragraph. — Also The *side*: pl. *فَقَرٌ*, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See *أَفْقَرَ الصِّدْقِ*.]

فَقْرٌ: see *فَقْرَةٌ*.

فَقْرٌ: see *فَقِيرٌ*, former half, in two places.

فَقْرٌ: see *فَقْرٌ*.

فَقْرَةٌ: see *فَقَارٌ*. — Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is *فَقَرٌ*: but the sing. [or n. un.] is correctly *فَقْرَةٌ*, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is *فَقَرٌ*, as it has no broken pl.; and expl. by Th. (TA.)

فَقْرَةٌ *A hollow dug in the ground*: pl. *فَقَرٌ*. (O, K, TA.) — And The [incision termed] *قُرْمَةٌ* (IAqr, O, TA) that is made in the nose [or muzzle] (IAqr, O) of the camel, (IAqr, O, TA,) [in order to render him tractable, (see 1, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAqr, O:) pl. [of pauc. *أَفْقَرٌ*, occurring in the L, evidently as a pl. of *فَقْرَةٌ* in this sense, and, of mult., but also used as a pl. of pauc.,] *فَقَرٌ*. (O, TA.) Hence the saying of 'Aisheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] *بَلَّغْتُمْنِي مِنَ الْفَقْرِ الثَّلَاثِ*, meaning † *Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three *فَقَرٌ*]: thus expl. by AZ. (TA.)* Accord. to AHeyth, *فَقْرٌ* means † *Great, or grievous, or formidable, events*. (O.) And the three *فَقَرَات* of the son of Adam are said to be † *The day of birth and the day of death and the day of resurrection*. (O.) — Also The *part, of a shirt, that is the place into which the head is inserted*. (K.) — Also *Nearness*. (K.) And one says, *هُوَ مِنِّي فَقْرٌ*, meaning *He is near to me*. (K, TA.) — See also *مُنْفَرٌ*.

فَقْرَةٌ: see *فَقَارٌ*. — [Hence] *الْفَقَرَاتُ* is a name of † *The star [or stars] in the خُرَزَاتُ [meaning joints of the tail] of Scorpio*. (Kzw in his descr. of Scorpio.) And *فَقْرٌ* signifies † *Certain ornaments, moulded, or fashioned, in the form of the vertebrae of the back*: (A, KT, TA, and Har p. 34:) one of which is termed *فَقْرَةٌ*. (Har ibid.) — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) † *The best verse in an ode is termed *فَقْرَةٌ**. (S, O, K, KT.) — And hence, as being likened to the best verse in an ode, *فَقْرَةٌ* means † *Any choice phrase or sentence*: (KT:) one says, *مَا أَحْسَنَ فِقْرَ كَلَامِهِ* i. e. [*How beautiful are] the points, or points of wit, (نُكْتَة*

[pl. of *نُكْتَة*]] of his speech, or language! (A, TA.) — And in like manner it is applied to signify † *The end [or final word] of every verse of an ode and [of every clause] of a *خُطْبَة* [which is in rhyming prose]. (Msb.) — And † *[A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the *فَقْرَة* is that which in [rhyming] prose is like the verse in poetry*. (Kull p. 208.) — Also *A piece of land, such as is termed *قَرَاخ* [q. v.], for sowing*. (O, K.) — And *A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth,) or a *هَدَف* [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, *أُرَامِيكَ مِنْ أَدْنَى فِقْرَةٍ* [*I will contend, or compete, with thee in shooting, or casting, from the nearest *فَقْرَة* and *فَقْرَة* مِنْ أَبْعَدِ فِقْرَةٍ*] and [*from the furthest *فَقْرَة**]. (Lth, TA.)**

فَقْرَةٌ: see *فَقْرَةٌ*.

فَقْرَى [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to *رَقْبَى* and *عُمْرَى*] from *أَفْقَرَهُ نَاقَتَهُ* (S) or *بَعِيرَهُ*. (K.)

فَقَارٌ The *vertebrae of the back*; (S, *Msb, K;) the *bones of the spine, which are set in regular order, one upon another, from the part where is the *كَاهِل* to the *عَجَب**: (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce *طَبَق*: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is *فَقَارَةٌ*, (S, Msb, K,) for which one should not say *فَقَارَة*, with kesr: (ISk, Msb:) and *فَقَرَات*, of which the pl. is *فَقَرٌ* and *فَقَرَات* and *فَقَرَات*, signifies the same as *فَقَارَةٌ*; (S, Msb, K;) as does also *فَقْرَةٌ*. (K.) — [Hence,] *فَقَارُ الْجَوَازِ* † *The three very bright stars [δ and ε and ζ] disposed obliquely in the midst of the constellation *الجَوَازِ* [i. e. Orion]. (Har p. 456. [See art. *جَوَاز*]. — And [hence also,] *ذُو الْفَقَارِ* † the name of *A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Ales*: it had previously belonged to El-Āš Ibn-Munabbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abul-Abbās [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called *ذُو الْفَقَارِ*; but this is said by El-Khattābī to be vulgar. (TA.) — It (i. e. *ذُو الْفَقَارِ*) is also used, metaphorically, as meaning † *The spear*. (TA.)*

فَقِيرٌ *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted*: (S, O:) or *a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it*: (TA:) pl. *فَقَرٌ*, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells, (K, TA,) three, and more, together, (TA,) or com-*

municating, one with another. (K, TA.) The sing. signifies also *A well*: (Mgh, O:) or *an old well*: (O:) or *a well having little water*: (TA:) pl. as above. (Mgh.) — And *A plain, or soft, place, in which wells are dug forming a regular series*. (O, K.) And *رَكِيَّةٌ فَقِيرَةٌ* signifies *A dug well*. (TA.) And *فَقِيرُ بَنِي فَلَانٍ فِي الرِّكَائِيَا* is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells*. (TA.) — Also The *mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit*: (S, O, K, TA:) pl. as above. (TA.) — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber*: but the word commonly known in this sense is *نَقِيرٌ* [q. v.], with ن. (IAth, TA.) — As an epithet applied to a camel, it means *Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so *مَنْقُورٌ**. (K, TA.) — Also, applied to a man, (TA,) *Having the vertebrae of the back broken*; (S, O, K, TA;) and so *فَقْرٌ* and *مَنْقُورٌ*: (K:) or *having a complaint of the vertebrae of his back, arising from fracture or from disease*: (Msb:) or *having his vertebrae pulled out from his back, so that his spine is interrupted*: (T, L:) and *فَقْرٌ*, a man having a complaint of his vertebrae: (S, O, TA:) and *فَقِيرٌ* and *مَنْقُورٌ*, a man afflicted [lit. *having the vertebrae of his back broken*] by a calamity. (Msb.) — Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. *جَبَر*) [but said to be irregularly formed from *افْتَقَرَ*, like *أَفْقَرَهُ* ما, q. v.,] *Poor; or needy; contr. of *غَنِيٌّ*; (as implied in the K;) having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him*: (ISd, K:) or *one who finds food sufficient to sustain life*: (K:) or *one who possesses only what is sufficient for life*: (ISk, S, K:*) or *one whose property is, or has become, little*: further expl. in art. *سَكَن*: (Msb:) or *one who has what to eat*; (Abou-Amr Ibn-El-'Alà;) differing from *مُسْكِينٌ*, which signifies one who possesses nothing; altogether destitute: (Abou-Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean *destitute, i. e. possessing nothing*: (IAqr, S, O:) Abou-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwān;

• *أَمَّا الْفَقِيرُ الَّذِي كَانَتْ حَلْوَتُهُ*
• *وَقَفَّ الْعِيَالُ فَلَمْ يَبْرَكَ لَهُ سَبَدٌ*

[As to the *فَقِير* whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) Aq says that the *مُسْكِين* is better in condition than the *فَقِير*: and Yoo says that the *فَقِير* is better in condition than the *مُسْكِين*; and adds, I asked an Arab of the desert, Art thou *فَقِير*? and he answered, No, by God, but rather *مُسْكِين*: (S, O, TA:) or the former signifies *needy, needing, or wanting; a needer*; and the latter, one abased by need or want, or otherwise; (Ibn-'Arafah, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by

need or want, he may not receive of the poor-rate; for he may be rich: (Ibn-'Arafah:) **الْفَقِيرُ** *the needer of God*, i. e., of God's help, &c., and **الْفَقِيرُ إِلَى رَحْمَةِ اللَّهِ** *the needer of the mercy of God*, are epithets which a man often writes before his name:] it is said in the *Kur* [xxxv. 16], **أَتَمَّرَ الْفُقَرَاءَ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ**, which is explained as meaning *Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:]* (O, TA: [see also the *Kur* xxviii. 24:]) or **فَقِيرٌ** signifies one *who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (جِرْتَةُ تَقَعُ مَوْقَعًا),* but does not cause him and his household to be without want; (Esh-Shāfi'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Shāfi'ee; (T;) and it seems that he is called **فَقِيرٌ** because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khālid Ibn-Yezed:) Aṣ also says that the latter is in a better condition than the former; (S, O, K;) and so says Aḥmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rā'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that **لَمْ يَشْرِكْ لَهُ سَبَدٌ** means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the *Kur* xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Abū-Bekr holds the opinion of Aṣ to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. **يَعْمَلُونَ** for **يَعْمَلُونَ**,] with teshdeed: (TA:) or the former signifies one *who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAṣ, S, K,) one who possesses nothing: (IAṣ, S;) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karāfee:) [see more voce **فُقَرَاءَ**:] fem. with ة: (Mṣb, K:) pl. masc. **فُقَرَاءَ**; (Mṣb, K;) pl. fem. **فُقَائِرُ**, (K,) and **فُقَرَاءَ** (Lh, Mṣb, TA) like the masc., [said to be] the only instance of the kind except **سَفَهَاءَ** as pl. of **سَفِيهَةٌ**; (Mṣb;) [though **فُقَهَاءَ**, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)*

فَقَارَةٌ: see **فَقَارٌ**.

فَقِيرٌ: see the next paragraph.

فَقَارَةٌ [An act that breaks, or will break, the *vertebræ of the back*: and hence,] + a calamity, or misfortune; (S, O, K;) as also **فَقِيرٌ** (S, O, K;) or, accord. to Lth and others, *such as breaks*

the vertebræ of the back: (TA:) pl. **فُقَارٌ**. (Har p. 399.) **عَمِلَ بِهِ الْفَقَارَةُ** is a prov., meaning *He did to him an act breaking, or that would break, his vertebræ; or a calamity, or misfortune, as in the Kur lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase فَقَرْتُ أَنْفَ الْبَعِيرِ. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning "infortunium," added "et Habena seu capistrum, de quo in Conj. 1."]) — And [hence] **الْفَقَارَةُ** signifies + *The resurrection*. (TA.)*

أَفْقَرٌ [More, and most, poor or needy &c.: said to be formed irregularly from **افْتَقَرَ**, not from an un-augmented form of the verb; like **أَفْقَرَةٌ**.] (See *Ham* pp. 573-4.)

مُفَقَّرٌ: see **مُفَقَّرٌ**.

مُفَقَّرٌ, applied to a man, (O, TA,) *Strong* (O, K, TA) *in the vertebræ of the back*; (TA:) and thus **مُفَقَّرٌ**, applied to a camel; and [in like manner] **دُوْ فُقَرَةٍ**, so applied, *strong to be ridden*: (O, TA:) and **مُفَقَّرٌ** signifies also *strong in the back*; applied to a colt: (TA:) and, thus applied, *that has attained to the time when he may be ridden*. (K.) — And [hence] one says, **إِنَّهُ لَمُفَقَّرٌ**, *Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it*; (ISH, O, L, K;) and **لَهَذَا الْعَزْمِ** for *this determination, or resolution*; and **لَهَذَا الْقَرْنِ** for *this adversary, or opponent*. (L.) And **رَجُلٌ مُفَقَّرٌ** + *A man sufficient for everything that he is ordered to do*; (O, K, TA;) as though by reason of the strength of his *vertebræ*. (TA.) — See also **فَقَرٌ**.

مُفَقَّرٌ A sword having notches, or indentations, in its **مَتْنٌ** [q. v.], (S, K,) forming depressions therein. (K.) — See also **مُفَقَّرٌ**, in two places.

مُفَقَّرٌ: see **فَقِيرٌ**, in three places.

مَفَقَّرٌ: see **فَقَرٌ**, in two places.

فُقَرُ **أَرْضٌ مُتَفَقَّرَةٌ** Land in which are many hollows. (O, K.)

مُتَفَقَّرٌ A man asserting himself to be in a state of **فَقَرٌ** [i. e. poverty, or need, &c.]. (A, TA.)

فقص

1. **فَقَصَ**, aor. -, (Lth, Lh, M, O, K,) inf. n. **فَقْصٌ**; (Lth, Lh, IDrd, M, O;) *He broke*; (Lth, Lh, M, O, K;) or *crushed*; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also **فَقَصَ**, inf. n. **تَفْقِصُ**: (M, TA:) and *he (a bird) broke asunder an egg from over the young bird*: (A and TA in explanation of the former verb:) and **فَقَصَ**, aor. -, inf. n. **فَقْصٌ**, signifies the same as **فَقَصَ**. (Lh, O.) — **فَقَصَ فَلَانٌ بَيْضَ الْفِتْنَةِ** [lit. *Such a one broke asunder the eggs of sedition, or*

the like,] is a tropical phrase [meaning *such a one originated sedition, &c.*]. (A, TA.) — [Golius has assigned to **فَقَصَ**, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the K; app. from a mistranscription in the explanation of **الْبِقَاصُ**, in a copy of that lexicon.]

2: see the preceding paragraph.

5: see what next follows.

7. **تَفَقَّصَتْ** and **انْفَقَصَتْ** *The egg broke* [or *broke asunder*] **عَنِ الْفَرْخِ** [from over the young bird].

مَفْقُوصَةٌ: see **بَيْضَةٌ فَقْصَةٌ**.

مَفْقُوصَةٌ as an epithet: see its fem. voce **مَفْقُوصَةٌ**. — Also *An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another*. (Lth, O.)

فَقُوصٌ, (Lth, O, K,) or **فَقُوصَةٌ**, (M,) [the former a coll. gen. n., and the latter its n. un.,] *A melon (بَطِيخَةٌ) before it has become ripe*: (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the *cucumis sativus* (or common cucumber); (Forskål's Flora Aegypt. Arab., pp. lxxvi., 169;) or, particularly, *cucumis sativus fructu albo*: (Delile's Floræ Aegypt. Illustr., no. 929:)] also mentioned as with س for the last letter. (TA.)

مِفْقَاصٌ [A kind of mace;] *a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches*. (Ibn-'Abbād, O, K.)

فَقِصَّةٌ and **بَيْضَةٌ مَفْقُوصَةٌ** (IDrd, O, K) and **فَقْصَةٌ** (CK [but not found by me elsewhere]) *An egg broken, or crushed*. (IDrd, O, K.)

فقع

1. **فَقَعَ**, aor. - and -, inf. n. **فُقُوعٌ** (S, O, K) and **فَقَعٌ**, (K,) said of the colour of a thing, (S, O,) *It was intensely yellow*: (S, O, K:) or *its yellowness was free from admixture*. (K, TA. [See also **فَقَعَ** below.]) [And] **فَقَعَ** said of a skin, or hide, or a tanned, or red, skin or hide, (أَدِيمٌ,) *It was beautiful and clear [in colour]*. (Ham p. 562.) — **فَقَعَ** said of a boy, *He became active, and grew, grew up, or became a young man*; (K, TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is - and -, as above;]) and so **تَفَقَّعَ**. (TA.) — And **فَقَعَ** (K, TA) said of a man, (TA,) *He died from, or in consequence of, the heat*. (K, TA.) — **فَقَعَتِ الْوُاقِعُ فَلَانًا** *The calamities of time, or fortune, crushed such a one*. (K, TA.) — **فَقَعَ**, aor. -, (K,) inf. n. **فَقْعٌ**, (O,) *He stole*. (O, K. [Accord. to the TK, trans. in this sense.]) — And *He emitted wind from the anus, with a sound*; (K, TA;) in which sense the inf. n. is

likewise **فَقَعَ**; accord. to some, peculiarly said of an ass: and **فَقَعَ** and **فَقَعَ**, and **فَقَعَ**, and **فَقَعَ**, inf. n. **فَقَعَ**, he did so vehemently. (TA.) — **فَقَعَ**, i. e. like **فَرَجَ**, (K, TA,) inf. n. **فَقَعَ**, (TK,) said of a man, (TA,) He became red. (K, TA.)

2. **فَقَعَ**, (TA,) inf. n. **فَقَعَ**, (O, K, TA,) He twisted the sides of his mouth, or opened his mouth and was diffuse, in speech, (O, K, TA,) and uttered speech that had no meaning. (TA.) — And **فَقَعَ** **أَصَابِعَهُ**, (S, O, TA,) inf. n. as above, (S, O, K, TA,) i. q. **فَرَقَعَهَا**, (S, O, K, TA,*) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — And **فَقَعَ** **الْوُرْدَةَ**, inf. n. **فَقَعَ**, He made the rose into a round form (**أَدَارَهَا**), and then struck it so that it rent open, or asunder, producing a sound: (O:) or **فَقَعَ** signifies the striking a rose with the hand, (O, K,) or the making a rose-leaf into a round [and app. hollow] form, and pressing it with the fingers, (TA,) so that it produces a sound, (O, K, TA,) when rending open, or asunder. (TA.) — [And **فَقَعَ** signifies also It cracked with a sound: and it crackled: said of a flint-stone in fire: see **صَوَّانٌ**: and said of salt thrown into a fire: see **نَارٌ**.] — See also 1, last sentence but one. — **فَقَعَ** **الْأُدِيرَ**, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4. **فَقَعَ**, (TA,) inf. n. **فَقَعَ**, (O, K, TA,) He was, or became, poor, or needy; (TA;) or in an evil state or condition. (O, K, TA.)

5: see 1. — [Reiske, as stated by Freytag, has explained this verb as signifying It was, or became, contracted; said of a hand: but probably, I think, in consequence of his having found **تَفَقَّعَتْ** erroneously written for **تَفَقَّعَتْ**.]

6. **فَقَعَتْ** **عَيْنَاهُ** His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. **فَقَعَ** It became cleft, or fissured, or rent open or asunder. (O, K.)

فَقَعَ [an inf. n., of **فَقَعَ**, q. v. Used as a subst.,] Intense whiteness. (TA.) [But it seems to signify more commonly, Intense yellowness: or yellowness free from admixture: see 1, first sentence.] — And i. q. **حَصَاصٌ** [app. as meaning An emission of wind from the anus, with a sound]. (S, O, TA. [See 1, last sentence but one.]) — Also, and **فَقَعَ**, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of **كُمَاة** [or truffles]; (S,

O;) accord. to A'Obeid, (S, O,) the white and soft thereof; (S, O, K;) which is the worst thereof; or, as IATH says, a species of the worst [kind] of **كُمَاة**; accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, it is a **كُمَاة** [or truffle] that comes forth from the base of the plant called **إَجْرَد** [q. v.], and is of the worst of **كُمَاة**, and the quickest in becoming corrupt: (TA:) the pl. is **فَقَعَاتُ**, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and **فَقَعَ**, with fet-h, has for pls. **أَفْقَعُ** [a pl. of pauc.] and **فَقُوعُ** [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K:*) one says, **هُوَ أَذَلُّ مِنْ فَقَعَ قَرْقَرٍ**, (S,) or **مِنْ فَقَعَ بَقَرْقَرَةٍ**, (O, K,) [He is more vile than the of, or than **فَقَعَ** in, a low and soft tract of ground,] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) — [From a mention of the pl. **فَقُوعُ** in art. **ذَان**, and in the present art. in the TA, it appears that **فَقَعَ** is also applied to The species of fungus called **دُؤُونُون**, and to the species called **طُرُوث**, &c.] — And [hence, perhaps,] **فَقَعَ** [as a coll. n.] signifies also †Pointed toes (**خَرَاطِيمِر**) of a sort of boots. (O, TA.)

فَقَعَ: see the next preceding paragraph.

فَقَعَ: see what next follows.

فَقَعَ; (O, and thus in my MS. copy of the K; in other copies of the K **فَقَعَ** or **فَقَعَ**; and in all the copies is added **بِالضَّرِّ كَرَبَاعٍ** or **كَرَبَاعٍ**; [but there is no such word as **رَبَاعٍ**, nor **رَبَاعٍ**; whence it seems to be meant that we should read **كَرَبَاعٍ**; i. e. **فَقَعَ**, like **رَبَاعٍ**, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) **فَقَعَ**, (O, K,*) like **كَبَانٍ**, (O,) [i. e.] with fet-h, like **كَبَانٍ**: (K:) [which suggests that **كَرَبَاعٍ** may be an early mistranscription for **كَرَبَاعٍ**, and that **فَقَعَ** is wrong, and only **فَقَعَ** right, though it is said in one place in the TA that **فَقَعَ** is like **سَحَاب**, i. e. that it is **فَقَعَ**:] or it is **فَقَعَ**, like **أَمِيرٌ**; (K, TA;) so accord. to El-Jāhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of **إِغْرَابٍ** [i. e. app., goodliness of condition]: (O, TA:) and **فَقَعَ**, as an epithet applied to a man, signifies red. (TA.)

فَقَعَ, (so in the O,) or **فَقَعَ**, like **سَبَيْتٌ**, (K,) but the former, like **أَمِيرٌ**, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The white, of pigeons; (K, TA;) said by El-Jāhidh to be such, of pigeons, as are like the **صَلَابِي** [or Slave] of men; (O, TA;) a kind of white pigeon; so called

as being likened to a [white] species of truffle [i. e. the **فَقَعَ**]. (TA.) — **أَبْيَضٌ فَقِيعٌ**, (so in the O,) or **أَبْيَضٌ فَقِيعٌ**, like **سَبَيْتٌ**, (K,) White that is intense (O, K) in whiteness. (O.) [See also **فَقِيعٌ**.] — **فَقِيعٌ** as an epithet applied to a man: see **فَقِيعٌ**.

فَقِيعٌ: see **فَقِيعٌ**: — and see **فَقِيعٌ**, in two places.

فَقِيعٌ One who emits wind from the anus, with a sound, much, or frequently. (TA.) — And Strong, or vehement; and bad, corrupt, or wicked. (Lth, O, K.)

فَقِيعٌ A certain beverage, (S, O, L, K,) [a sort of beer,] made from barley: (L, TA:) [but there are several sorts thereof, perhaps peculiar to post-classical times: (see De Sacy's Chrest. Arabe, sec. ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See **فَقِيعَةٌ**].) — And A certain plant, (AHn, O, K,) such as is termed **مُتَفَقِّعٌ**, i. e., (AHn, O, K:*) which, when it dries up, becomes hard, and as though it were horns. (AHn, O, K.) [Now applied in North-Western Africa to The toadstool, which is called in other parts **فَقِيعٌ**.]

فَقِيعٌ: see **فَقِيعٌ**, in two places.

فَقِيعَةٌ, like **رَمَانَةٌ**, sing. of **فَقِيعَاتٍ**, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular,] (TA,) like **قَوَاطِيرُ** [or vessels of glass]. (S, O, TA.)

فَقِيعٌ A seller of [the beverage called] **فَقِيعٌ**. (TA.)

فَقِيعٌ (S, O, K) and **فَقِيعٌ** (K) Yellow intensely yellow; (S, O, K;) thus both signify: (Lh, K, TA:) or red intensely red: (K:) or red free from an admixture of whiteness: or purely red: (TA:) or **فَقِيعٌ** is applied to white and to any other colour as signifying free from admixture; (K;) and **فَقِيعٌ** is applied in this sense to white: (TA:) and **فَقِيعٌ**, of which the pl. is **فَقِيعَاتُ**, signifies intensely white. (K.)

فَقِيعَةٌ A calamity, or misfortune: (S, O, K:) pl. **فَقِيعَاتُ**. (S, O, K:*)

فَقِيعٌ: pl. **فَقِيعَاتُ**: see **فَقِيعٌ**.

فَقِيعٌ, accord. to the K, signifies **مُدْقِعٌ** [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is **فَقِيعٌ مُدْقِعٌ**, signifying **مُدْقِعٌ** [i. e. a poor person cleaving to the dust or earth: for **أَدْقَعَ** is intrans. as well as trans.]; which denotes the worst condition, like **مَجْهُودٌ**. (TA.) [See 4.]

فَقِيعٌ and **مَفْقِيعٌ** [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

فُقَاعُ: see مُتَفَقِّعٌ.

فقير

Bk. I.

فقہ

2. **فَقَّهَهُ** (S, K,) inf. n. **تَفْقِيَهُ** (K,) *He* (God) *made him to know or have knowledge* [or to understand, or instructed him], or *taught him*; (S,* K, TA;) and (K) so **أَفَقَّهَهُ** (Msb, K,) or *he made him to understand*. (S, Mgh.) It is said in a trad., **اللَّهُمَّ عَلِّمَهُ الدِّينَ وَفَقِّهْهُ فِي التَّوْبِيلِ** i. e.

فَقِيهٌ Any one *possessing knowledge* of a thing. (TA.) **عَالِمُ الْعَرَبِ** signifies *The* [or *man of knowledge*] *of the Arabs*; (TA;) and was an appellation given to El-Hārith Ibn-Keledeh (الْحَرِثُ), who was also called **طَبِيبُ الْعَرَبِ** [as is said in the § in art. **اِزْم**], because this appellation is syn. with the former; but IKh and El-Hāreere do not mean by **فَقِيهُ الْعَرَبِ** any particular person. (Mz, close of the 39th نوع.) — [Particularly and predominantly,] **فَقِيهٌ** signifies *One possessing knowledge of the law*; [*a lawyer*]; (§, K;) as also **فَقَّهٌ**; (Mab, K;) fem. **فَقِيهَةٌ** and **فَقْهَةٌ**: pl. [of **فَقِيهٌ**]; and [of **فَقْهَةٌ**]; and **فَقَاهٌ** and **فَقَاهَةٌ**.

(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says *فَقَاهُ* [in speaking of women] takes no account of the fem. *ة*: it is like *فَقَرَاهُ* applied to women." (TA.) [In Egypt, the appellation *فَقِي*, a vulgar corruption of *فَقِيه*, is now applied to *A schoolmaster*; and to *a person who recites the Kur-an &c. for hire.*] — *فَقُلْ فَقِيه* means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant.* (TA.)

الْمُسْتَفْقِيه The female companion of the wailing woman, who responds to her (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God. (TA.)

فقو

1. *فَقَوْتُ أَثَرَهُ* or *إِثَرَهُ* I followed his track, or footsteps; i. q. *فَقَوْتُهُ*; (K, TA;) mentioned by Yaakooḥ among the words formed by transposition: so in the M. (TA.)

فَقُو: see its syn. *فَقَى*, in art. *فَقَا*.

فَقُوَة The *فُقُوق* [or notch] of the arrow; (S, K, TA;) i. e. the part which is the place of the bow-string: (TA:) [also called *فُقُوَة*, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. *فَقَى*, (S, K,) also written *فَقَا*. (TA.) An ex. of the pl. occurs in a verse cited in art. *عَرَقَب*, voce *عَرَقُوب*. (S.)

فك

1. *الْفَكُّ*, accord. to Er-Rāghib, primarily signifies *التَفْرِيجُ* [i. e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, *فَكَّ*, first pers. *فَكَّكْتُ*, (S, O, Mgh, K,) aor. *فَكَّ*, inf. n. *فَكٌّ*, (O, Mgh,) *He separated* (S, O, Mgh, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or *فَكَّكْتُهُ* I separated one part of it from another part thereof: (Mgh:) and *فَكَّكْتُهُ* likewise signifies the separating two things knit together, or intricately intermixed. (Lth, S, TA.) And *He broke* [or broke open] a seal, i. e. a sealed piece of clay or wax; (Mgh, Mgh, TA;) in relation to which *يَفْكُهُ* occurs as meaning *يَفْكُهُ*, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And *فَكَّ الْعَظْمَ*, (Mgh, Mgh,) aor. and inf. n. as above, (Mgh,) *He dislocated the bone; put it out of joint.* (Mgh, Mgh.) [This, or the like, is what is meant by its being said that] *الْفَكُّ* in the hand, or arm, is [i. e. denotes] less than *الْكُسْرُ*. (K.) — And *فَكَّ يَدَهُ*, (K, TA,) aor. and inf. n.

as above, (TA,) *He opened, or unclosed, his hand from what was in it*: (K, TA:) so in the M. (TA.) — And *فَكَّ الرَّهْمَنَ*, (S, Mgh, O, Mgh, K,) aor. *فَكَّ*, (TA,) inf. n. *فَكٌّ* and *فُكُّوكُ*; (K;) and *فَكَّكْتُهُ*; (S, Mgh, O, K;) † *He redeemed the pledge*; (S, Mgh, O, Mgh, K, TA;) *got it out from the hand of him to whom it was pledged.* (Mgh.) — And *فَكَّكْتُ* signifies also *I loosed, set loose or free, or let go, anything.* (Mgh.) — [Hence,] *فَكَّ الْأَسِيرَ*, (Mgh, K,) aor. *فَكَّ*, (TA,) inf. n. *فَكٌّ* and *فَكَكْتُ* and *فَكَكْتُكَ*, (K,) † *He liberated, or set free, the captive.* (Mgh, K, TA.) And *فَكَّ الرِّقْبَةَ*, (S, O, Mgh, K,) aor. *فَكَّ*, inf. n. *فَكٌّ*, (TA,) [lit. *He loosed the neck,*] means † *he emancipated [the slave].* (S, O, Mgh, K, TA.) *فَكَّ* is expl. in a trad. as meaning † *The assisting in paying the price [of the slave when one is unable to pay the whole of the price].* (O, TA.)

In the Kūr [xc. 13], *فَكَّ رَقَبَهُ* is said by some to mean † *The emancipating of a slave*: and by some, † *the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others.* (TA.) *فَكَّ فُلَانٌ* means † *Such a one was set free, and at rest, from a thing.* (IAḡr, Th, TA.) — [Hence also,] one says, *هُوَ يَفْكُ الْمَشَاكِلَ* † *[He solves] the things, or affairs, that are dubious, or confused.* (TA in art. *شَكَلَ*.) — *قَدْ فَكَّ وَفَرَجَ* is said of a very old man, meaning *فَرَجَ لَحْيَيْهِ* [i. e. *He has parted his jaws, by hanging the lower jaw in consequence of weakness*]; as is the case in extreme old age. (S, O.) And [hence,] *فَكَّ*, (AZ, S, O, K,) aor. *فَكَّ*, inf. n. *فَكٌّ* and *فُكُّوكُ*, (AZ, S, O,) said of a man, means † *He was, or became, extremely aged, or old and weak.* (AZ, S, O, K.) [Or *فَكَّ* thus used may be from *الْفَكُّ* signifying "the jaw:" and so what next follows.] — *فَكَّكْتُ الصَّبِيَّ* I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — *قَدْ فَكَّكْتُ*, [third pers. *فَكَّ*,] aor. *فَكَّكْتُ*, inf. n. *فَكَّكْتُ*, *Thou hast become such as is termed أَفَكٌّ* i. e. *one whose مَنْكَبُ [here meaning shoulder-bone] has become unknit, or loosened, (انْفَرَجَ) from its joint, in consequence of weakness and flaccidity.* (S.) [See also *فَكَّكْتُ* below.] — And *قَدْ فَكَّكْتُ*, aor. *فَكَّكْتُ*; (S, O, K;) and *فَكَّكْتُ*, (O, K,) a verb of a very rare form, [respecting which see *دَرَّ*, last sentence,] (MF, TA,) aor. *فَكَّكْتُ*; (O, K;) inf. n. *فَكَّكْتُ* (S, O, K) and *فَكَّكْتُ* also; (TA;) † *Thou hast become foolish, or stupid, and soft, flaccid, or languid.* (S, O, K, TA.)

2: see the preceding paragraph, second sentence.

4. *اَفَكَّتْ* She (a camel) being near to bringing forth, her *صَلَوَانِ* [app. meaning two parts on the right and left of the tail (see *صَلَا* in art. *صَلَوَانِ*)]

became lax, or flaccid, and her udder became large; (K, TA;) and so *اَفَكَّتَتْ*; (TA;) so too *تَفَكَّتَتْ*: or this last signifies *she became vehemently desirous of the stallion.* (O, K.) — And *اَفَكَّ مِنَ الْجَبَالَةِ* He (a gazelle) got loose from the snare into which he had fallen. (TA: also mentioned, but not expl., in the O.)

5. *تَفَكَّكَ* It (a thing) became much, or widely, separated; and became unclosed. (O, TA.) — *تَفَكَّتْ السَّفِينَةُ* The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. *خَلَعَ*.) — See also 7. — And see 4. — You say also, *هُوَ يَتَفَكَّكُ* meaning † *He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect,* (S, O, K, TA,) in his gait, and in his speech: (TA:) or *تَفَكَّكَ* in walking is syn. with *تَخَلَّعَ*, (S and K and TA in art. *خَلَعَ*.) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.)

7. *اِنْفَكَّ* It became separated: you say, *اِنْفَكَّ الشَّيْءُ مِنَ الشَّيْءِ* The thing became separated from the thing: (O, TA:) and *اِنْفَكَّكَ مِنْكَ* [I became separated from thee]. (TA.) — And, said of a bone, *It became dislocated, or out of joint*; (MA, Mgh, Mgh, Mgh;) it unknit, or loosened, and separated; syn. *اِنْفَرَجَ* and *اِنْفَصَلَ*; as also *تَفَكَّكَ*. (Mgh.) [And it is also used in relation to a member of the body:] one says, *اِنْفَكَّتْ قَدَمُهُ* أو *اِنْفَرَجَتْ وَرَأَتْ* [Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated]: (S, O:) [or] *اِنْفَكَّتْ قَدَمُهُ* means *وَأَلَتْ* [i. e. his foot became dislocated]; and *اِنْفَكَّتْ اِصْبَعُهُ* means *اِنْفَرَجَتْ* [i. e. his finger became unknit, or loosened in a joint]. (K.) — One says also, *اِنْفَكَّتْ رَقَبَتُهُ مِنَ الرِّقْبِ*, meaning † *He became freed [lit. his neck became loosed] from slavery.* (S, O, TA.) — And *اِنْفَكَّ عَنْ عَهْدِهِ* † *[He became released from his compact, engagement, or promise].* (TA voce *اِنْفَرَكَّ*.) — And *يَنْفَكُّ عَنْ فُجْعٍ بَعْلِهِ* † *[He will not desist from his evil doing].* (O and K in art. *عَرَفَ*.) — [It is also used in the sense and manner of the non-attributive verb *زَالَ*; respecting which see art. *زِيلَ*.] One says, *مَا اَنْفَكَّ*, meaning *مَا زَالَ قَائِمًا*, [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And *مَا اَنْفَكَّتْ اَذْكُرُكَ*, meaning *مَا زِلْتُ اَذْكُرُكَ* [i. e. *I ceased not, or I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by *إِلَّا*, which is [said by Aḡ and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. *إِلَّا*, p. 78, col. i.]])

8: see 1, former half, in two places.

الْفَكُّ The *لَحْيِ* [meaning jaw; and also either of the two lateral portions of the lower jaw], (S, O, Mgh, K,) i. e. (Mgh) each of the *لَحْيَانِ*;

(Mgh, Mṣb;) as also الْفَكُّ (O, K:) or this latter signifies the *مَجْمَع* [or part in which is the commissure] of the *خَطْم* [generally meaning muzzle]; (Lth, O, K;) as also الْفَكُّ (TA;) that is, (Lth, O, in the K "or" [as if to denote a different meaning],) [the part in which is the symphysis] of the *فَكَّان* [or two lateral portions of the lower jaw]: (Lth, O, K:) [see الْفَنِيكُ:] and الْفَكَّان is said to mean the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like: (TA:) and, in the Bārī, (Mṣb,) or in the T, (TA,) the place of meeting of the two sides of the mouth (*مُلْتَقَى الشَّدَقَيْنِ*) on both sides: (Mṣb, TA:) [but this last explanation is strange, and app. little known:] pl. *فَكَّوْك*. (Mṣb.) One says, *مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّتَيْهِ* [which may be best rendered *The man's slayer is between his two jaws, or two lateral portions of his lower jaw*]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which *مَقْتَل* may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, *قَاتَلَ الرَّجُلُ بَيْنَ فَكَّتَيْهِ*. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also *فَكَّك*.

فَكَّة [an inf. n.: see 1, last sentence]. — *الفَكَّة* is the name of *One of the northern constellations*, [Corona Borealis,] (Kzw,) certain stars, (S, O, K,) eight stars, called in Pers. *درویشان*, (Kzw,) behind *السَّهَكِ الرَّامِحِ* [i. e. *Arcturus*], (S, O, K,) [near] behind the staff of *الصَّيَّاحِ* [which is a name of *Bootes*], (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called *قُصْعَةُ السَّكَاكِينِ* [the bowl of the paupers], (Kzw,) this being the name given to it by the children. (Aṣ, S, O, K.)

فَكَّك An unkut, or a loosened, state (*انْفِرَاج*) of the *مَنْكَب* [or shoulder-joint]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — And (K) A state of dislocation of the foot: (S, O, K:) hence the phrase, in a verse of Ru-beh, *كَمَنْهَاضِ الْفَكَّكِ*: (S, O:*) but (in this instance, O), accord. to Aṣ, *الْفَكَّك* is used by poetic license for *الْفَكَّ* [meaning "the jaw," so that the phrase signifies *like him whose jaw has become broken after its having been set*]. (S, O.) — And A state of fracture of the jaw: (K, TA:) or of dislocation thereof. (TA.)

فَكَكَ and *فَكَكُهُ*, (S, O, Mṣb,* K,) the latter mentioned by Ks (S, O, Mṣb) and ISk, (Mṣb,) *That wherewith the pledge is, or is to be, redeemed*: (S, O, Mṣb,* K:) so in a verse cited voce *غَلَّقَ*. (S, O.)

فَكَكَ [One who separates, &c., much, or often]. — [And hence,] *فَكَكَ هَكَكَ* † One who does not

make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.)

فَكَكَ [as an act. part. n., *Separating, &c.* — And] † *Extremely aged, or old and weak*; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, *disabled, or fatigued, by leanness, or emaciation*: fem. with *ة*. (En-Nadr, TA.) — And † *Foolish, or stupid*: (S, O:*) or *very foolish, or stupid*: (IAṣr, K, TA:) and you say *فَكَكَ تَاكَ*, (IAṣr, S, O, TA,) making *تَاكَ* an imitative sequent: or, accord. to Yaḥkoob, you say *شَيْخُ فَاكَ وَتَاكَ*: thus he makes *تَاكَ* a substitute, not an imitative sequent. (TA.) And *أَخْبَقَ فَاكَ وَهَاكَ* † [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Hoseybee, TA.) Pl. *فَكَكَة* and *فَكَكَ*. (IAṣr, K.)

أَفَكَ, (S, K,) or *الْمَنْكَبِ*, (K,) One whose *مَنْكَب* [here meaning shoulder-bone] has become unkut, or loosened, (*انْفَرَجَ*) from its joint, in consequence of weakness and flaccidity. (S, K,* [See also *مَفْرُوك*].) — And *رَجُلٌ أَفَكَ* [A man having the jaw broken]. (TA. [There expl. as signifying *مَسْكُورُ الْفَكِّ*; a mistranscription, for *مَسْكُورُ الْفَكِّ*: see *فَكَكَ*, last sentence.]) — See also *الْفَكَّ*.

أَفَكَتَ, applied to a she-camel, part. n. of *أَفَكَ* [q. v.]: (O, TA:) and *مَفَكَتَ* and *مَفَكَتَ* are syn. therewith. (TA.)

مَفَكَتَتِ A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.)

مُنْفَكِّينَ in the Kur [xcviii. 1], (O, TA,) followed by the words *حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ*, (O,) means, accord. to Mujāhid (O, TA) and Zj, (TA,) *In the condition of desisting* (O, TA) from their infidelity; (TA:) or, as Akh says, *ceasing* from their infidelity: (TA:) or, accord. to another, (O,) namely, Nifāweyh, (TA,) *quitting the present state of existence*, (O, TA,) i. e., *sharing, one with another, in perdition, until the evidence came to them* (O, TA) that had been affirmed to them in the Towrah, with respect to the description of Moḥammad &c.; *تَأْتِيَهُمُ* being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from *مَا أَفَكَكَ* meaning *مَا زَالَ*, but from *أَنْفَكَكَ* *أَنْفَكَكَ* meaning "the thing's becoming separated from the thing:" accord. to IAṣr, as mentioned by Th, *فَكَكَ فَلَانٌ* means "Such a one was set free, and at rest, from a thing;" and hence *مُنْفَكِّينَ* in the Kur means *experiencing rest*: accord. to Er-Rāghib, it means *separated, or separated into several parties*; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فَكَكَ

1. *فَكَكَ فِيهِ*, (O,* Mṣb, K,) aor. 2, (O, TK,)

or 3, (Mṣb,) inf. n. *فَكَكَ*; (S, O, Mṣb, K;*) and *فَكَكَ*; (S, O, Mṣb, K;) and *فَكَكَ*, (S, O, K,) [which is more common than either of the first and second,] inf. n. *تَفَكُّرٌ*; (O, TA;) and *تَفَكَّرَ*; (S, O, Mṣb, K;) and *تَفَكَّرَ*, (Mṣb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it, or examined it [mentally]*; (Mṣb;) *he considered it in order to obtain a clear knowledge of it*; (S, O,* TA;) *he employed his mind*, (M, TA,) or *his consideration*, (K, TA,) upon it. (M, K, TA.) [See also *فَكَكَ*.]

2, 4, 5, and 8: see the preceding paragraph.

فَكَكَ inf. n. of 1 [q. v.]. — *فَكَكَ* (Yaḥkoob, S, O, K,*) which is more chaste than *فَكَكَ*, [in this case,] (Yaḥkoob, S, O,) but the latter is sometimes used, (K,) means *I have no want, or need, of this thing*: (Yaḥkoob, S, O, K:*) or, as is said in the A, *فَكَكَ فِي هَذَا* i. e. *I have no want, or need, of this, nor do I care for it*. (TA.)

فَكَكَ and *فَكَكَ* (S, O, Mṣb, K) and *فَكَكَ*, (Lth, O, K,) are simple subst., (S, O, Mṣb,*) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration, or [mental] examination*, [of a thing] in order to obtain a clear knowledge [of it]; (S, TA;) the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing: (M, K, TA:) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb:) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KT:) pl. of the first *أَفَكَكَ*; (IDrd, K;) but Sb says that neither *فَكَكَ* nor *فَكَكَ* nor *فَكَكَ* has any pl.: (TA:) the pl. of *فَكَكَ* is *فَكَكَ*. (Mṣb.) One says, *فَكَكَ فَكَكَ كُلُّهَا فَكَكَ* [Such a one has thoughts all of which are points of wit]. (A, TA.) — See also *فَكَكَ*.

فَكَكَ: see the next preceding paragraph; the former in two places.

فَكَكَ [Thoughtful;] having much *فَكَكَ*; (IF, S, O, K;) as also *فَكَكَ*. (Kr, K.)

فَكَكَ: see what next precedes.

فَكَكَ

8. *اِحْتَفَلَ* i. q. *اِحْتَفَلَ* [He strove, laboured, or exerted himself, &c., in his doing]; (IAṣr, O, K;) said of a man. (IAṣr, O.)

أَفَكَكَ A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., *أَفَكَكَ أَفَكَكَ* [A tremour seized me]: (S,* O:) and in another, *فَكَكَ وَهُوَ أَفَكَكَ* [And he passed the night having a

tremour, or shivering] : (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said *رَجُلٌ مَفْكُولٌ* [which shows that it had a verb though none is known to have been in use]. (IF, O.) *أَخَذْتُ بِي نَاقَتِي أَفْكَلًا مِنْ* [the former as from Ibn-'Abbād,] but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for *أَحْدَثْتُ*, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the rate of journeying*: some copies of the K, as is stated in the TA, for *مِنْ السَّيْرِ*, have *مِنْ السَّبِي*, from the outstripping.] — Also The [bird commonly called] *شَقْرَاقٌ* [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And *A company, or collective body, of men*: one says, *جَاءُوا بِأَفْكَلِهِمْ* *They came with their company* [i. e. all together]. (Ibn-'Abbād, O, K.) *أَفَاكِلُ* [is app. a pl. thereof, and, as such,] signifies *أَفْوَاجٌ* [pl. of *فَوْجٌ*, q. v.]: thus in the phrase *أَفَاكِلُ مِنْ كَذَا* [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-'Abbād, *عِنْدَهُ أَفَاكِلُ* [app. meaning *He has multitudes of sayings, or words*; for *كَلَامٌ* (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.])

مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See *أَفْكَلُ*, first sentence.])

فكه

1. *فَكِهَ*, aor. ف, inf. n. *فَكَاهَهُ* (S, Mgh, K) and *فَكَهَ* (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be *بالتحريك*,] + *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K:) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. *فَكَهَهُمُ*, inf. n. *تَفْكِهَةٌ*, *He brought to them fruit* [i. e. *fruit*]. (K.) — And [hence] *فَكَهَهُمُ*, inf. n. as above, + *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. *فَاكِهَهُ* (K,) inf. n. *مُفَاكِهَةٌ* (S,) + *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., *لَا تُفَاكِهْ أُمَةً وَلَا تَبِلْ عَلَى أَكْمَةٍ* [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. *اَكْمَرُ*]. (S, TA.) [See also an ex. in a verse cited voce *تَزَنَّدَ*.]

4. *أَفْكَهَتْ* She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] *رَبِيعٌ*, before her bringing forth: (S, TA:) or she being near to bringing forth, her *صَلَوَانٌ* [app. meaning two parts on the right and left of the tail (see *صَلَا* in art. *صَلَوٌ*)] became lax, or flaccid, and her udder became large; like *أَفْكَهَتْ*. (TA in art. *فَك*. [See also the part. n., below.])

5. *تَفَكَّهُ* He ate fruit (*فَاكِهَةٌ*): (Mgh, K:) and *He took fruit with his hand*; [he helped himself to it;] syn. *تَنَاوَلَ الْفَاكِهَةَ*: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], *فَظَلْتُمْ تَفَكَّهُونَ* is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying *إِنَّا لَمُغْرَمُونَ* *Verily we are burdened with debt* (which words occur in the next verse): or *تَفَكَّهُ* here [or rather in a case of this kind] means *He threw away from himself the fruit*: thus says Ibn-'Ateyyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit*: thus it bears two contr. meanings. (K.) — And sometimes [it means] + *He amused himself with talk*; like as one amuses himself with the eating of fruit after a meal; i. e. *التَّفَكُّهُ* is metaphorically used as meaning *التَّنَقُّلُ بِالْحَدِيثِ*. (Bd in lvi. 65.) — And + *He affected jesting, or joking*. (TA.) — And *They spoke evil of such a one*; or *did so in his absence*; and *defamed him*; and *did thus with jesting, one with another*. (TA.) — And *He enjoyed it*: (S, Mgh, K:) and [particularly] (Mgh) *he enjoyed the eating of it*. (Mgh, Mghb.) — And *تَفَكَّهُ* also signifies + *He wondered*, (S, Mgh, K,) at it; and so *فَكِهَهُ*, followed likewise by *مِنْهُ*. (K.) And hence [accord. to some] the saying in the Kur cited above, *فَظَلْتُمْ تَفَكَّهُونَ* i. e. + [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — And *He repented, grieved, lamented, or regretted*: (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so *تَفَكَّهُونَ*, which is of the dial. of 'Okh; or, accord. to Lh, Temeem say *تَفَكَّهُونَ*, and Azd-Shanoo-ah say *تَفَكَّهُونَ*. (TA.)

6. *تَفَاكَهَ* signifies The *jesting, or joking*, [or indulging in *pleasantry*, (see 3,) of a number of persons,] one with another. (K.) [You say, *تَفَاكَهُوا* *They jested, &c., one with another*.]

Eating, or an eater of, *فَاكِهَةٌ* [i. e. *fruit*]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and *فَاكِهَةٌ* (K, TA, in the CK *فَاكِهَةٌ*), and *فَيْكِهَانٌ* [app. *فَيْكِهَانٌ*, like *فَيْكِهَانٌ*, (AZ, TA,) + *Cheerful, happy, or free from straitness*; (AZ, S, Mgh, K;) *jocose, or given to jesting*, (AZ, S, Mgh,) and *to laughing*: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and *فَيْكِهَاتٌ*, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And *فَيْكِهَةٌ* signifies also + *Exulting, or rejoicing above measure*; or *exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. *فَيْكِهِينَ* signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) *فَاكِهِينَ* [is the more common reading and] means *enjoying an easy and a pleasant life*; or *enjoying ease and plenty*. (S, Mgh.) — And + *Wondering*: and thus some explain the pl. *فَيْكِهُونَ* in the Kur xxxvi. 55. (TA.) — *هُوَ فَاكِهٌ بِأَعْرَاضِ النَّاسِ* means + *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[*فَيْكِهَةٌ* is said by Golius to signify "Qui proloqui non potest," on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is *فَيْكِهَةٌ*.]

فَكَاهَةٌ, a subst. [as distinguished from the inf. n. *فَكَاهَهُ*], (S, K,) *A jesting, or joking*; (S, Mgh, Mghb, K;) as also *فَيْكِهَةٌ*. (K.)

فَيْكِهَةٌ: see what next precedes.

فَاكِهَةٌ Possessing *فَاكِهَةٌ* [i. e. *fruit*]; (K, TA;) an epithet of the same class as *تَامِرٌ* and *لَابِنٌ*; or, accord. to Abou-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also *فَكِهَ*, in two places. — And [the fem.] *فَاكِهَةٌ*, + *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy*; or *pleasing, or rejoicing*; [app. by its having much fruit;] syn. *مُعْجِبَةٌ*. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) *a thing, or things, the eating whereof is enjoyed*, (Mgh, Mghb,) whether moist or dry, as *figs and melons and raisins and pomegranates*: (Mghb:) [the words, of the Kur lv. 68, *فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ* have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed *فَاكِهَةٌ*: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Abou-Haneefeh among them:] the pl. is *فَوَاكِهُهُ*, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) + *Sweetmeat*; syn. *حَلْوَاءٌ*; (K;) which is also applied by some to "fruit" (*فَاكِهَةٌ*), (T in art. *حَلْوٌ*), or to "sweet fruit." (K in that art.) — And *فَاكِهَةُ الشَّتَاءِ* [lit. *The fruit of winter*] is metonymically used as meaning + *the fire*. (Har p. 594.)

فَاكِهَانِي: see *فَاكِهَانِي*.

فيكبان : see فكه, second sentence.

فَاكِهَةٌ *A seller of فاكهة* [i.e. fruit]; (S, K;) as also فَاكِهِي; (TA;) but not فَكَاه. (Sb, TA.)

فَلَّ عَنَّا أَفْكُهُ النَّاسِ occurs in two trads. [as meaning + *He was of the most cheerful and jocose of men*]. (TA [in which the meaning is indicated by the context].)

أَفْكُهُ *i. q. أعجوبة* + [A wonderful thing]. (K.)

You say, جَاءَ فَلَانٌ بِأَفْكُوهِ, [Such a one did, or uttered, a wonderful thing]. (TA.)

مُنْكَبَةٌ (AZ, S, K) and مُنْكَبَةٌ (K) *A she-camel whose milk is thick*, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رِبْع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sb, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.)

فل

1. فَلَّه (M, K,) aor. ٤, inf. n. فَلَّ (M, TA,) *He broke it, or notched it, in its edge*, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فَلَّه (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — And *i. q. كسره* [app. as meaning *He broke it*, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) — And *i. q. كسره* [app. as meaning *He broke a stone* (كَسَرُوا حَجَرًا) belonging to him, was said by 'Aisheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتِهِ, in art. صفو; and see also مَغْمَزٌ.]) And [in like manner] one says, اسْتَفْلَّ غَرَبَهُ, meaning *He broke his sharpness, or vehemence, or valour*. (TA.) And فَلَّ الْجَيْشَ, (S, O, Mṣb,) or الْقَوْمَ, (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) *He defeated* (هَزَمَ, S, M, O, K, or كَسَرَ, Mṣb) *the army, or military force*, (S, O, Mṣb,) or *the people, or party*. (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمَرَ قَلَّ, (S, Meyd, O,) a prov., (Meyd, O,) meaning *He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats* (فَلَّ) *his enemies*. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فَلَّ; though the reading with فَلَّ is added.]) شَجَّكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ, in the story of Umm-Zarā, is said to mean, *Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلَكَ is meant altercation, or wrangle, with thee: (TA, in two places:) or the meaning [of فَلَكَ] is defeat thee [so I render كَسَرَكَ]; or take away thy property; or defeat thee (كَسَرَكَ) with his alter-*

cation and his censure. (O.) — فَلَّ عَنْهُ عَقْلُهُ, aor. ٤, [in the CK (erroneously) ٤,] *His intellect, or intelligence, departed from him, and then returned*. (M, K.)

2: see above, first sentence. — تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means *The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth*, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. أَفَلَّتِ الْأَرْضُ *The land became such as is termed فَلَّ* [q. v.]. (AHn, M.) — And أَفَلَّ, (Fr, T,) and أَفَلَّلْنَا, (S, O,) *He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فَلَّ*, (Fr, T, S, O,) *upon which rain had not fallen*: (Fr, T:) or the latter means *we trod a land (M, K) such as is termed فَلَّ* (M) or *such as is termed فَلَّ*. (K.) — And أَفَلَّ + *He (a man, S, M, O) lost, or became deprived of, his property*: (S, M, O, K:) from فَلَّ applied to land. (M.) — And in like manner, one says, أَفَلَّ الدَّهْرُ مَالَهُ, [Time, or fortune, deprived him of his property]. (O.)

5: see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7. انْفَلَّ *It became broken, or notched, in its edge; as also* ٤, and ٤, (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَّه, as is also the second; but the third is quasi-pass of فَلَّه [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفَلَّلَتْ مَضَارِبُهُ, meaning *It became broken, or notched, much, or in many places*; (S, TA;) and one says, انْفَلَّ سِنُّهُ, (T, TA,) meaning [simply] *His tooth became broken, or notched, in its edge*. (TA.) And انْفَلَّتُوا *They became defeated*; (S, M, Mṣb, K;) as also ٤, [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — اسْتَفْلَّ الشَّيْءُ *He took of the thing the least portion*, (M, K,) *because of its difficulty* (لَعُسْرُهُ), (M,) or *such as the tenth part thereof* (كَعْشُرُهُ): (K:) or الاستِفْلَالُ signifies *the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account*. (T.)

R. Q. 1. فَلَّلَ *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*; (T, O, TA;) as also ٤, (TA:) or both signify *he walked thus, with short steps*: (K:) or ٤, signifies [simply] *he went with short steps*; (En-Nadr, O;) or so ٤, (T accord. to the TT.) — And *He rubbed and cleaned his teeth with the [stick called] سِوَاك*; (T, O, K;) as also ٤, (IAar, O, K;) or so ٤, (T accord. to the TT.) — فَلَّلَ الشَّرَابَ and فَلَّلَ الطَّعَامَ *He peppered the food and the wine or beverage*. (M.) — [And فَلَّلَ الشَّعْرَ *He made the hair very crisp, or such as we term woolly, like that of the negro*: see the pass. part. n., below.]

R. Q. 2. تَفَلَّلَ: see R. Q. 1, in three places. — Said of the hair of a negro, *It became very crisp [or such as we term woolly]*. (M, TA.) — And تَفَلَّلَ قَادِمَتَا الشَّرْعِ *The two anterior teats of the udder became black*. (S, O, K.)

يَا فَلَّ (S in this art. and in art. فَلَ, and K and TA in the latter art.) meaning يَا فَلَان [O such a one], (S &c.) with refā and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فَلَانِ to two persons, and يَا فَلُونِ to a pl. number; and يَا فُلَّةَ to a female, and يَا فُلَّتَانِ to two females, and يَا فُلَاتَ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةَ (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتَ (TA,) is said, and some say يَا فَلَّ, [in the CK يَا فَلَّ, but correctly يَا فَلَّ, i. e., as is said in the TA, يَنْصَبُ يَا,] meaning يَا فُلَّةَ (K, TA:) [J says,] يَا فَلَّ, without tesheed, said in calling to a person, is apocopated from يَا فَلَان; not formed in the way of تَرْخِيمٍ, for if it were an instance of تَرْخِيمٍ they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فَلَّ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمَرٌ [which is originally دَمُو or دَمَى or دَمِي], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فَلَّ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

فِي كَبَّةٍ أَمْسِكَ فَلَانًا عَنْ فُلٍّ

(S and M in this art.) meaning *En-Flan, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one*: (S in art. فَلَ, and Sb disallowed the saying فَلَّ as meaning فَلَان [in the CK (erroneously) يَا فَلَّ as meaning فَلَان] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فَلَ, [but] they said [also] فَلَّ بَنُ فُلٍّ, [said to be] an instance of an elision, (T and M in art. فَلَ, i. e. of the elision of a final و [accord. to some, who hold فَلَّ to be originally فَلَّوَان; (T;) like as they said هَيَّ بَنُ بَيٍّ: (T, M:) and مَاي فُلٍّ with the quiescent, occurs in a trad. respecting the resurrection; meaning يَا فَلَان: (TA:) Ibn-Buzurj

says that some of the tribe of **اسد** [i. e. Asd or Asad] say **يا فل** [app. **يا فل**, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. **فلن**;) accord. to **As**, one says **يا فل** and **يا فلانة**; he who says **يا فل** saying thus [when he pauses after it and] when he goes on, making the noun **marfoof** without tenween; whereas he who says **يا فلانة** says thus when he is silent after it, retaining the **ة** [which is termed the **ة** of pausation], but when he goes on he rejects the **ة** and makes the noun to be **mansoob**, saying [for ex.] **يا فلانة فل** [O such a one, say]. (T and TA in art. **فلن**;) [See also **مضمّن** (in art. **ضمّن**), last sentence.]

فل *A break, or notch, in the edge*, (ISk, T, S, M, O, Mṣb, K,) of a sword, (ISk, T, S, O, Mṣb, K,) [or the like,] or of anything; (M;) and so **فلّة** [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former **فلول**, (ISk, T, S, M, O, Mṣb, K,) of which an ex. occurs in a verse cited voce **بيد**: (O, TA:) it has been said that **فلول** is an inf. n.; but it is more correctly said to be pl. of **فل**. (M.) — And *A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire*: (M, K, TA:) pl. **فلول**. (M, TA.) — And *A company* (M, K, TA) of men; (TA;) as also **فليل**: (M, K, TA:) pl. of the former **فلول**. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, **فل**],) and to a single man, (S, O,) signifying *Defeated*; (S, M, O, K;) and **فلّى** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **فري**: (AA, T, O:) one says **رجل فل** and **قوم فل**, and sometimes [when speaking of a number of men] they said **فلول** and **فلان**; (S, O;) accord. to the copies of the K, the pl. is **فلول** and **فلان**; but correctly the latter is **فلان**, like **رمان**, as in the M; (TA;) [i. e.] the pl. is **فلول** and **فلان**: and [of **فل** used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be **فال**, the case being like **شارب** and **شرب**, [of which the former is a sing. and the latter is a quasi-pl. n.,] and **فال** is of the measure **مفعول** in the sense of the measure **فعل**: and **فلول** is not necessarily pl. of **فل**, but is rather pl. of **فال**; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA:*) and as to **فلان**, it is necessarily pl. of **فال**, for **فعل** is not of the forms that have **فعل** as the measure of a pl.: (M, TA:) if it [i. e. **فل**] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like **نسج** in the sense of **منسوج** in the phrase **نسج الهم**, (M.) — Also *Land affected with drought or barrenness*; as also

فل: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K:) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K:) or, accord. to AO, this is termed **عطيط**; **فل** having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written **فل** [for **فل**]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M,* K:*) so says **IAṣr**; whence, he adds, **الفلاة**; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and **أفلان**, (M, K,) this pl. form being sometimes used: (M:) or the pl. of **أفلان** is **أفلان**; and one says also **أفلان** **أفلان**. (T.) — And *A sort of cloth made of the hard fibres of flax*. (TA.)

فل a term for **ياسمين مضاعف** [*Double jasmine*], which is [rendered so] either **بالتروكيب** [an expression meaning, as used in the present day, by grafting], or by slitting the stem thereof and inserting into it the [additional] *jasmine* [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, **فل**, is now applied to the Arabian jasmine (*jasminum sambac*), or, as Forskål says (Flora Aegypt. Arab. p. cii.), *nyctanthes sambac*, mentioned by him among the plants cultivated in El-Yemen.] — [Freytag, misled by the CK, has assigned to this word a meaning belonging to **فل**.]

فل Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also **فل**, in three places. — **غدا فلان**, with **كسر**, means [He went forth early in the morning] devoid of food. (O.) — And **فل** **من الخير** occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawāḥah and in that of Ḥassān, (S, O,) meaning *Devoid of good*. (S, TA.) [See **عل**.] — And *Such as has become thin, of hair*. (K.) — See also **فل**.

فلّة: see **فل**, first sentence.

فلل, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.)

فليل: see **أفل**. — Applied to the tusk, or canine tooth, of a camel, *Broken* (S, M, O, K) in the edge. (S, O.) — See also **فل**, first quarter. — Also, and **فليّة**, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of **سل** and **سلة** [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] **ة**: (M:) in one instance, occurring in

a trad., the latter is said to signify a **كُتْبة** [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] **دمقس**: the pl. [of either] is **فللّيل**. (TA.) Hence, (O,) **فليّة** signifies also The mane of the lion. (O, TA.) In the saying of Sā'idah Ibn-Ju-eiyeh,

• وَغُودِرَ نَاقِبًا وَتَوَاقُتَهُ •
• مُدْرَعَةً أُمِيمَةً لَهَا فِلِيلٌ •

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مُدْرَعَةً** as used in this verse is expl. in the TA in art. **دفع**, q. v.,) a young mother, (**أُمِيمَةً** being an instance of **تَرْخِيم**, used by poetic license, for **أُمِيمَةً**, a dim. of **أُم**), and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the **عَرَف** [so in my original, an obvious mis-transcription for **عَرَف**, with **ḍamm**]; but by Skr as meaning **شعر مكبّوب**. (TA.) — And **فليل** signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] **ليف**: (M, K:) so in the dial. of Hudheyl: (TA:) and **فليل** signifies the same. (K.)

فليّة: see the next preceding paragraph, in two places.

فلّى: see **فل**, in the former half.

فلّية, (T,* K, TA,) like **علّية**, (TA,) or **فلّية**, (O,*) [in the TT, as from the T, and in the O. written without the sign of tesheed to the **ل** (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, **فلّية**,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. **فللّية**: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like **فل** as expl. by **IAṣr**. (T.)

فلفل, (S, M, O, Mṣb, K,) also pronounced **فلفل**, (K,) but the vulgar pronounce it [thus] with **كسر**, (O,) and the pronouncing it with **كسر** is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with **كسر**, (O,) [or **پلپل**; i. e. *Pepper*;] a sort of berry, (**حب**, S, O, K,) brought from India, (O, K,*) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: **AḤn** was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but **Dāwūd** the ḥakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruit-stalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved

with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is **فُلْفُلَةٌ** [app. meaning a peppercorn, like **حَبَّة**]: and **فُلْفُلٌ** means peppercorns, collectively]: (M, TA:) Dáwood says, in the “Tedhkireh,” that *its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft: and it is white and black*: (TA:) *the white is the better*. (TA.) [A long description of its properties, with additions in the TA some of them well known and others fanciful, I omit as being needless.] — **دَارْفُلْفُل**, or **دَارْفُلْفُلٌ**, (accord. to different copies of the K,) [app. **دَارْفُلْفُل**, or perhaps **دَارْفُلْفُلٌ**, a compound of two words (both originally Pers.) made one, as such written in the K with the article (**الدَّارْفُلْفُل**), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is *The tree of the فُلْفُل when it first bears fruit*, accord. to the K; but several writers declare that the tree of [the] **دَارْفُلْفُل** is not the same as the tree of the **فُلْفُل**: (MF, TA:) **دَارْفُلْفُل** is one of the names now applied to *long pepper*, and is commonly pronounced **دَارْفُلْفُلٌ**: it is [generally] known in Egypt by the name of **عَرَقُ الثَّغَبِ**, [another term, now used, for long pepper,] and is called in Pers. **پَلِیلِ دراز** [i. e. **پَلِیلِ**, the latter of which words signifies “long”]: (TA:) *it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil*. (K, TA.) — **فُلْفُلٌ** is also a name sometimes applied to *The fruit of the بَرُوق* [q. v., in art. **برق**]; likening it to the **فُلْفُل** mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, **فُلْفُلٌ** errs; for this signifies *the fruit of certain trees of the [kind called] عِضَاهُ*; and the people of El-Yemen call thus [particularly] *the fruit of the [species of عِضَاهُ termed] غَاف* [q. v.]. (M.) — **فُلْفُلُ الْمَاءِ** is the name of *A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (حَبٌّ) in bunches*. (TA.) — **فُلْفُلُ الْقُرُودِ** is *The same as حَبُّ اللَّيْمِ* [but what this is I do not find]. (TA.) — **فُلْفُلٌ** **فَنَجَنَكُشْتِ** [i. e. **فَنَجَنَكُشْتِ** is *What is called [in Pers.]* **فَنَجَنَكُشْتِ**: see **الْفَقْدُ**. (TA.) — **فَلَاوِلٌ** is pl. of **فُلْفُلٌ**.] And **فَلَاوِلُ السُّودَانِ** is the name of *Certain berries (حَبٌّ), round and smooth, in sheaths, or cases, (غُلْفُ) and in receptacles (أُيَاتٍ) like the صُنُوبَر [or cone of the pine, app. in form]*. (TA.) — See also **فَلِيلٌ**, last sentence. — **فُلْفُلٌ** signifies also *A sharp, or clever, servant*; (T, O, K;) and **فُلْفُلٌ** is said to signify thus likewise by Mullā 'Alē, in his “Námoos,” and even more commonly: but this requires consideration. (MF, TA.)

فَلْيَنْزِلْ : see the next preceding paragraph, first sentence : and the same again, in three places.

فُلْفُلَةٌ n. un. of **فُلْفُلٌ**; q. v., former half.

أَفْئَلٌ, applied to a sword [or the like], (T, S, O, K,) *Having breaks, or notches, in its edge*; (T, S,* O;*) or *broken, or notched, in its edge*; as also **مَفْئُولٌ** and **مُنْفَلٌ**. (M, K.) **الْأَفْئَلُ** was the name of a sword of 'Adee Ibn-Ḥátim (O, K) Eṭ-Tá-ee. (O.)

مُفَلَّلٌ, applied to a **نُضْيٍ** [app. as meaning an arrow-head] *Broken by having hit stones.* (S.). And, applied to front teeth (**نُفْرٌ**) *Serrated.* (T.).

مَفْلُوقٌ } see أَفْلٌ
مُنْفَلٌ }

فُتِّلَ, applied to food, (TA,) and to wine, (T, TA,) [*Peppered*, i. e.] *having فُتِّلَ put into it, (T, M, *TA,) and consequently burning the tongue: (T, TA :) or wine that burns [the tongue] like فُتِّلَ. (S, O, K, TA.)* — And A garment, or piece of cloth, *figured with round forms resembling فُتِّلَ [or peppercorns] in roundness and smallness; (T, O, TA ;) i. e. (TA) figured with the like of the صَعَارِبُ [pl. of صَعْرُورَة] of فُتِّلَ. (M, K, TA.)* — And *Very crisp hair, [such as we term woolly,] (T, O, K, TA,) like that of the negro. (TA.)* — And *a hide worn, or eroded, by the tan, (نَهَكُهُ) M, K, in the CK نَهَكُهُ الدَّبَاغُ, the like of فُتِّلَ [or peppercorns] appearing in it. (TA.)*

فقلت

1. **فَلَّتْ**, intrans. and trans., syn. with **أَفَلَّتْ**,
q. v. (Msb.) See also 8.

3. مُفَانَّتْ (A, O, TA) inf. n. فَالَتْ بِهِ (A, TA, A) and فَلَاتْ (O, K, TA,) *He came upon him suddenly, at unawares, or unexpectedly, with it.* (A, O, K, TA.)

4. اِفْلَـثَ (T, Ṣ, O, Mṣb, TA,) inf. n. اِفْلَـثَ ; (T, Mṣb, TA;) and اِنْفَلَتَ (T, Ṣ, O, TA;) and تَفَلَّتَ (Ṣ, O, TA;) and فَلَّتَ, aor. -, inf. n. فَلَّتَ (Mṣb;) signify the same; (T, Ṣ, O, Mṣb, TA;) i. e. *He, or it, (a bird, &c., Mṣb, or a thing, Ṣ, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty; (O, Mṣb, TA;) [or did so] suddenly: (TA:) or اِفْلَـثَ and اِنْفَلَتَ and تَفَلَّتَ signify a thing's going forth suddenly: (Mgh:) or اِنْفَلَتَ signifies he, or it, went forth quickly: (Mṣb:) and one says اِفْلَـثَ مِنِّي (M, K,) for اِفْلَـثَ مِنِّي [*he escaped, &c., from me*]; (Sgh, TA in art. جَرَعَ;) and اِفْلَـثَ مِنِّي, and تَفَلَّتَ, and اِنْفَلَتَ (M, K;) all signifying the same. (TA.) [See exs. voce جَرَعَةٌ and another ex. in art. حَصَصَ, conj. 7.] — See also 5. اِفْلَـثَهُ (T, Ṣ, M, O, Mṣb, K;) and فَلَّتَهُ, aor. -, inf. n. فَلَّتَ; both verbs being trans. as well as intrans.; (Mṣb;) *He made him, or it, [and he suffered him, or it,] (namely, a man, M, or a bird, &c., Mṣb,) to escape, or get away, or to become, or get, loose, clear, quit, free, or at liberty; he set him, or it, loose, free, or at**

liberty; (T, M, O, Mab, TA;) *he saved him, or freed him, from destruction.* (T, TA.) [See, again, جُرْعَةٌ.]

5: see 4, in three places. — تَغَلَّتْ عَلَيْنَا (Mgh,) or عَلَيْهِ (O, K, TA,) *He seized*, (Mgh, O, K, TA,) or *came suddenly*, (TA,) *upon us*, (Mgh,) or *upon him*. (O, K, TA.) Hence, in a trad. of Umm-Hāni, فَتَغَلَّتْ عَلَيْهِمَا يَبْتُلُهُمَا [And he seized upon them both to slay them]. (Mgh.) — And تَغَلَّتْ إِلَيْهِ *He was desirous of it*, or *he longed for it*; (M, O, K, TA;) as also أَفَلَتْ; namely, a thing. (M, TA.) Hence the saying, أَرَاهُ يَتَغَلَّتْ إِلَيَّ صَحْبِكَ [I see him to be desirous of thy companionship]. (TA.) And one says, لَا أَرَى لَكَ أَنْ تَتَغَلَّتْ إِلَيَّ هَذَا وَلَا أَنْ تَتَغَلَّتْ عَنْهُ [I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it]. (TA.)

7: see 4, in four places.

8. اُفْتَلَتْ *He took it quickly, 'or hastily; namely, a thing: (M, TA:)* or *he seized it, or carried it off, by force; or took it hastily and openly; or snatched it at unawares. (As, O.)* And it is doubly trans.: you say, اُفْتَلَتْهَا اللَّهُ نَفْسًا [*God took away from her suddenly her soul*]: and hence, اُفْتَلَتْ نَفْسًا [lit. *She had her soul taken away from her suddenly*]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning *she died suddenly, without disease: (T, TA:)* you say, اُفْتَلَتْ نَفْسُهُ, meaning *He died suddenly; (M, TA;)* and اُفْتَلَتْ نَفْسُهُ; (S, TA;) with the نفس in the accus. case and in the nom. case; (TA;) and اُفْتَلَتْ alone; meaning *he died suddenly. (S, O, K, TA.)* [See also اُفْتُلْتُ, in art. اُفْتَلَتْهُ الْمَوْتُ; and اُفْتُلْتُ in the same.] And اُفْتَلَتْهُ الْمَوْتُ; and فَلْتَهُ ۖ as also لَفْتَهُ; *Death took him away suddenly. (IAṣr, T, TA.)* — And اُفْتُلْتُ بِأَمْرٍ كَذَا *He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.)* — And اُفْتُلْتُ عَلَيْهِ *The affair was decided against him exclusively of him [i. e. without his having any part in the decision]. (TA.)* [See also 8 in art. فَوْتُ.] — اُفْتُلْتُ also signifies *It (any affair) was done without pausing. (T, TA.)* — And one says, اُفْتَلْتُ الْكَلَامَ, meaning *He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.)*

لَيْسَ لَكَ مِنْ هَذَا الْأَمْرِ *Escape*: one says, *فَلْت* *There is no escape for thee from this affair, or event, or case.* (En-Nadr, T, K,* TA.*)

فَلَتَانُ : see **فُلَّتْ** and **فُلْتُ**

فَلْتَةً *A sudden, or an unexpected, event; or a thing that comes upon one suddenly, or at unawares: and anything done without consideration: (Iath, L, TA:) and an affair, or event, that happens without its being soundly, thoroughly, or well, performed or effected: pl. فَلَتَاتٌ: it has no broken pl.: (M, TA:) and فَلَتَاتٌ signifies*

slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, *مَاتَ فُلْتَةً* [*He died suddenly*]. (M.) And *كَانَ فُلْتَةً* *That* (meaning an affair, or event, S, O) *was sudden, or unexpected; (S, M, O, Mṣb, K, TA;) without premeditation, (S, O, Mṣb, K, TA,) and without a wavering in opinion: (S, O, K, TA:) or, as some say, it was [like] a thing hastily and forcibly seized, or snatched: (L, TA:) and, accord. to some, it is derived from فُلْتَةٌ in the sense next following. (O,* TA.) — The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation: (O, TA:) or the last night of the month; (S, M, O, K, TA;) i. e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhirah; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhirah: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen; Rejeb not commencing until sunset: (AHeyth, T, TA:) or *لَيْلَةُ فُلْتَةٍ* (or accord. to MF *لَيْلَةُ الْفُلْتَةِ*, TA,) *the night by [the deducting of] which the month becomes deficient, and by [the addition of] which it becomes complete; for sometimes some persons see the new moon when others do not see it, and these latter make a hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) — See also فُلُوتٌ.**

فُلْتَةٌ: } see the next paragraph.
فُلْتَانٌ

الْفُلْتَانُ (M:) [or] it is from *فُلْتَانٌ*, (T,) like *صَلْتَانٌ* (T, S) from *الْإِنْصِلَاتِ*: (T:) an epithet signifying *Brisk, lively, or sprightly*, (Lth, T, S, O, K,) and *sharp of spirit*; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also *فُلْتٌ* and *فُلْتٌ* and *فُلْتَانٌ*, (O,) the last of which is said by Kr to be pl. of *فُلْتَانٌ* signifying *swift, fleet, or quick*; (M;) or all are applied in this latter sense to a horse: (K:) and *فُلْتَةٌ*, applied to a horse, *that leaps, springs, or bounds, with his whole body and limbs. (K in art. كَلَت.)* Also, i. e. *فُلْتَانٌ*, *Strong, sturdy, hard, or hardy*; (T, O, K;*) applied to a man. (T, O.) And *Bold, or daring*; (T, O, K;) applied to a man: (T:) and so *فُلْتَانَةٌ* applied to a woman. (T, O.) And *Desirous of evil, or mischief. (M, TA.)* And, some say, *Fleshy; having much flesh. (M.)* — Also *A certain bird, (M, K, TA,) of which they assert that it preys upon birds, (M,) or that preys upon apes, or monkeys, (K, TA,) said by AHát to be the زُجَجُ, (TA,) which, accord. to him, is the male*

eagle: (TA in art. زُجَجُ:) it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child: thus in the "Ḥayát el-Ḥayawán" &c. (TA.)

فُلُوتٌ A garment of which the two edges cannot be drawn together, by reason of its smallness; (A'Obeyd, T, S, O, K;) of which the two edges cannot be drawn together in the hand, (M, L,) so that they escape from the hand of the wearer when he wraps himself in the garment: (L:) applied as an epithet to a بُرْدَةٌ; as also *فُلْتَةٌ*: (O, L:) or *فُلُوتٌ* signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAṣr, O.)

مُفْلَتٌ, for which one should not say *مُفْلِتٌ*, as an epithet applied to a camel, *That has got loose. (ISH, T.)*

فلج

1. *فَلَجَ*, aor. *فَلَجَ*, (S, M, O, L, Mṣb, K,) and *فَلَجَ*, (K,) or the latter only [when the verb is trans. as] in *فَلَجَ الْقَوْمَ*, (TA,) inf. n. *فَلَجٌ*, (S, O, K,) or *فُلُوجٌ*, (Mṣb,) or both, and, accord. to Kr, *فَلَجٌ* and *فَلَجٌ*, but it is said in the L that these two are simple subst.; (TA;) and *افلج*, inf. n. *افلاجٌ*, (K, TA;) the latter verb authorized by AO and Kṯr and others, but omitted by Th in the Fṣ; (TA;) *He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory: (S, O, K, &c.): or he attained his object; gained what he sought. (Mṣb.)* One says, *مَنْ يَأْتِ الْحَكَمَ وَحْدَهُ يَفْلُجُ* [*He who comes to the judge by himself will succeed, or overcome, or gain his cause*]: a proverb. (S, O.) And *فَلَجَ*, (S, O,) and *افلج*, (TA,) *He (a man) succeeded against, or overcame, his adversary; (S, O, TA;) and got before him, or got precedence of him. (TA.)* And *فَلَجَ بِحُجَّتِهِ*, (Mṣb, TA,) and *فِي حُجَّتِهِ*, (TA,) *He established, (Mṣb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof. (Mṣb, TA.)* And *فَلَجَتْ حُجَّتُهُ* [*His argument, &c., was successful*]. (A.) And *فَلَجَ سَهْمُهُ*, and *افلج*, *His arrow was successful. (O, TA.)* And *فَلَجَتْ بِقُلُوبِي* *She (a woman) took away [or captivated] my heart. (A, TA.)* — And *فَلَجَ الْقَوْمَ*, in which case only one says *يَفْلُجُ* and *يَفْلُجُ*, and *فَلَجَ*, *فَلَجَ*, *He (a man) succeeded against, or overcame, the people, or party, and his companions. (TA.)* — *فَلَجَ*, aor. *فَلَجَ*, (S, M, O, L, K,) and *فَلَجَ*, (K,) or the former only, (MF, TA,) inf. n. *فَلَجٌ*, *He divided a thing; parted it; divided it in parts or shares; or distributed it; (S, O, K;) as also* *فَلَجَ*, inf. n. *تَفْلِجٌ*, (O, K;) *he divided property, (Mgh, TA,) or running water: (TA;) and he divided a thing in halves. (M, L, Mṣb, TA.)* One says, *فَلَجْتُ الشَّيْءَ* *I divided,*

parted, or distributed, the thing between them, or among them. (S, O.) And *فَلَجَ الشَّيْءَ بَيْنَهُمَا* *He divided the thing between them two in halves. (M, L, TA.)* And *فَلَجْتُ أَلْفًا*, aor. *فَلَجْتُ*, inf. n. *فَلَجٌ* and *فُلُوجٌ*, *I divided, parted, or distributed, a thousand [dirhems] by means of the فُلَجُ, a well-known measure of capacity. (Mṣb.)* — And *فَلَجْتُ الشَّيْءَ*, (S, Mṣb, K,*) aor. in this case and in other cases following *فَلَجَ* and *فَلَجَ*, (K,) or *فَلَجَ* only, (TA,) [but it is implied in the S and O and Mṣb that it is *فَلَجَ*,] inf. n. *فَلَجٌ*, (K,) *I split the thing, clave it, or divided it lengthwise: (S, O;) or I split the thing, &c., into two halves: (Mṣb, K;) or* *فَلَجْتُ الشَّيْءَ فَلَجَيْنِ* has this latter meaning. (S, O.) — And *فَلَجْتُ الْأَرْضَ لِلزَّرَاعَةِ*, (S, O, K,*) inf. n. *فَلَجٌ*, (K,) [*فَلَحَحْتُهَا*], *I furrowed, or ploughed, the land for sowing. (S, O, K.)* — And *هُوَ يَفْلُجُ الْأَمْرَ* *He looks into, and divides, or distributes, and manages, the thing, or affair. (L, TA.)* — And *فَلَجَ*, inf. n. *فَلَجٌ*, *He imposed the [tax called] جَزِيَّة*. (K.) One says, *فَلَجَ الْجَزِيَّةَ عَلَى الْقَوْمِ*, (T, S, Mgh, O, &c.,) and *فَلَجَ الْقَوْمَ*, (TA,) *He imposed the جَزِيَّة upon the people, or party; (T, S, Mgh, O, &c.): he divided the جَزِيَّة among the people, or party, imposing upon each person his portion; (Aṣ, Mgh;*) and* *فَلَجَ الْجَزِيَّةَ بَيْنَهُمْ*: (A:) [said to be] from *فَلَجَ*, or *فَالَجَ*, (Aṣ, Mgh,) or *الْقَيْمَرُ الْفَالِجُ*; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the *جَزِيَّة* used to be paid in wheat, or corn: (Aṣ, Mgh;) or the verb in this sense is an arabicized word. (Shiff el-Ghaleel.) — *فَلِجٌ*, aor. *فَلَجَ*, inf. n. *فَلَجٌ* and *فَلَجَةٌ*, *He had what is termed فَلَجٌ*, meaning [as expl. below, i. e.] *width between the teeth, and feet [or legs, and arms], &c. (Lh, TA.)* — *فَلِجٌ*, (Th, S, O, Mṣb, K,) inf. n. *فَالِجٌ*, one of the [few] inf. ns. of the measure *فَاعِلٌ*; (ISd, TA;) and *فَلِجٌ*, aor. *فَلَجَ*, mentioned by IKṯṯ and Es-Sarakūṣṭee and others; (MF, TA;) but the former alone is mentioned by Th in the Fṣ, and by other celebrated lexicologists; (TA;) [and vulg. *افلج*]; *He had the disease termed الْفَالِجُ* [expl. below]. (Th, S, O, Mṣb, K.)

2: see 1, former half: — and see also *فَلَجَ*, in two places.

3. *فَالَجُهُ* *He contended with him, trying which of them should succeed, or overcome. (TA.)* Hence one says, (TA,) *أَفَالَجَكَ أَمْوَرًا مِنَ الْحَقِّ* *I will contend with thee, trying which of us shall succeed, to accomplish affairs of right. (A, TA.)*

4. *افلج* as intrans.: see 1, former half, in three places. — *افلجه الله عليه* *God made him to succeed against him; to overcome him, conquer him, or gain the victory over him: (S, O, K;*) and made him to excel him. (TA.)* — And *خَاصَمْتُ*

فَأَقْلَجَنِي I contended in an altercation, disputed, or litigated, and he decided in my favour, and judged me to have prevailed against, or overcome, my adversary. (TA, from a trad.) — And **فَلَج** (S, O, Mgh,) or **بُرْهَانُهُ** (K,*) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K,*) or established it. (Mgh.)

5. **فَلَجَتْ قَدَمُهُ** His foot became cracked, or chapped. (S, O, K.) [See also **مُتَفَلِّح**, in art. **فلج**.] — [And **فَلَجَتْ** said of a woman, She made open spaces between her front teeth: see the part. n., voce **أَفْلَجَ**.]

7. **فَلَجَ الصُّبْحُ** i. q. **انْبَلَجَ** [The daybreak shone, or shone brightly]. (TA.) — See also 1, last sentence.

10. **اسْتَفْلَجَ فُلَانٌ بِأَمْرِهِ** Such a one mastered, or became master of, his affair: and so **استفْلَجَ**, with **ح**. (A, TA.) [See the latter verb.]

فَلَج an inf. n. of **فَلَجَ** [q. v.]. (S, O, K, &c.) — And [probably as such] i. q. **قَمَرٌ** [app. as meaning An overcoming in a game of hazard]; as also **فَلَجٌ**. (L.) — See also **فَالَج**, in two places. — Also, and **فَلَجٌ** (S, O, K,) and **فَلَجٌ** [q. v.]. (Seer, L,) [or perhaps this is a mistranscription for **فَلَج** or **فَلَج**.] The half of a thing: (S, O, K:) pl. of the first and second **فُلُوجٌ**. (S, O.) One says, **هُمَا فُلُجَانٌ** They two are two halves. (K.) — And one says, **فِي رِجْلِهِ فُلُوجٌ**, [pl. of **فَلَج**.] In his foot are fissures, or cracks; as also **فُلُوجٌ**. (S in art. **فلج**.) — See also **فَلَج**.

فَلَجٌ (S, O, K) and **فَلَجٌ** (L) and **فَلَجَةٌ** (O, K,) subst., (or, accord. to some, the first and second are inf. ns., TA.) Success; success in an enterprise or a contest; conquest; or victory. (S, O, L, K.) One says, **لِيَمَنَ الْفَلَجُ** and **فَلَجٌ** To whom belongs success, or the conquest, or victory? (Lh, L.) — See also **فَلَج**.

فَلَجٌ: see **فَلَج**. — Also, (S, O, Mgh, K,) and **فَالَجٌ** (TA,) or **قَبِيرٌ فَالَجٌ** (AO, S, O,) A certain measure of capacity, (AO, S, O, Mgh, K,) well known, (Mgh, K,) with which things are divided, (TA,) of large size, said to be the same as the **قَبِيرٌ** [q. v.]; and **فَالَجٌ** is said to be an arabicized word, from the Syriac **فَالَا**: (L: [but see **فَلَج**]:) it is said that the **فَالَج** [thus in my copy of the Mgh, but it is there strangely added that it is “with fet-h,” as though **فَالَج**,] is two fifths of what is termed **الْكُرْ الْمَعْدَلُ**, [see art. **كر**.] and, by 'Alee Ibn-'Eesà, that it is larger than the **فَلَج**: in the T, the **فَالَج** is said to be the half of the great **كُر**; and the **فَلَج** is the measure of capacity that is called in Syriac **فَالَا**. (Mgh.)

فَلَج: see **فَلَج**, in two places. — It is also an Bk. I.

inf. n. of **فَلَجَ** [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also **فَلَجٌ**: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and **فَلَجٌ**, distance, or width, between those teeth when it is the effect of art. (T.) **فَلَجٌ** in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) — Also Distance, or width, between the feet, (Lh, O, K, TA,) in the posterior direction: (O, TA:) or, between the shanks; like **فَلَجٌ**: (ISd, TA:) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See **أَفْلَجَ**.]) And The turning over of the foot upon the outer side, and displacement of the heel; in a neuter sense. (L.) — Also, (S, K,) and, accord. to the S, **فَلَجٌ**, but this is a mistake, (IB, K,) A river: (A'Obeyd, TA:) or a small river: (S, O, K:) a rivulet, or streamlet; syn. **جَدْوَلٌ**: (A:) or a running spring of water: or running water: (R, TA:) or a large well: (Ibn-Kunáseh, TA:) pl. **أَفْلَاجٌ** (S, O) and **فَلَجَاتٌ** (R, TA) [or **فُلْجَانٌ**, for] signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and **فَلَجٌ**, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — **فَلَجٌ** is also sometimes used as an epithet: one says **مَاءٌ فَلَجٌ** meaning Running water: and **عَيْنٌ فَلَجٌ** a running spring of water. (L.) — And **الْفَلَجُ** signifies The daybreak. (TA.)

أَفْلَجَ [part. n. of **فَلَجَ**]: see an ex. voce **فَلَج**.

فَلَجٌ: see **فَلَج**, last sentence but two. — It is also a pl. of **فَلَجٌ** [q. v. voce **فَلَجَةٌ**].

فَلَجَةٌ: see **فَلَجَةٌ**.

فَلَجَةٌ: see **فَلَجٌ**.

فَلَجَاتٌ Fields, or lands, sown, or for sowing. (TA. [See also **فَلَجَةٌ**, in art. **فلج**].) — See also **فَلَجٌ**, last sentence but two.

فَلَجٌ, [thus in the L,] accord. to Sb, A sort of men: one says, **النَّاسُ فُلْجَانٌ** The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that **فَلَجٌ** and **فُلْجَانٌ** are mistranscriptions for **فَلَجٌ** and **فُلْجَانٌ**, for] Seer says that **فَلَجٌ** signifying “a half” and “a sort” is derived from **فَلَجٌ** syn. with **قَبِيرٌ**: thus he makes **فَلَجٌ** an Arabic word. (L.) See also **فَلَجٌ**.

فُلْجَانٌ, [said to be] from **فَلَجٌ** signifying “a certain measure of capacity,” [but app. from the Pers. **فُنْجَان**,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar **فُنْجَانٌ** and **فُنْجَالٌ** [from

the Pers. **پَنْگَال** and **پَنْگَان**, and also called **فَلْجَانَةٌ**, vulgarly **فُنْجَانَةٌ**; and **فَلْجَانَةٌ**: (see **فَلْجَانَةٌ** pl. **فُلْجَانٌ** and **فُنْجَانٌ** and **فُنْجَالٌ**. (TA.)

فَلْجَانَةٌ: see the next preceding paragraph.

فَلْجَانٌ: see the paragraph here following.

فَلْجَانَةٌ One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the kind called] **خَبَاءٌ**: (As, S, O, K:) As says, I know not in what part it is: (TA:) **فَلْجَانٌ** appears to be used for it by poetic license; or the word may be one of those pronounced with and without **ة**; or without **ة** it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with **ة**: (M, TA:) [or] **فَلْجَانٌ** signifies a single oblong piece of a **بَجَادٌ** [q. v.]; and its pl. is **فُلْجَانٌ**: (L and TA in art. **بجد**.) and [in like manner] **فَلْجَانَةٌ** signifies a piece of a **بَجَادٌ**. (TA in the present art.) — See also **فَلْجَانَةٌ**, with **ح**.

فَلْجَانٌ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase **هُوَ يَفْلُجُ الْأَمْرَ**, expl. above. (TA.)

فَلْجَانَةٌ Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. **فَلْجَانٌ**. (S, O, K.) And [hence, app.,] Any one town, or village, of the **سَوَادُ**: (O, K:*) pl. as above. (O.)

رَجُلٌ فَالَجٌ فِي حُجَّتِهِ A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also **فَلَجٌ**. (TA.) And **السَّهْمُ الْفَالَجُ** The arrow that is successful: (S, O, K:) the winning arrow in the game called **الْمَيْسِرُ**: or it may mean the arrow that is successful in a contest at archery. (TA.) — See also **فَلَجٌ**, in four places. — **فَالَجٌ** (S, O, L, K) and **فَلَجٌ** (L) also signify A large, or bulky, camel, with two humps, that is brought from **Es-Sind** for the purpose of covering: (S, O, K:*) or a camel with two humps, between the **بُخْتِي** (the Arabian: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former **فَوَالِجٌ**. (S, M, K; all in art. **صر**.) — And **الْفَالِجُ** signifies [Palsy, or paralysis, whether partial or general; hemiplegia or paraplegia:] a disease arising from a flaccidity in one of the lateral halves of the body; (A;) or a flaccidity in one of the lateral halves of the body, (K, TA,) arising suddenly, (TA,) occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed; (K, TA;) this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member: (TA:) or a flatus (رِيحٌ, S, O, L, TA) which attacks a man, and deprives him [of the use] of one lateral half of the body; (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called:

(IDrd, S, O:) or a disease that arises in one of the lateral halves of the body, occasioning the loss of the senses and of motion, and sometimes in both lateral halves, and sudden in its attack; on the seventh [day] it is dangerous; but when it has passed the seventh, its acuteness ceases; and when it has passed the fourteenth, it becomes a chronic disease: (Mṣb:) it is called in a trad. of Aboo-Hureyreh **دَاءُ الْأَنْبِيَاءِ** [the disease of the prophets]: and is said by Et-Tedmuree, in the Expos. of the Fṣ, to be a disease that attacks a man when the venters (بُطُون) of the brain become filled with certain moistures, or humours, occasioning the loss of sensation and of the motions of the members, and rendering the patient like a dead person, understanding nothing. (TA.) — **أَنَا مِنْ هَذَا الْأَمْرِ** **فَالَجُ** بَنُ خَلَاوَةٍ, **كَفَالَجِ بَنُ خَلَاوَةٍ**, is a saying expl. in art. **خلو**.

فَلَجٌ [The cocoon of a silk-worm;] the thing from which **قَرَزٌ** is obtained: an arabicized word; [from the Pers. **پله** *pelah*; but said to be] originally **فَلَجٌ**, and thus some pronounce it. (Mṣb.)

فَلَجَةٌ: see **فَلَجَانٌ**. **فَلَجَانٌ** occurs in art. **قَرَزٌ** in the TĀ, as its pl.; being there expl. as meaning small cups (فَنَاجِينَ) in which wine (شَرَاب) is drunk: but I think that this may be taken from a mistranscription for **فَلَجَانَةٌ**.]

أَفْلَجُ (TA,) or **أَفْلَجُ الْأَسْنَانِ** (S, Mgh, O, K, TA,) applied to a man, and **فَلَجَاءُ الْأَسْنَانِ** applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, O, K,) [but MF disputes this,] and **أَفْلَجُ الْأَسْنَانِ** applied to a man, accord. to one reading of a trad., (TA,) *Having the teeth separate, one from another*: (TA:) or, distant, or wide apart, one from another: (Mgh, * K:) or having the medial and lateral incisors distant, one from another, or wide apart. (S, O.) [See also **أَفْرَقُ**.] And **أَفْلَجُ الثَّنَائِيَا** A man having an interstice between the middle pair of teeth; (S, O, K;) as also **أَفْلَجُ الثَّنَائِيَا**; (A;) contr. of **مُتَرَاصٌ**. **أَفْلَجُ الثَّنَائِيَا** (S, O.) And **أَفْلَجُ الثَّنَائِيَا** A woman that makes open spaces between her front teeth, for the purpose of improving their appearance. (L, from a trad., in which a curse is pronounced against her who does this.) And **أَفْلَجُ الثَّنَائِيَا** Front teeth that are separate, or distant, or wide apart, one from another; and **أَفْلَجُ الثَّنَائِيَا** signifies the same [app. when they are rendered so artificially: see **فَلَجٌ**]. (TA.) — And **أَفْلَجُ** applied to a man, *Having a crookedness, or curvature, [or bowing outwards,] in the arms*: when it is in the legs, the person is termed **أَفْلَجُ**: (L:) or wide between the arms: (O, K:) or wide between the paps; (S, L;) which last explanation is said in the K to be erroneous; but he who is wide between the paps is also wide between the arms. (MF.) — **أَفْلَجُ هَنَ أُنْجٍ** A vulva, of a woman, whereof the labia majora are wide apart. (L.) — **أَفْلَجُ فَرَسٍ** A horse having the

prominent parts of the haunch-bones wide apart. (IDrd, O, L.)

أَفْلَجِي *Having the fingers wide apart.* (Freytag, from the Deewān of the Hudhalees.)

مُفْلَجٌ [Rendered] successful, or victorious; and safe, or secure. (KL.) [See also its verb.]

أَمْرٌ مُفْلَجٌ: see **أَفْلَجُ**, in three places. — **أَمْرٌ مُفْلَجٌ** An affair not rightly disposed or directed. (O, K.)

الْفَالَجُ *Having the disease termed* **الْفَالَجُ**. (S, Mgh, O, Mṣb, K.)

مُفْلَجَةٌ: see **أَفْلَجُ**.

فلج

1. **فَلَجَ**, aor. ٢, inf. n. **فَلَجٌ**, *He clave, split, slit, or cracked; and he cut*: (K: [compare **فَلَجَ**, and **فَلَقَ**, and **فَلَذَ**]) *he clave, and cut, iron.* (T, Mṣb.) Hence, the saying of a poet, (T, TA.)

إِنَّ الْحَدِيدَ بِالْحَدِيدِ يَفْلَجُ

Verily iron with iron is cloven, and cut. (T, S, Mgh, * K.) And **فَلَجَ رَأْسَهُ**, inf. n. as above, *He clave, split, or cracked, his head.* (TA.) And **فَلَجَ شَفَتَهُ**, aor. and inf. n. as above, *He slit, or cracked, his lip.* (L.) And **فَلَجَ الْأَرْضَ**, (S, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He furrowed, or ploughed, the land, to cultivate it; he tilled the ground.* (S, Mṣb. [And **فَلَجَهَا** has a similar meaning.]) — Also, aor. and inf. n. as above, *He acted with artifice, fraud, or guile*; (K, TA;) and so **فَلَجَ**, inf. n. **تَفْلِجُ**. (K, TA.) You say, **فَلَجَ بِهِمْ** *He acted with artifice, fraud, or guile, towards them, and said what was not true.* (TA.) And **فَلَجَ بِهِ** *He mocked at him, or derided him, and acted with artifice, fraud, or guile, towards him.* (L, K.) — And, aor. as above, inf. n. **فَلَجَ** and **فَلَاخَ**, *He defrauded him in a sale*; syn. of the inf. n. **بَخَسَ فِي بَيْعٍ**: (so in the CK:) or *he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price*; syn. of the inf. n. **نَجَسَ فِي بَيْعٍ**. (So in other copies of the K, and in the L and TA.) You say, **فَلَجَ بِهِ** [He so acted towards him in a sale]: this is when one trusts to thee, and says to thee, “Sell to me a slave,” or “an article of merchandise,” or “buy it for me,” and thou comest to the merchants, and buyest it at a high price, and sellest by defrauding, and obtainest something from the merchant: or, accord. to the T, **فَلَجَ** signifies a hirer's exceeding [in an offer] in order that another may do so; thus inciting him. (L.) — **فَلَجَتْ السُّفْلَى** [aor. ٢,] inf. n. **فَلَجَ**, *His under lip was slit, or cracked.* (MA.) See also **فَلَجَ** below.

2. see 1, former half, in three places.

4. **أَفْلَجَ** *He prospered; was successful; at-*

tained, or acquired, that which he desired or sought, (MA, L, Mṣb,) or *what was good, or felicity, or that whereby he became in a happy and good state*: (L:) *he was, or became, fortunate, happy, or in a happy and good state.* (MA.) It is commonly known as an intrans. verb; but Ṭalḥah Ibn-Muḡarrif and 'Amr Ibn-'Obeyd, read **قَدْ أَفْلَجَ الْمُؤْمِنُونَ**, [the first verse of ch. xxiii. of the Kur-ān,] with the verb in the pass. form. (MF.) [See also 10.] — *He was, or became, in a state of safety.* (L.) — *He continued in a good, or prosperous, state,* (MA, L,) and *in the enjoyment of ease, comfort, or the blessings of life.* (L.) — **أَفْلَجَ بِالشَّيْءِ** *He lived [or continued in life] by means of the thing.* (K.) The saying of 'Abeed,

• **أَفْلَجَ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بَاءٌ**
• **شَوْكَ وَقَدْ يُخَدِّعُ الْأَيْبُ**

means *Live thou by what thou wilt; whether by stupidity or by intelligence; for [one's object is sometimes attained by stupidity, and the intelligent, or sagacious, is sometimes deluded, or much deluded; or] the stupid is sometimes supplied with the means of subsistence, and the intelligent is [sometimes] denied*: (T, L:) or the meaning is *prosper thou, &c.* (L.)

10. **اسْتَغْلِي بِأَمْرِكَ**, said by a man to his wife, (S,) a form of words used in divorcing (L, K) in the Time of Ignorance, (L,) *Prosper thou in thy case,* (AO, S, Mgh, TA,) and *be independent therein*: (AO, Mgh, TA:) when a man says thus to his wife and she consents, his saying so once separates her from him so that he cannot take her back: (L, from a trad.): but as it is merely an allusive expression, intention is necessary to render it binding: as some relate the trad., it is with **ج** [i. e. **استغلي**: see art. **فلج**]. (MF.) [See also 4, above.]

فُلُوجٌ A fissure, cleft, slit, or crack: pl. **فُلُوجٌ**. (Mṣb.) One says, **فُلُوجٌ فِي رِجْلِهِ** *In his (a man's, S) foot are fissures, or cracks,* (S, K, TA,) *produced by cold*: (TA:) as also **فُلُوجٌ**. (S, TA.)

فَلَجٌ A fissure, or crack, in the under lip; (T, K;) [or] **فَلَكَةٌ** has this meaning; (S;) or signifies the place of such a fissure or crack: (L:) [or the former is a coll. gen. n.; and the latter, its n. un.:] that which is in the upper lip is termed **عَلَمٌ**: (T, TA:) or **فَلَجٌ** signifies a fissure, or crack, in the lip: or, in the middle of the lip, less than what is termed **عَلَمٌ**: or a slitting, or cracking, in the lip, such as happens to the lips of the [Africans called] **زَنْجٌ**. (L.) — [And] The having the under lip slit, or cracked. (S. [App. an inf. n. of which the verb is **فَلَجَ**; like as it is of **فَلَجَتْ** said of the under lip as mentioned above.]) — See also **فَلَاخٌ**.

فَلَكَةٌ: see **فَلَجٌ**. — Also A [field, or land, such as is termed] **فَرَاخٌ**, (AHn, L, K,) *furrowed, or ploughed, for cultivation*: its pl., **فَلَكَاتٌ**, occurs in a verse of Ḥassān, as some relate it; but

as others relate it, it is فَلَجَات, with ج. (AHn, L.)

فَلَاحٌ (S, A, Mgh, L, Mgh, K, &c.) and فَلَاحٌ (S, L, K) the latter a contraction of the former, (L.) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Mgh, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISk, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَى الفَلَاحُ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Mgh:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذَلِكَ فَلَاحَ الدَّهْرِ, I will not do that while time lasts. (L.) A poet says,

وَلَكِنْ لَيْسَ لِلدُّنْيَا فَلَاحٌ

meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — Also (both words) † The [meal, or food, called] سُحُور [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ: see what next follows.

فَلَاحَةٌ, (thus in my copies of the S, and in the L and Mgh,) with kesr, (Mgh,) [agreeably with general analogy,] or فَلَاحَةٌ, with fet-h, (K, [but I think that fet-h is here a mistake for kesr, because فَلَاحَةٌ deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-h,]) Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Mgh, K.)

فَلَيْحَةٌ The pericarp (سِنْفَةٌ) of the [tree called] مَرْنَج, when it splits: (K, TA:) also mentioned as with ج [i. e. فَلَيْحَةٌ]. (TA.)

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Mgh, K, TA:) because he cleaves (فَلَّاحٌ i. e. يَفْلَحُ) the land: (TA:) [pl. فَلَاحُونَ:] coll. gen. n. فَلَاحَةٌ. (A, TA.) — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA:) a servant of ships or boats. (TA.) — And One who lets asses, or other beasts, on hire; syn. مَكَارٍ: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner

described in the explanation of the phrase فَلَاحٌ بِهِ. (L.)

أَفْلَحَ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَاحٌ in his lip: fem. فَلَاحَةٌ. (L.) 'Antarah El-'Absee was surnamed الفَلَاحُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَّةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَغْنَمَ.]

قَوْمٌ أَفْلَحَ [i. q. مُفْلِحُونَ] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or that whereby they become in a happy and good state: فَلَاحٌ is a pl. of which ISd says, "I know not any sing. of it." (L.)

مَفْلَحَةٌ A cause, or means, of prosperity or success; or of the attainment, or acquisition, of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy and good state. (L, from a trad.)

القَدَمَيْنِ, and اليَدَيْنِ, and رَجُلٌ مَفْلَحٌ الشَّفَّةِ, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فَلَاح.]

فَلَاحٌ

1. فَلَاحٌ, aor. -, inf. n. فَلَاحٌ, He cut, or cut off. (Mgh.) One says, فَلَاحَ لَهُ قِطْعَةً مِنَ الْمَالِ, He cut off for him a portion of the property: (T:) and فَلَاحْتُ لَهُ مِنْ مَالِي, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K.) — See also the next paragraph, in two places.

2. فَلَاحٌ, (T, L,) inf. n. فَلَاحٌ; (T, O, L, K;) as also فَلَاحٌ, inf. n. فَلَاحٌ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الْفَرْقَ مِنَ النَّارِ فَلَاحٌ كَبِدَهُ, [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَاحٌ is here a mistranscription for فَلَاحٌ; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. فَلَاحٌ, inf. n. مُفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَاحَ فُلَانٌ ذُو مَطَارَحَةٍ وَمُفَالَذَةٍ, Such a one has a habit of bandying words, &c., with women. (K, TA.)

8. افْتَلَذَ مِنْهُ قِطْعَةً مِنَ الْمَالِ He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And افْتَلَذْتُ مِنْهُ حَقِّي I cut off, or took, for myself, from him, my right, or due. (A, TA.) And افْتَلَذْتُهُ الْمَالِ I took from him a part, or portion, of the property. (S, O, L, K.)

فَلَاحٌ The liver of a camel: (S, M, O, L, K:) pl. أَفْلَاحٌ [also said to be a pl. of فَلَاحٌ, q. v.]. (S, M, O, L.)

فَلَاحَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Mgh:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] فَلَاحٌ (T, S, L, K) and [of pauc.] أَفْلَاحٌ, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فَلَاحٌ may be a dial. var. of فَلَاحَةٌ, and so this pl. may be regular. (M, L.) — أَفْلَاحُ الْأَرْضِ, (M, L, K,) or أَفْلَاحُ كَيْدِ الْأَرْضِ, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means † The buried treasures of the earth, (As, T, M, L, K,) and its riches. (L.) — And أَفْلَاحُ كَيْدِ مَكَّةَ means † The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — الْفَلَاحَاتُ [(not to be mistaken for الْفَلَاحَاتُ) is a pl. of الْفَلَاحَةُ, and] signifies الْأَجْسَامُ السَّبْعَةُ [i. e. † The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals)]. (MF.) [But in the copy of his work which I use, الْإِجْسَادُ is erroneously put for الْأَجْسَامُ.]

فَالَوْدُقُ (T, S, M, O, L, K) and فَالَوْدُقُ, but, accord. to Yaakoob, not فَالَوْدُجُ, (S, O, L,) or this is the proper form, because the ة in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, L) بَالَوْدَه [or فَالَوْدَه or بَالَوْدَه], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (نَبْتُ الْحِنْطَةِ), (T, L,) or of starch, (TA in art. نَشُو,) [with water and honey:] pl. فَوَالِيدُ [of which see an ex. in the next paragraph]. (A.) — Also i. q. فَوَالِدٌ, q. v. (M, L, K.)

فَوَالِدٌ (T, M, O, L, Mgh, K,) an arabicized word, (T, O, Mgh,) from the Pers. بُولَاد [or فَوَالِدٌ or بُولَاد], (O,) and فَوَالِدٌ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron: (T, M, O, L, Mgh, K;) which is added in other iron: (M, L:) pl. فَوَالِيدٌ. (A.) One says, الصَّرْبُ بِالْفَوَالِيدِ خَيْرٌ مِنَ الصَّرْبِ فِي الْفَوَالِيدِ, [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالود]. (A.)

فَالَوْدُقُ and فَوَالِدٌ: see فَوَالِدٌ, above.

مَفْلُودٌ A sword made of فَوَالِدٌ [i. e. steel]. (O, K.)

فَلَاحٌ

فَلَاحٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَاحٌ and فَلَاحٌ, (Ibn-'Abbád, O, K,) the first of which is

what is commonly known, (TA,) *White copper* (نحاس أبيض [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeyd, A, O, K:*) or the substance [i. e. recrement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recrement, of iron, (O, K,) that is removed [or blown away] by the blacksmith's bellows: (O:) or stones: (O, K:) its primary meaning is [said to be] *hardness, and ruggedness*. (IDrd, O.) الفلزات [pl. of الفلز (not to be mistaken for الفلزات)] signifies *The seven metals*; namely, *gold, silver, copper, iron, lead, tin* [thus I here render الأُسْرَبُ], and *tutenag* [thus I render الخارصيني, following De Sacy and others]. (Kzw.) — And hence, as being likened to the فلز above described, (TA,) † *A strong, hard, and thick, or coarse, man*. (K, TA.) And † *A niggard*: (Ibn-'Abbād, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) — And *A thing upon which swords are tested by striking it therewith*. (Ibn-'Abbād, O, K.)

فلس

2. فَلَاسَ (S, A, O, Mṣb, K,) inf. n. تَفْلِسُ (S, O, Mṣb, K,) *He (a judge) proclaimed him*, (S, A, O, Mṣb,) or *pronounced him*, (O, K,) *to be, or to have become, in a state of إفلاس* [meaning *bankruptcy, or insolvency*], (S, A, O, K,) or *to have become مُفلس* [meaning *bankrupt, or insolvent*], and *paraded him among the people as such*. (Mṣb.) — And [hence] one says, فَلَاسَ مِنْ كُلِّ خَيْرٍ [app. meaning *He was pronounced destitute of all good, or of all property*]. (TA.) = فَلَاسَ *It was marked with spots differing in colour from the rest, resembling فلوس, or small copper coins*. (See مُفَلِّسٌ.) تَفْلِسُ اللَّوْنُ [used as a subst. properly so termed] signifies *Spots in a colour, differing therefrom in colour, resembling فلوس*. (M.)

4. افلس, [inf. n. إفلاس] *He became مُفلس* [which in the common legal acceptation means *bankrupt, or insolvent*]: (S:) or *he had no property remaining*: (O, K:) as though his دراهم [or pieces of silver] had become فلوس [or small copper coins], (S, O, K,) and base money; like as أَخْبَثَ signifies “his companions, or friends, became bad, wicked, or deceitful.” (S, O:) or *he became in such a state that it was said he had not a فلوس* [or small copper coin]; (S, O, K;) like as أَقْبَرُ signifies “he became in a state in which to be overcome, or subdued.” (S, O:) or as though he became in a state in which to be overcome, or subdued: (Mṣb:) or *he became a possessor of فلوس after he had been a possessor of دراهم*: (M, Mṣb:) but properly, [so in the Mṣb, but I would rather say secondarily, or tropically,]

he became reduced from a state of ease, or competence, or richness, to a state of difficulty, or poverty. (Mṣb.) = افلس الرجل *He sought the man and missed his place*. (AA, O.)

فَلَسَ [A small copper coin:] a thing well known, (M, A, K,) used in buying and selling; (Mṣb;) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money:] so in Egypt: (Ibn-Faḍl-Allah, cited by Es-Suyooti in his Hūsn el-Moḥādarah:) pl. (of pauc., S, O) أَفْلَسَ, and (of mult., S, O) فُلُوسٌ. (S, M, O, Mṣb, K.) [The dim. of the former of these pls. is أَفْلَسٌ: see an ex. below, voce مُفَلِّسٌ. The pl. فُلُوس is the common term for *Money* in Egypt and some other parts in the present day.] — [Hence, *Anything resembling a small coin*: as — *A counter of metal*: — and *A scale of a fish*: as Sgh says,] فُلُوسُ السِّمَكِ signifies *what are on the back of the fish, resembling the [coins called] فُلُوس*. (O.) — And *The seal of the جزية* [or *tax paid by the free non-muslim subject of a Muslim government*], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat. (O, K.)

الفلس A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which Alea, being sent by Moḥammad, destroyed, taking away the two swords, مَحْذَرٌ and رَسُوبٌ, that El-Hārith Ibn-Abee-Sheṣmir had given to it. (O, TA.)

فَلَسَ, from أَفْلَسَ, [app. signifying *Bankruptcy* or *insolvency*: or a state of indigence or destitution: and] *lack of obtainment*: (K, TA:) and *failure of finding him whom [or that which] one seeks*. (TA.) You say, وَقَعَ فِي فَلَسٍ شَدِيدٍ [He fell into a severe state of indigence or destitution]. (TA.) And one says, فِي حُبِّهَا فَلَسٌ, meaning *With her love, or the love of her, is no obtainment*: and the phrase حُبِّهَا فَلَسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Abū-Kilābeh, [in which the love thus described is afterwards termed حُبُّ مُفَلِّسٍ, so that فَلَسٌ is here used for مُفَلِّسٌ, or the phrase is elliptical,] *Her love, or the love of her, is such that nothing is obtained from it*. (O.)

فَلَّاسٌ A seller of فلوس, pl. of فَلَسٌ. (M, O, K.)

أَفْلِسَ: see فَلَسٌ and مُفَلِّسٌ.

مُفَلِّسٌ act. part. n. of 4 [q. v.]: pl., (Mṣb,) or quasi-pl. n., (A,) مُفَلِّيسٌ; (A, Mṣb;) like as مُفَطِّرٌ is of مُفَطِّرٌ, [and مُوَسِّرٌ of مُوَسِّرٌ]; or pl. of مُفَلِّسٌ [which signifies the same as مُفَلِّسٌ but in an intensive degree]. (A, TA.) [The dim. is مُفَلِّسٌ.] You say, إِلَّا أَفْلِسَ [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — See also فَلَسٌ.

مُفَلِّسٌ Proclaimed [or pronounced] by the judge

to be in a state of إفلاس. (A.) [See 2.] = Also, (Mgh,) or مُفَلِّسُ اللَّوْنِ, (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فُلُوس [or small copper coins]. (Mgh, O, K.)

مُفَلِّسٌ: see مُفَلِّسٌ.

مُفَلِّسٌ, a pl. or quasi-pl. n.: see مُفَلِّسٌ.

مُفَلِّسٌ dim. of مُفَلِّسٌ, q. v.

فلسف

Q. 2. تَفَلَّسَ He was, or became, a فَيَلَسُوف [or philosopher]. (M.) — He affected to be a philosopher. (PU.)

فَلَسَفَةٌ, a foreign word, *Science*; (M;) [philosophy; or] *love of science*: from the word here following. (O and K in art. سوف.)

فَيَلَسُوف A man of science; (M;) [a philosopher;] a word meaning in Greek a lover of science. (O and K in art. سوف.)

فلطح

Q. 1. فَلَطَحَ He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فَلَطَحَ; both mentioned by Abu-l-Faraj: [see art. فَلَطَحَ: both are app. correct; but the former seems to be the more approved:] and *he made broad, or wide, anything*. (TA.)

فَلَطَاحٌ: see the following paragraph.

مُفَلَّطَحٌ A cake of bread [expanded, and made broad, or wide: (IAḡr, TA:) and a thing [of any kind (see the verb)] having breadth and width. (TA.) حَسَكَةٌ مُفَلَّطَحَةٌ occurs in a trad. [meaning *A broad, or wide, head of a thistle or the like*]. (TA.) And رَأْسٌ مُفَلَّطَحٌ means *A broad, or wide, head*; as also فَلَطَاحٌ. (K.) — إِذَا ضُنُّوا عَلَيْهِ بِالْمُفَلَّطَحَةِ, occurring in a trad., is expl. by El-Khattābee as meaning [If they be niggardly, to him, of] the expanded cake of bread: and it is also expl. as meaning the dirhems [or money]: (TA:) or the phrase [accord. to one relation] is إِذَا ضُنُّوا عَلَيْكَ بِالْمُفَلَّطَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. طلفح.)

فلج

1. فَلَغَهُ (S, K,) aor. -, (K,) inf. n. فَلَغٌ (S,) *He clave, split, or rent, it*, (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord. to different copies of the K,) *he cut it*, (K,) with a sword, &c.; and *he broke, or crushed, it*; like as one does the hump of a camel, with a knife: (TA:) and one says also فَلَغَهُ (S, K,) inf. n. تَفْلِيعٌ; (S;) meaning the same; (K;) or this has an intensive signification. (O, TA.) — And فَلَغَتْهُ [also] signifies *I made it apparent, or manifest; or exposed it to view*. (Sh, TA.)

2: see the preceding paragraph.

5: see the paragraph next following, in three places.

7. انفلج (S, K) and [in an intensive sense] **فُلِّجَ** (K) *It became cleft, split, or rent; &c.* (S, K.) One says, **انفلجت البيضة**, and [in an intensive sense] **فُلِّجت**, *The egg became cleft, split, or cracked asunder.* (IF, O.) And **فُلِّجت قدمه** *His foot became cleft in several, or many, places; or cracked, or chapped; syn. تَشَقَّقَتْ.* (S.)

فُلُج and **فُلُج** *A fissure, or crack, in the foot,* (S, O, K,) &c.: (K:) pl. **فُلُوج**; (S, O, K;) like **فُلُوج** and **فُلُوج**. (O.)

فُلِج: see what next precedes.

فُلَعَة *A piece of the hump of a camel:* (O, K, TA:) pl. **فُلُج**. (TA.) — **لَعَنَ اللَّهُ فُلَعَتَهَا** (S, O, K) is a foul phrase, (S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, **قَبَحَ اللَّهُ فُلَعَتَهَا**, meaning [*May God remove far from all that is good*] *her rima vulvæ; or what is cleft, or cracked, or chapped, of her heel:* or, as Kr says, **فُلَعَتَهَا**, app. meaning *فُرْجَهَا* [*her vulva*]; for **فُلَعَة**, [thus] **مُحَرَّكَة**, means the *فُرْج*. (TA.)

فُلَعَة: see what next precedes.

فُلُوع *A very sharp sword; one that cuts much:* pl. **فُلُج**. (K. [See also **مِفْلُج**].)

فَوَالِج *A calamity, or misfortune:* pl. **فَوَالِج**. (O, K.)

مِفْلُج *A sharp, or cutting, sword.* (TA. [See also **فُلُوع**].)

مَزَادَة مِفْلُجَة [*A leathern water-bag composed of several pieces of skins sewed together.*] (O, K.)

فلق

1. **فَلَّقَهُ**, aor. -, (S, Mgh, O, Mgh, K,) inf. n. **فَلَّقَ**, (S, Mgh, O, Mgh,) *He split it, clave it, or divided it lengthwise;* (S, Mgh, O, Mgh, K;) as also **فَلَّقَهُ**, (S, * K,) inf. n. **فَلَّقَ**; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, * Mgh.) 'Alee used often to swear by saying, **وَالَّذِي فَلَّقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ**, [*By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul*]. (TA.) — [Hence,] **فَلَّقَ الصُّبْحُ**, (S,) or **الفجر**, (TA,) said of God, (S, * TA,) *He made the dawn [to break, or] to appear.* (TA.) — **فَلَّقَتِ النَّخْلَةُ** [app. **فَلَّقَتْ**, the part. n. being **فَلَّقَ**, q. v.,] means *The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe.* (TA.) — And **فَلَّقَ فِي الْأَرْضِ**, aor. -, inf. n. **فَلَّقَ**, *He went far into the land; like غَلَّقَ.* (Ibn-'Abbād, O and TA in art. غلق.) — And **فَلَّقَ**, (K,) as

inf. n. of **فَلَّقَ** in the phrase **فَلَّقَ صُوفَ الْجِلْدِ**, (TK,) signifies *The plucking of the wool of the hide when it has become stinking; like مَرَّقَ.* (K, TA. [**كالمَرَّقِ**, in the CK, is a mistake, for **كالمَرَّقِ**].)

2: see above, first sentence.

4. **اَفْلَقَ** *He did, or performed, or he uttered, what was admirable, or wonderful;* (S, O, Mgh, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, * O, * Mgh, K, TA,) in his poetry; (TA;) as also **اَفْلَقَ**. (S, K.) [From **فَلَّقَ**, q. v.] — And **He brought to pass that which was a calamity; (K;) as also **اَفْلَقَ**. (Lh, TA.) One says to a man, **جِئْتَ بِعَلَقٍ فُلَّقَ** i. e. **اَعْلَقْتَ وَأَفْلَقْتَ**, meaning [*Thou hast brought to pass that which is a calamity.*] (S, O, K, *.) — And **فُلَّقَ فِي الْأَمْرِ** *He was, or became, skilled in the affair.* (TA.)**

5: see 7, first sentence. [Hence] one says, **تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَفْلُقْ** [*The egg cracked, or rather cracked in several places, but did not split apart, or did not split much.*] (Az, S in art. قيص.) And of milk such as is termed **رَائِب** [q. v.] one says **تَفْلُقَ** meaning *It became dissundered, or curdled, by reason of intense sourness:* or, as heard by Az from some of the Arabs, it, being collected in a skin, and smitten by the heat of the sun, became dissundered, or curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — And **تَفْلُقَ الصُّبْحُ**: see 7. — **تَفْلُقَ** said of a boy: see Q. Q. 2. — See also 8, in two places.

7. **انفلق** *It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder;* (S, Mgh, O, Mgh, K;) as also **تَفْلُقَ**; (S, Mgh, * K;) [or] the latter signifies **تَشَقَّقَ** [i. e. *it became split, &c., much, or in pieces, or in several or many places.*] (O, Mgh.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning *It clave asunder*]. (O.) — [Hence,] **انفلق الصُّبْحُ** (S and K in art. عطف) and **تَفْلُقَ** (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8. **اَفْلَقَ** *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also تَفْلُقَ and تَفْلُقَ.* (K.) One says, **مَرَّ يَفْلُقُ فِي عَدْوِهِ**, (S, O,) and **يَفْلُقُ فِيهِ**, (O,) *He passed along doing what was wonderful by reason of his vehemence in his running.* (S, O.) See also 4, in two places.

Q. Q. 2. **تَفْلُقَ**, said of a boy, *He became big, or bulky, and fat, or plump;* (O, K, TA;) as also **تَفْلُقَ**; both mentioned in the "Nawādir." (TA.) — See also 8, in two places.

فَلَّقَ, (AHeyth, TA,) or **فَلَّقَ**, (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft, or longitudinal division; syn. شَقٌّ*: pl. **فُلُوق**: (S, O, TA:) and

فَلَّقَ (Lh, K, TA) [or **فَلَّقَ**?] signifies also [particularly] *a fissure, or cleft, (شَقٌّ) in a mountain;* (Lh, K, TA;) and so **فَالِقٌ**: (K, TA:) and *a gap* [app. meaning *gap, or ravine, or pass*]. (TA.) One says, **مَرَزْتُ بِحَرَّةٍ فِيهَا فُلُوقٌ**, meaning **شَقُوقٌ** [i. e. *I passed by a stony tract such as is termed حَرَّة in which were fissures, or clefts*]. (S, O.) And **فُلُوقٌ فِي رِجْلِهِ** i. e. **شَقُوقٌ** [*In his foot, or leg, are fissures or clefts*]. (Ag, S, O, * K.) And **كَلَّمَنِي مِنْ فُلُقٍ فِيهِ** (Lh, S, O, K) and **فُلُقٍ فِيهِ**, (Lh, S, K,) the former of which is the more known, (TA,) meaning **مِنْ شَقِّهِ** [*He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman*]. (K.) And **ضَرَبَهُ عَلَى فُلُقٍ رَأْسِهِ** *He struck him on the place where his hair was separated, the middle of his head.* (TA.) — See also **فَلَّقَ**. — And see the paragraph here following, last quarter.

فَلَّقَ: see the next preceding paragraph. — See also **فُلُقَة**, in two places. — Also *A rod, or branch, that is split in two,* (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed **فُلُق**, (S, O,) [or] each half (**كُلُّ شَيْءٍ** [in the CK **شَيْءٍ**]) of what is thus split is termed **فُلُق**: (K, TA:) and thus is termed a bow that is made of the half of a branch, (K, TA,) the branch being split in two; and it is also termed **قَوْسٌ فُلُق**, the latter word being thus used as an epithet, on the authority of Lh: or, as AHeyth says, the bow termed **فُلُق** is one of which the wood whereof it has been made has been previously split in two, or three, pieces: and he also says that **قَوْسٌ فُلُق** [app. for **فُلُق**] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also **شَرِيح**, in two places: and see **فُرْج**.] — Also *A wonderful thing or affair or case;* (S, O, Mgh, K;) as also **فُلُق**, (K,) and **فُلُق**, (TA,) and **فُلُقَة**, (O, * TA,) of which last an ex. occurs in the prov.,

يَا عَجَبِي لِهَذِهِ الْفُلُقَةِ *
هَلْ تَغْلِبَنَّ الْقَوْبَاءَ الرِّقَّةَ *

[*O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?*]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: **القَوْبَاءُ** is made an agent; and **الرِّقَّة**, an objective complement. (O, TA.) — And *A calamity, or misfortune;* (S, O, K;) as also **فُلُقَة**, (K, TA, accord. to the CK **فُلُق**) and **فُلُق**, (O, K,) and **فُلُق**, (S, O, K,) and **فُلُق**, (O and CK,) and **فُلُق**, (TA,) and **فُلُق**, (O and CK,) and **فُلُق**, (IDrd, O, K.) The Arabs say, **يَا لِلْفُلُقَةِ**, [*O [come with succour] to the calamity.*] (S, O.) And **جَاءَ بِعَلَقٍ فُلُق**, (S, O, K,) imperfectly decl., (S, O,) i. e. [*He brought to pass that which was*

a calamity: (S, O, K:) and **بُعَلَّتْ فُلَّتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فُلَّتِي: see **فُلَّتِي**, first sentence, in two places. — Also The daybreak, or dawn; (S, O, K:) as also **فُلَّتِي**, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the **عَمُود** of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] **عَمُود**: (TA:) or [simply] the light of daybreak or dawn: (Mṣb, K:*) or the appearing of the daybreak or dawn: (Zj, TA:) and **فُلَّتِي الصُّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فُلَّتِي الصُّبْحِ** and **هُوَ أَتَيْنَ مِنْ فُلَّتِي الصُّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) — Also A low, or depressed, place of the earth, between two hills, or elevated grounds; (Aṣ, S, O, K:) as also **فُلَّتِي**, (S, O, K,) and **فُلَّتِي**, (K,) which last is said by Abou-Kheyr, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the **فُلَّتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فُلَّتِي** is **فُلَّتَانِ** (S, K, TA) and **أَفْلَاتِنِ** also: (TA:) or **فُلَّتِي**, (K,) or **فُلَّتِي**, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is **فُلَّتَانِ**, like as **حُجْرَانِ** is pl. of **حُجْرَةٍ**. (TA.)

— And **الْفُلَّتِي** signifies Hell; syn. **جَهَنَّمَ**: (K:) or a certain well (**جُبٌّ**) therein. (Ea-Suddee, O, K.) — And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) — And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) **يَا أَبْنَى شَارِبِ الْفُلَّتِي** [O son of the drinker of what remains &c.]. (K, TA.) — And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also **مُفْلَقٌ**. (K.) — And The مقطرة of the keeper of a prison; (S, O, K:) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي الشَّقِيقِ وَالْفُلَّتِي مِنَ الشَّقِيقِ إِلَى الْفُلَّتِي** i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also **فُلَّتِي**.

فُلَّتِي, and **بُعَلَّتْ فُلَّتِي**: see **فُلَّتِي**, last sentence.

الْفُلَّتِي A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K:*) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also **فُلَّتِي**.

فُلَّتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فُلَّتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فُلَّتِي الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فُلَّتِي** is **فُلَّتِي**: (Mgh, TA:*) and **فُلَاتِي** is app. a pl., like **أَفْلَاتِنِ**, (and perhaps **فُلُوتِي**, mentioned voce **فُلَاتِي**,) and **فُلَاتِي** a quasi-pl. n., of **فُلَّتِي**, all agreeably with analogy; whence] one says, **صَارَ أَفْلَاتِنًا**, and **فُلَاتِي**, meaning **أَفْلَاتِنًا**, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA.) [See also **فُلَاتِي** and **فُلَاتِي** below.] — See also **فُلَّتِي**, last quarter.

فُلَّتِي [signifies, in the present day, A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinadoed; and it is also called **فُلَّتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفُلَّتِي** signifies **الْحَسْبَةُ**; as also **الْفُلَّتِي**].

فُلَّتِي, or **فُلَّتِي**: see **فُلَّتِي**, last quarter.

فُلَّتِي الضَّرَّة A ewe, or she-goat, (**شَاةٌ**) wide, or ample, in the udder. (Ibn-'Abbād, O, K.)

فُلَّتَانِ A sheer, or an unmixed, lie. (IAṣr, O, K.) [It is also a pl.: see **فُلَّتِي**, in two places.]

فُلَاتِي: see **فُلَّتِي**, in two places. — Also, (O, K,) and **فُلُوتِي**, (thus in the O,) or **فُلُوتِي**, like **صُبُور**, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:) [or **فُلَاتِي** may be here a quasi-pl. n. of **فُلَّتِي** (q. v. voce **فُلَّتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُوتِي** may also mean thus as a pl. of **فُلَّتِي**. See also the next paragraph.]

فُلَاتِي: see **فُلَّتِي**, in two places. — Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAṣr, K, TA:) [or it may be here a pl. of **فُلَّتِي** (q. v. voce **فُلَّتِي**), for in a verse cited by IAṣr the milk in this case is termed **ذُو فُلَاتِي**, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is **فُلُوتِي**, for this I think very questionable. See also the next preceding paragraph.]

فُلَاتِي: see **فُلَاتِي**.

فُلَّتِي: see **فُلَّتِي**, former half. — Also The depressed place in the **جِرَانِ** [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عِلْبَانِ**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفُلَّتِي** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُغْصُ** of the shoulder-blade: it is the vein of the **وَاهِنَةِ**; and is [also] called **الْجَانِفِ** [q. v., and see also **الْوَرِيدِ**]. (O.) And A certain vein that swells up in the neck. (K.) — See, again, **فُلَّتِي**, in two places.

فُلَاتِي A piece of baked brick: (Lh, K:) pl. **فُلَاتِي**. (So in copies of the K. [Probably a mistranscription for **فُلَاتِي**, which, if correct, is properly a coll. gen. n.])

فُلَّتِي: see **فُلَّتِي**, in three places. — Also A quantity collected together, (**فُلَّتِي**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فُلَّتِي**, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbād. (O, TA.) — And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibrāheem El-Ḥarbee; (O;) or a pottage (**قِدْرٌ**) that is cooked, and into which fragments (**فُلَّتِي**, i. e. **كِسْرٌ**) of bread are crumbled: (TA:) but accord. to AA, it is called **فُرَيْقَةٌ** only. (O, TA.)

فُلُوتِي: see **فُلَّتِي**.

فُلَاتِي Splitting, cleaving, or dividing lengthwise. (TA.) **فُلَاتِي الْحَبِّ وَالْتَوَى** (O, K,*) in the Kur [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K:*) And hence the saying of 'Aisheh, **إِنَّ الْبُكَاءَ فُلَاتِي كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the Kur [vi. 96], **فُلَاتِي الْإِصْبَاحِ** He who causeth the dawn to break: in which instance, also, **فُلَاتِي** has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — **نُخْلَةٌ فُلَاتِي** means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K, TA:) pl. **فُلَاتِي**. (TA.) — **الْفُلَاتِي** as pl. of **الْفَالَتِي** signifies The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقُ الْمُتَفَلِّقَةُ**)] in the human being. (Ibn-'Abbād, O, TA.) — See also **فُلَّتِي**, first sentence. — And see **فُلَّتِي**, former half, in three places. — **خَلَّتِي بِفَالَتِي الْوَرَكَةِ**, or, as in the T, **بِفَالَتِي الْوَرَكَةِ**, [thus in the TA, but I think that **الْوَرَكَةُ** and **الْوَرَكَةُ** are evidently mistran-

scriptions, and that the right reading is **الودكَا**, with **دال**,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called *El-Wedkà*]. (TA.)

فَيْلَقُ *An army; a military force*: (S, O, K:) or a great [military force such as is termed] **كَيْبَة**: (Kt, Mṣb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. **فَيْلَقَاتُ**. (S, K.) One says, **رَمَاهُمْ بِفَيْلَقِي**, meaning [He assailed them] with a formidable [great] **كَيْبَة**. (TA.) — And A great, big, or large, man: (O, K:) occurring in this sense in a trad., as an epithet applied to Ed-Dejjâl: Kt doubted whether it were thus or **فَيْلَمَر**; but Az affirms that both have this meaning. (O.) And one says, **بَلَى فُلَانٌ بِأَمْرَةٍ فَيْلَقِي**, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamorous. (TA.) — See also **فَيْلَقِي**, in two places. — Also [The cocoon of a silk-worm:] the thing from which **قَر** is obtained; an arabicized word. (Mṣb voce **فَيْلَنَج**, q. v.: mentioned also in the Mgh, in art. **فُورَش**.)

فَالَقَة, as a subst.: see **فَلَقِي**, former half: and see also **فَالِقِي**, last sentence.

فَتَلَّ فُلَانٌ أَفْلَقَ قَتْلَهُ means *Such a one was slain with the hardest, or most violent, sort of slaughter*. (Lh, TA.) — And **مَا رَأَيْتُ سَيْرًا أَفْلَقَ مِنْ هَذَا** I have not seen a journey further in extent than this. (Lh, TA.)

مُفَلِّقٌ A poet who poetizes admirably, or wonderfully. (S, O.)

مَفْلَقَة: see **فَلَقِي**, last quarter.

مُفَلِّقٌ, applied to a peach, and an apricot, and the like, *that splits, or cleaves, from [around, i. e. so as to disclose,] its stone, and becomes dry*: and **فُلُوقٌ**, with **ḍamm** to the **ف**, and also to the **ل**, with **teshdeed**, signifies *such as does not become dry*: (Mṣb:) or **فُلَيْقِي** (S, O, K,) with **ḍamm** and [then] **teshdeed**, (S,) like **قَبِيْطٌ** (O, K,) signifies, applied to a peach, *that splits, or cleaves, from [around] its stone*: and **مُفَلِّقٌ**, *such as becomes dry*. (S, K.)

مُفْلَقٌ A man low, ignoble, or mean, and poor, or destitute: (Lth, O, K:) or one who possesses no property: pl. **مُفَالِقِي**: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And A man who does, or utters, evil, or disliked, or hateful, things. (TA.)

مُفْلُوقٌ A camel marked with the brand termed **فَلَقَة** [q. v.]. (O, K.)

مُفَلِّقِي: see **فَلَقِي**, last quarter: — and see **فَالِقِي**.

فلقس

فَلَقَسَ: see the following paragraph, latter sentence.

فَلَنْقَسَ One whose mother is Arab, but not his father: (Lth, O, K:) or one whose father is such as is termed **مَوْلَى** [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K:) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or one whose father and mother are Arabs, and whose two grandmothers are slaves; (O, K:) thus accord. to Az and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or one whose father is a **مَوْلَى** [expl. above], and his mother the like, i. e. a **مَوْلَة**; (S, O, K:) thus accord. to Abu-l-Ghowth. (S, O.) — Also, (O, K,) and **فَلَنْقَسَ** (K,) *Niggardly, or a niggard; and vile, or ignoble*. (O, K.)*

فلک

1: see the next paragraph, in two places.

2. **فَلَك**, (S, O, K,) inf. n. **تَفْلِيْكُ**, (S,) said of a girl's breast, *It became round*, (S, O, K, TA,) like the **فَلَكَة** [or whirl (of a spindle)], but less than is denoted by **نُحُوْدٌ** [inf. n. of **نَهَدَ**, q. v.]; (TA;) as also **تَفْلَكُ** (S, O, K,) and **افلک**, (Th, O, K,) and **فَلَكْتُ**. (Ibn-Abbād, O, K.) — And **فَلَكْتُ** (K,) inf. n. as above, (TA,) *She became round in the breast*; as also **فَلَكْتُ**. (K, TA.) [For the latter verb, the CK has **فَلَكْتُ**.] — See also **فَلَكَة**, second sentence. — **التَفْلِيْكُ** also signifies The pastor's making, of course hair (**مَلَب**), a thing like the **فَلَكَة** (AA, T, S, O, TA) of the spindle, (AA, T, TA,) and inserting it into the tongue of the young unweaned camel, (AA, T, S, O, TA,) having perforated the tongue [for that purpose], (AA, T, TA,) in order that he may not suck: (AA, T, S, O, TA:) accord. to Lth, **فَلَكْتُ الْجَدْيَ** signifies *I put a twig around the tongue of the kid in order that it might not suck*: but Az says that the right explanation of **التَفْلِيْكُ** is that of AA [given above]. (TA.) [See also 4 in art. **جَر**, and 4 in art. **لَبَج**.] — And **فَلَك**, inf. n. as above, *He (a man) persisted, or persevered, (لَجَّ,) in an affair*; (K, TA;) and so **افلک**. (TA.) — And **فَلَكْتُ** *She (a bitch) desired copulation, and discharged blood from the womb*; syn. **اجعلت**. (O, K.)

4: see 2, first sentence: — and **فَلَكْتُ**, second sentence: — and see also 2, last sentence but one.

5: see 2, first sentence.

فُلُكٌ A ship: (S, O, Mṣb, K, &c. :) [also particularly applied to the ark of Noah; as in the *Kur-ān* vii. 62, &c. :] the word is generally thus only; but some say **فُلُكٌ** also, with two **ḍammehs**; and it is held that this may be the original form; and that **فُلُكٌ** may be a contraction, like as **عُنَى** is [of **غُنَى** accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K,*) and sing. and pl., (S, O, K,) and Ibn-Abbād says that it has **فُلُوكٌ** also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Mṣb:) [but see what here follows:] it occurs in the *Kur-ān* in the following (and other) places:

in *xxvi.* 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [*xvi.* 14 and] *xxxv.* 13; where it is pl. [and fem.]: (TA:) and in *ii.* 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the **مَرْكَب**, and is therefore made masc.; or the **سَفِيْنَة**, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the **فُلُكٌ** that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the **فُلُك**, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like **الْجُنُب**, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among subst., such as **الطِّفْلُ** &c.; (S, O, TA;) for **فُلُكَانِ** has been heard from the Arabs as dual of **فُلُكٌ**, but not **جُنُبَانِ** [or the like] as dual of **جُنُبٌ** [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for **فَعَلَ** and **فَعُلَ** share in application to one thing [or meaning], as **العَرَبُ** and **العَرَبُ**, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for **فَعَلَ** to have for its pl. **فَعُلَ**, as in the instance of **أَسَدٌ** and **أُسْدٌ**, so too **فَعَلَ** may have for its pl. **فَعُلَ**. (S, O, K, TA.) **فُلَيْقِي** is a dial. var. of **فُلُكٌ**; and Abu-d-Dardà read, [in the *Kur* x. 23,] **إِذَا كُنْتُمْ فِي أَفْلَاقِي** [When ye are in the ships; where others read **فِي الْفُلُكِ**; and where the context shows that the pl. meaning is intended]. (IJ, TA.) — [It may also be a pl. of the word next following].

الْفَلَكُ The place of the revolving of the stars; (O, K, TA;) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed the vault of heaven; or the firmament:] the astronomers say that it is [a term applied to every one, by itself, of] **أَطْوَقَاتُ** [by which they mean surrounding spheres], exclusive of the **سَمَاءُ** [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every **طَوَقٌ** [or surrounding sphere] a star, some being higher than others; revolving therein: (TA:) [it is also commonly imagined that above these is an eighth sphere, called by the astronomers **فَلَكُ الثَّوَابِتِ** (the sphere of the fixed stars), and by others **فَلَكُ الْكُرْسِيِّ**; and above this, a ninth, called **فَلَكُ الْعَرْشِ** and **فَلَكُ الْأَطْلَسِ**; and also called **الْأَثِيرُ** (q. v.):] the pl. is **أَفْلَاكٌ** [a pl. of pauc.] (S, O, Mṣb, K, TA) and **فُلُكٌ** (K, TA) and **فُلُكٌ** may be another pl., like as **أُسْدٌ** and **خُسْبٌ** are pls. of **أُسْدٌ** and **خُسْبٌ** (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that **أُسْدٌ** and **خُسْبٌ** are mistranscriptions for **أُسْدٌ** and **خُسْبٌ**; and therefore that for **فُلُكٌ** (which is not mentioned as a pl. of **فَلَكٌ** in the K) we should read **فُلُكٌ**]) And **فَلَكُ السَّمَاءِ** signifies *The pole of*

heaven; [generally the north celestial pole;] likened to the pivot, or axis, of the mill-stone. (TA.) — Also (i. e. **الْفَلَكَ**) *The revolving of the heaven [or celestial sphere].* (TA.) — And **فَلَكَ** signifies also *The circuit, and main part, of anything.* (K.) — And *Waves of the sea in a state of commotion*, (O, K, TA,) *circling*, (TA,) *and going to and fro.* (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a **فَلَكَ**. (O, TA.) And *Water put in motion by the wind*, (O, K, TA,) *going to and fro, in a state of commotion*: (O, TA:) mentioned by Z. (TA.) — Also *A hill, or mound, of sand, having around it a wide expanse of land*: (IAar, O, K, TA:) or **فَلَكَ مِنْ** *الرَّمْلِ* signifies *rugged, round أجوبة* [app. a pl. of **جَوْبَة** (though I do not find it mentioned as such), and meaning *depressed and clear places*], of the sands, like [tracts of] what are termed **كَذَان** [or soft stones resembling dry pieces of clay], hollowed out by the gazelles. (TA.) — And *Pieces of land*, (S, O, K, TA,) or of sand, (S,) *having a circular form, and elevated above what is around them*, (S, O, K, TA,) *with ruggedness and evenness*; (TA;) one whereof is termed **فَلَكَ**, (S, O, K, TA,) with the **ل** quiescent; pl. **فَلَكَ**; (K, TA;) i. e. [this is pl. of **فَلَكَ**,] like **قَصَاع** and **قَصَاع**: (TA:) in [the book entitled] *El-Ghareeb El-Musannaf*, [by Abou-Amr Esh-Sheybānee, we find] **فَلَكَ** and **فَلَكَ**, [each] **بِالتَّحْرِيكِ**; [accord. to which, **فَلَكَ** is a n. un., and **فَلَكَ** is a coll. gen. n.;] but in “the Book” of Sb, [agreeably with the K, we find] **فَلَكَ** [as a sing.] and **فَلَكَ** [as a quasi-pl. n.], like **حَلَقَة** and **حَلَق**. (IB, TA.) — See also **فَلَكَ**, in two places.

فَلَكَ A slave (AA, O) *having a buttock like the **فَلَكَ** [or whirl] of a spindle* (AA, O, K) *in shape*; (AA, O;) *resembling the Zenj*; (K;) [for] the buttocks of the Zenj are round: (AA, O:) or *large in the buttocks*. (TA.) And (O, K) it is said to signify (O) *Thick, or coarse of make, in the joints*: (O, K;) and *loose in the bones*; (K;) or *weak, loose in the bones, and flaccid*; thus expl. by Ibn-Abbād: (O;) and *having a pain in his patella* (**فَلَكَ رُكْبَتِهِ**). (O, K.)

فَلَكَ: i. q. **فَلَكَ**, q. v. — And a pl. of **فَلَكَ**. (K, TA.)

فَلَكَ The *whirl* of a spindle: (MA:) [this is what is meant by the saying that] the **فَلَكَ** of the **مِغْرَل** is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced **فَلَكَ**: (O, K:) the pl. [of the former] is **فَلَكَ** [or rather this is a quasi-pl. n.] and [that of the latter sing. is] **فَلَكَ**. (TA.) — And *A thing that is made round, or hemispherical,*

(**فَلَكَ**, or **فَلَكَ**, accord. to different copies of the K,) *like the **فَلَكَ** of the spindle, of coarse hair* (**هَلَب**), *then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. **لَبَج**)] in order that he may be prevented from sucking.* (K.) [For **فَلَكَ لِسَانُ الْفَصِيلِ** in the CK, I read **فَلَكَ لِسَانُ الْفَصِيلِ**, as in other copies of the K and in the TA: after these words, the copies of the K have **فَلَكَ**, app. a mistranscription for some phrase meaning **فَلَكَ**, which is necessary to complete the explanation.] — And *An [eminence such as is termed] **أَكَمَة** [formed] of one mass of stone*; (K, TA;) accord. to Ish, [of] the smaller of the [eminences termed] **إِكَام**, compact in its head, as though this were the **فَلَكَ** of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half. (TA.) — See also **فَلَكَ**, near the end, in two places. — Also *Anything circular.* (K.) — And [particularly] *The joint [or cartilaginous dish] between the two vertebrae [i. e. between any one of the vertebrae and that next to it] of the camel*: (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the senses following, is **فَلَكَ**. (TA.) — [And *The cap of the knee*; (see **فَلَكَ**); **فَلَكَ الرُّكْبَةِ** signifying the patella: so in the present day.] — And *The small thing* (**الْبَنَة**) [app. the foramen caecum, from its round form, for, though the TA adds the epithet **النَّاشِئَة**, which means “rising,” I think that this addition may be conjectural,]) *upon the head of the root of the tongue.* (K.) — And *The side of the [portion of the breast called the] **زُور** [q. v.], and the part thereof that is round, or circular.* (K.) [But see **بَلْدَة**; where it is said that “the **فَلَكَ** of the **زُور** of a horse are six in number:” what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed **دَوَائِر**, pl. of **دَائِرَة**.]]

فَلَكَ: see **فَلَكَ**, first sentence.

فَلَكَ: see **فَلَكَ**, near the end.

فَلَكَ: see **فَلَكَ**, last sentence but one.

فَلَكَ [Of, or relating to, the **فَلَكَ** as meaning the celestial sphere. — And] *One who occupies himself [as an astronomer, or astrologer] with the science of the stars.* (TA.)

فَلَكَ [dim. of **فَلَكَ**, which is sometimes fem. when used as a sing. as well as when used as a pl.,] *A small ship*: the vulgar say **فلوكة** [i. e. **فلوكة**; whence the Italian “feluca”]. (TA.)

فَلَكَ and **مُفَلَكَ** A girl whose breast is becoming round, (K, TA,) *like the **فَلَكَ** [or whirl (of a spindle)].* (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] **فَوَالِك** is applied to breasts (**ثَدْي**) that are less than such as are termed **نَوَاهِد**. (TA.)

فَلَكَ The **شَوْبَق** [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, **الشَوْبَق** is erroneously put for **الشَوْبَق**];) Az holds both of these words to be arabicized. (O.) — And (TA) *The **بَرْدِي** [or papyrus].* (S; and K in art. **فَلَكَ**.) — And *Tar, or pitch*; syn. **قَار**, or **زَفْت**. (K in art. **فَلَكَ**.) — And **قَوْسٌ فَلَكَوْنٌ** *A great bow.* (TA in art. **فَلَكَ**.)

فَلَكَ One who goes round about the **فَلَكَ**, (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.)

الْإِفْلِكَانِ Two portions of flesh which border, on each side, the **نَهَاة**; (IDrd, O, K;) i. e. they are the **غُنْدَبَتَانِ** [q. v.]. (IDrd, O.)

فَلَكَ: see **فَلَكَ**.

فلن

فَلَكَ is a substitute for the proper name of a human being, (S, Mgb, K, TA,) i. e. of a male; (S, TA;) and in like manner **فَلَكَ**, (Mgb, K, TA,) for that of a female; (TA;) each without **ال**: (Mgb:) [the former may be rendered *Such a one*, or *Such a man*; and the latter, *Such a woman*:] and **الْفَلَكَ** and **الْفَلَكَ** for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, **رَكِبْتُ الْفَلَكَ** [I rode such a beast, i. e. such a male beast], and **حَلَبْتُ الْفَلَكَ** [I milked such a beast]: (Mgb, TA:) **فَلَكَ** has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, masc., **يَا فَلَكَ**; and to two, **يَا فَلَكَ**; and to a pl. number, **يَا فَلَكَ**; and in the fem., **يَا فَلَكَ**; &c.: (K:) [see more in art. **فل**]; accord. to Kh, **فَلَكَ** is of the measure **فَعَال**; and its dim. is **فَلَكَ**: (TA:) or, as some say, it is of the measure **فَعْلَان**, [originally **فَلَكَ**,] with **و** rejected, therefore its dim. is **فَلَكَ** [originally **فَلَكَ**]; (T, L, TA;) like as **إِنْسَان** is [said by some to be] **إِنْسِيَان**, of which the **ي** is rejected, and therefore its dim. is **إِنْسِيَان**. (T, L.)

فَلَكَ: see the preceding paragraph.

فَلَكَ, and **الْفَلَكَ**: see **فَلَكَ**, in three places.

فَلَكَ the rel. n. of **فَلَكَ**: it is rendered indeterminate by the affix **ي**; and by means of the article **ال**, it becomes determinate; therefore you say **فَلَكَ الْفَلَكَ** [meaning *Such a one, the person named in relation to such a one*]. (TA.)

فَلَكَ: see **فَلَكَ**, near the end.

فلند

فَلَكَ and **فَلَكَ** A boy, or youth, compact in make (**حَادِر**), fat, that has nearly attained to puberty; as also **فَلَكَ** and **مُفَلَكَ**: (K:) or **فَلَكَ** [i. e. **فَلَكَ** or **فَلَكَ**] signifies a fat boy or

6. ثَغَلَتِ الْحُمُرُ *The asses scratched, scraped, or rubbed, one another; as though they were lousing one another.* (M, TA.) — See also 10.

8. يَتَقَلَّبُونَ الْفَلَاةَ (T,) or الْبَكَانَ (K,*), † *They depasture the herbage (T, K*) of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K*), and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يُقْتَلَى الرَّأْسُ) or كَمَا يُفْلَى الرَّأْسُ accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.]*

10. تَغَالَى رَأْسَهُ, and تَغَالَى (S, K,*), i. e. تَغَالَى [not تَغَالَى رَأْسَهُ], (S,) *He desired that his head might be searched for lice.* (S, K,*) — And اسْتَغْلَاهُ *He exposed himself to have his head struck and cut with the sword:* (M, TA:) a poet says,

* أَمَا تَرَانِي رَابِطَ الْجَنَانِ
* أَفْلَيْهِ بِالسَّيْفِ إِذَا اسْتَغْلَانِي

[*Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.*]

[فَلْيَةٌ, mentioned in this art. by Freytag, with فَلَايٌ as its pl., is taken by him from a mistranscription in the CK in art. فل: see فَلْيَةٌ in that art.]

فَلَاةُ, like كَسَاءُ [in measure], means الشَّعْرُ, [evidently, I think, فَلَاةُ الشَّعْرِ, or the first word may be a mistranscription for فُلَى,] i. e. اخذك ما فُلَى [lit. *Thy taking what is in it, in which "it" refers to the شعر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فُلَى; (see 1, first sentence; or it may be a simple subst., like what here follows): mentioned by IAm, from his companions.* (TA.)

فَلَايَةٌ [The act of searching the head for lice;] the subst. from فَلَى رَأْسَهُ signifying "he searched his head for lice." (Lth,* T,* K,*) [See also the next preceding paragraph.]

وَالْيَاثَاتُ [fem. فَلَايَةٌ. act. part. n. of 1: fem. فَلَايَةٌ] signify Women who search the head for lice. (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — فَلَايَةُ الْإِفَاعِي (in which the former word is a pl. [in meaning], M, TA) signifies [lit. *The lousers of the vipers; meaning, accord. to the A, certain species of the kind [of beetles] called خَنَافِسُ [pl. of خَنْفَسَاءُ, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خَنْفَسَاءُ, speckled (M, K) with [the colour termed] صُحْمَةٌ, which is found at the holes [of serpents &c.], and is the mistress of خَنَافِسُ; (M;) which is familiar with scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:*) or certain small things like خَنَافِسُ, speckled; which are familiar with scorpions and serpents; so that when*

they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (دَوَابُّ) that are found at the holes of the [lizards called] ضَبَابُ [pl. of ضَبُّ]; so that when they come forth, it is known that the ضَبُّ is coming forth inevitably. (M.) Hence one says, اتَّكَمَرُ فَلَايَةُ الْإِفَاعِي (IAqr, T, M, K,*), meaning † *The beginning of evil to be looked for [has come to you], (IAqr, T,) or the beginnings of evil [have come to you]; (K:*) which is a prov. (IAqr, T.) — And [hence] ابْنُ الْفَوَالِي means The بَكَانُ i. e. the serpent [so called]. (T in art. بَنَى.)*

فَالِيَةٌ [fem. of فَالٍ, q. v. — And also] A knife. (T.)

فم

فَمْرُ The mouth: (MA, KL, &c. :) it is originally فَمْرُ (S, K, and Mgb in art. فوه,) with two fet-hahs, (Mgb in that art.,) or فَوَهْ; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فَوَهْ and [in the latter case] أَفَوَاهُ, and not أَفَمَاهُ [in some of the copies of the S not أَفَمَاهُ]: but when you form the rel. n., you say فَمِي; and, if you will, فَمَوِي, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمَوَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و; (S, TA;) and one says also فَمَيَانِ, which, like فَمَوَانِ, is anomalous; (IAqr, K in art. فوه;) but one says فَمَانِ also, as well as فَمَوَانِ: (Mgb in art. فوه:) it has three forms, فَمْرُ and فَمْرُ and فَمِرُ: (S, K, TA:) and some decline it doubly; saying in the nom. case فَمْرُ, accus. فَمًا, and gen. فَمِيرُ: (S, TA;) like اَمْرُ and اَمِيرُ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ي, one says فَمِي and فَمِي; but when to [a pronoun] other than the ي, it is declined with the letters و and ا and ي, so that one says فَوُهْ and فَاهُ and فَمِي; but one also says فَمُهْ: (Mgb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Omānee El-Fukeymee, the rájiz, (TA in this art. and in art. طسمر,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-Azeez, (TA in art. طسمر,)

* يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فَمِي
* حَتَّى يَعُودَ إِلَيْكَ فِي أُسْطِيهِ

(S, TA) or أُطْسِيهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. طسمر, and

TA in art. طسمر;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said † *من فَمِي*, with fet-h to the ف: (S, TA:) the pl. of فَمْرُ, with teshdeed, is أَفَمَامُ; and its dim. is فَمِيمٌ, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and un-compounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فوه.] — [Hence,] الْفَمْرُ is metonymically applied to † *The teeth.* (Ham p. 242.) — [Hence also,] فَمْرُ الْحَوْتِ † *The star [α] in the mouth of Piscis Australis.* (Kzw &c.: see art. حوت.) And فَمْرُ الْفَرَسِ † *The star [ε] upon the lip of Pegasus.* (Kzw.) — [And الرَّجْمُ † *The mouth of the womb.* — And النَّهْرُ † *The mouth of the river.* (MA.) — And [hence likewise,] فَمْرُ is also used as meaning † *Branch;* opposed to اِسْتُ meaning "root." (TA in art. قَمْرٍ; in which see اِسْتُ, last quarter.) — قَمْرٍ مَنَ means *The quantity that is used at one time, of tan;* (Fr, K,* TA;) like نَفْسُ مَنَهُ. (Fr, TA.)

فَمَوِي and فَمِي: see the preceding paragraph, near the beginning.

فَمْرُ a dial. var. of the conjunction ثُمَّ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا فَمْرُ زَيْدًا, and ثُمَّ زَيْدًا, both meaning the same [i. e. *I saw 'Amr: then Zeyd*]: (TA:) and in like manner one says فَمْتٌ and فَمْتٌ, meaning ثَمَّتٌ and ثَمَّتٌ. (M and TA voce فَمْرُ.)

فَمْرُ and فَمْرُ: see the first paragraph, latter half. فَمِيمُ:

فن

1. فَنَّهُ (M,) or فَنَّ الْإِبِلَ (T, S,) aor. ُ, (T, M,) inf. n. فَنٌّ, (T, S, M, K,) *He drove away (T, S, M, K*) him, (M,) or the camels.* (T, S.) — And [فَنَّهُ also signifies *He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for*] one of the significations of الْفَنُّ is الْمَطْلُ. (T, K,*) — And فَنَّهُ, aor. ُ, (M,) inf. n. فَنٌّ, (M, K,) *He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَيَّنَ.* (M, K,*) — And *He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; syn. عَنَاهُ;* (M;) or the syn. of الْفَنُّ is الْعَنَاءُ [which is the subst. from عَنَاهُ; and signifies *difficulty, distress, or trouble.* (T, K,*) — [And *He, or it, adorned, or decorated, him, or it; for*] الْفَنُّ signifies التَّزْيِينُ. (K,*)

2. فَنَّنَ النَّاسَ *He made the men, or people, to consist of different sorts, or of a medley, not of*

one tribe. (M, K, TA.) — **فَنَنْ الْحَدِيثِ** *He diversified the narrative, or discourse.* (MA.) And **فَنَنْ الْكَلَامِ** [*He diversified the speech, or language: or*] *he branched off into one mode after another [in speech]: and so* **فَنَنْ** [alone, this verb being intrans.]. (T, TA.) And **فَنَنْ رَأْيِهِ** *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] **فَنَنْ** signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيطٌ.* (S, K.) [Hence, as inf. n. of **فَنَنْ**,] in a garment, or piece of cloth, [the having] *streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or التَّفْنِينُ signifies [there being] what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — And فَنَنْ signifies also He sought many [or various] things. (Har p. 612.)*

5. **فَنَنْ** *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise **فَنَنْ فِي الْكَلَامِ** [*He practised, or took to, various modes, or manners, in speech; he diversified therein.*] (TA in art. طَرَقَ, conj. 3. [Thus used, it is like افْتَنَ, q. v.]) — And **فَنَنْ فِي الْعُلُومِ** *He was, or became, possessed of various acquirements in the sciences.* (MA.) — Also *It was, or became, in a state of commotion: thus expl. by some; others add, like the فَنَنْ [or branch]. (M.)*

8. **افْتَنَ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **افْتَنَ فِي حَدِيثِهِ** *He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue: (S, TA:) it is like افْتَنَ [meaning he branched off in it]. (S. [See also 5.]) And افْتَنَ فِي خُصُومَتِهِ* *He expatiated, and practised versatility, in his altercation, or disputation, or litigation. (TA.) — And افْتَنَ الْجَمَارَ بِأَتْنِهِ* *The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course. (TA.)*

10. **اسْتَفَنَ** *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. **فَنَنْ** *He (a man, IAqr, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAqr, T, K.)

فَنَنْ *A sort, or species, syn. ضَرْبٌ.* (T, M, K,) or **أَفْنُونٌ** (S, Mṣb,) of a thing; (Mṣb;) as also **أَفْنُونٌ** [in this sense and in the senses here following; in the CK, erroneously, **أَفْنُونٌ**: (M, K:) and a state, or condition; syn. حَالٌ: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] **فُنُونٌ** (T, S, M, Mṣb, K) and [of pauc.] **أَفْنَانٌ**. (T, M, K.) One says, **رَعَيْنَا فُنُونَ النَّبَاتِ** [*We pastured our cattle upon the various sorts of herbage*]: and **أَصَبْنَا فُنُونَ الْأَمْوَالِ** [*We obtained the various sorts of possessions*]: and a poet says,

قَدْ لَبِثْتُ الدَّهْرَ مِنْ أَفْنَانِهِ
كُلَّ فَنٍ نَاعِيٍّ مِنْهُ حَبْرٌ

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) [**أَفْنُونٌ** has for its pl. **أَفْنَانٌ**, which may also be regarded as pl. of **أَفْنَانٌ** pl. of **فَنٍ** like as it is said to be a pl. pl. of **فَنَنْ**: and] **أَفْنَانٌ** [alone], (S,) or **أَفْنَانٌ** (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA,* PS;) like أَصَالِبٌ* [pl. of أَصْلُوبٌ]. (S, TA.) And **فُنُونٌ** signifies *Different sorts of men, or a medley thereof, not of one tribe. (M.) — Also A wonderful thing or affair or case. (S, TA.)*

هُوَ فَنٌ عِلْمٍ *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

فَنَةٌ مِنَ الدَّهْرِ *A particular period of time; [or a particular time;] as also فَنَةٌ.* (T, K,*) The Arabs say, **كُنْتُ بِحَالٍ كَذَا وَكَذَا فَنَةً مِنَ الدَّهْرِ** [*I was in such and such a state, or condition, at, or during, a particular time.*] (T.)

فَنَةٌ *Much, or abundance, of herbage.* (IAqr, K.)

فَنَنْ *A branch of a tree: (S, M, Mṣb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غَضَنٌ; but this latter signifies “such as has been cut off” i. q. قَضَبٌ meaning مَقْضُوبٌ: (M:) pl. أَفْنَانٌ: (T, S, M, Mṣb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فَنٍ, and meaning “sorts,” or “species”; others, as pl. of فَنَنْ: (T, Bd:) and أَفْنَانٌ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

أَغَاثَ شَرِيدَهُمْ فَنَنْ الظَّلَامِ

† [*The shelter of the darkness aided him, or them, who fled.*] (M.) — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning † *Locks of hair; these being likened to branches: and El-Marrār says,*

أَعْلَاقَةُ أُمِّ الْوَلِيدِ بَعْدَمَا
أَفْنَانُ رَأْسِكَ كَالثَّغَامِ الْمُخْلِصِ

† [*Dost thou feel attachment of love to Umm-El-Weleed after that the locks of thy head have become like the hoary thaghām?*]; meaning the

locks of the hair of his head when he had become hoary. (T. [See ثَغَامٌ.])

فَنِينٌ *A humour in the armpit [of a camel], with pain. (M, K.) — And A camel having the tumour thus called; as also مَفْنُونٌ.* (M, K.)

فَنَوَاءٌ and **شَجَرَةٌ فَنَاءٌ**, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَاءٌ: (A'Obeid, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — And [hence] امْرَأَةٌ فَنَوَاءٌ* *A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَاءٌ. (M.) [See also فَيَانٌ.]*

فَنَانٌ *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also مَفْنٌ.]*

شَعْرٌ فَيَانٌ + **شَعْرٌ فَيَانٌ** *Hair having locks [lit. branches (أَفْنَانٌ)] (M,* K) like the أَفْنَانُ of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فَيَعَالٌ, not فَعْلَانٌ;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيَعَالٌ from الفَعْنُ, and the ي augmentative. (T.) — And one says also, agreeably with analogy, رَجُلٌ فَيَانٌ, (M,) and امْرَأَةٌ فَيَانَةٌ, (M, K,) meaning [A man, and a woman,] having much hair; (K;) for أَفْنَانُ الشَّجَرِ is perfectly decl., derived from فَيَانٌ: IAqr has mentioned امْرَأَةٌ فَيَانِي meaning [a woman] having much hair; and if the phrase be thus, فَيَانٌ must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAqr. (M.) [See also art. فَيَانٌ.]*

أَفْنُونٌ: see فَنَنْ, in two places. — Also *A tangled, or luxuriant, or dense, branch. (T, K.) — And Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person. (T.) — And A mixed, or confused, run, of a horse and of a she-camel. (T, K.) — Also A serpent. (T, M, K.) — And An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaakoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] — And i. q. دَاهِيَةٌ [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds. (M, K.)*

مَفْنٌ *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so مَفْنَتَيْنِ: (S:) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — And A horse that performs various sorts, or modes, of running. (TA.)*

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) **تَتَّبِعُونِي أَفْنَادًا أَفْنَادًا يَهْلِكُ بَعْضُكُمْ بَعْضًا** [Ye will follow me] in scattered companies, company after company; [killing one another;] **أَفْنَادًا** being pl. of **فند**; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Aisheh: (T, TA:) or the former means **فند** i. e. [impotent; and unthankful; lit.] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — And **A sort, or species:** (K, TA:) pl. **أَفْنَادًا**: one says, **جَاءُوا أَفْنَادًا** They came being diverse sorts. (TA.) — And **A branch of a tree.** (T, O, K.) — And **Land upon which rain has not fallen;** (T, O, K;) also termed **فندية** [app. **فندية**]. (T.)

فند [inf. n. of **فند**, q. v.: as a subst.,] i. q. **فند** [app. as meaning *Exorbitance in speech*]; and **error in judgment:** pl. **أَفْنَادًا**. (Ham p. 112.) — See also **فند**, near the end.

فندة *A complete branch from which a bow is made.* (O.)

فندية [app. **فندية**]: see **فند**, last sentence.

فنداوة (in the O and CK without hemz) **A sharp** **قدوم** [or **adz**]. (S, O, K.) — And **A bold, or fearless, she-camel.** (IAqr and Sh, TA in art. **عدا**.)

فنداية *An adz, or an axe, or a hoe;* syn. **فأس**: (IAqr, T, L:) or **a broad-headed** **فأس**: (M, L:) pl. **فناديد**, which is anomalous. (IAqr, T, L.)

فانيد *A sort of sweetmeat, made of concrete juice of the sugar-cane* (**قند**, q. v.,) and **starch** (**فَاعِيل**): a foreign word; for the measure **فَاعِيل** is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with **د**; (MF;) and is an arabicized word, from [the Pers.] **پانيد** [or **پانيد**]: (K voce **فانيد**;) but is more properly with **د**. (MF.)

مفند (T, S, L, K,) or **مفند**, [meaning *Weak in judgment, or unsound in mind, &c.,* (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with **ة**, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both **مفند** and **مفند** signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (**أُنْكَرَ**, **عَقْلَهُ**), by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or **مفند** the latter, signifies *loquacious by reason of unsoundness of mind:* (Aq, T:) and the former signifies *weak in intellect:* (L:) [and *extremely aged:* (see 1:)] and the same, (T,) or **مفند** the latter, (L,) *weak in judgment;* notwithstanding he may be strong in body: and *weak in body;* notwithstanding he may be right in judgment: and *weak in judgment and in body.* (Fr, T, L.)

مفند: see the next preceding paragraph, in four places.

فندر

فندر and **فندر**, applied to a boy or youth, *Plump: and wanting in courage and generosity; stupid and heavy.* (Ibn-'Abbád, O.)

فنديرة and **فنديرة** (K in this art., and S in art. **فندر**), *A great mass of rock that becomes detached* (S, K) *from the head* (S) *or from the side* (K) *of a mountain:* (S, K:) pl. **فنديرة**. (TA.) — And, both words, *A large lump of dates* (K, TA) *compacted together;* as also **فنديرة**. (TA.)

الفندورة *The anus.* (IAqr, T, O, TA.)

فنديرة: see **فنديرة**.

Accord. to some, the **ن** in the words mentioned in this art. is augmentative. (O.)

فندق

فندق *The fruit of a certain tree,* (Lth, O, K,) *the same as the* **فندق**, which has been mentioned before, [i. e. *hazel-nut, or hazel-nuts,*] (K,) or *round, like the* **فندق**, *having a covering which, being removed, discloses a kernel* (**حَب**), *like the* **فندق**. (Lth, O.) — And, (Lth, O, K,) in the dial. of the people of Syria, *A [building of the kind called]* **خان** [q. v.], *where men alight and lodge, [and in which they deposit their goods,] of the* **خانات** *that are in the roads,* (Lth, O, K,) *and in the cities:* (Lth, O:) [said to be] a Pers. word, [app. from the Greek *πανδοχείον*, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. **فنادق**. (TA.)

فندق *A register of accounts:* (O, K:) thought by Aq to be an arabicized word: but the word commonly known [in this sense] is with **ق** [i. e. **قندق**]. (TA.)

فنزج

فنزج *A leaping, jumping, springing, or bounding;* and so **فنزجة**: (L:) or *the game, or sport, called* **دَسْتَبَنْد**, [or **دَسْتَبَنْد**, a Pers. word,] meaning *the dance of the Magians,* (Lth, O, L,) or *a dance of the Persians* (**العجم**), (S, K,) *in which the performers hold one another by the hand;* (Lth, S, O, K;) arabicized from [the Pers.] **بَنْجَه** [app. as meaning “a gripe with the hand”]: (S, K:) or *a game, or sport, of the Nabathæans, called in Pers.* **بَنْجَاَن** [app. from **بَنْجَه** and **كُن**, from the joining of hands]; (ISk, O;) *a game, or sport, played by the Nabathæans in joyous exultation:* (IAqr, O:) occurring in a saying of El-'Ajjáj cited in art. **عكف**. (TA. See 1 in that art.) — And, as some say, *The five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians [and called by them* **دَزْدِيدَه**. (IDrd, O, L.)

فنزجة: see the preceding paragraph.

فنتس

فنتاس [The bottom of the hold of a ship or boat; i. e.] *the part of a ship or boat where the water that is drawn out therefrom collects:* (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. **فَنَاطِيسَ**. (TA.) — Hence, (O,) *A tank made of boards,* (O, K,) *and tarred,* (O,) *borne in sea-going vessels,* (O, K,) *and containing sweet water for drinking.* (O, K.) — And, (O, K,) accord. to IAqr, (O,) *A bowl* (O, K) *of wood, the exterior of which is coloured with yellow and red and green,* (O,) *with which the sweet water is distributed* (O, K) *among the ship's crew.* (O.) — It is also applied to a nose, as signifying *Broad.* (IDrd, M, TA. [See also what next follows.]

فَنَاطِيسَ *A nose wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. **فَنَاطِيسَ**. (K.) [See also what next precedes.] — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose.* (O, K.) — And *Low, ignoble, or ungenerous,* (O, K, TA,) accord. to some, in an absolute sense, (TA,) or *in respect of birth;* (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also *The penis;* (O, K;) and so **فَرَطِيسَ**: accord. to some, peculiarly of the swine. (TA.)

فَنَاطِيسَ *The snout of the swine:* (O, K:) [mentioned also in art. **فنتس**; the **ن** being held by some to be augmentative:] and so **فَرَطِيسَ**. (TA.) And *The nose of the wolf.* (O.) And one says, **إِنَّهُ لَمَنْبِغُ الْفَنَاطِيسَةِ** (O, K*) and **الْفَرَطِيسَةِ** (O,) meaning + [Verily he is] *one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment:* (O, K:) thus mentioned on the authority of Aq; and Abou-Sa'eed [meaning Aq] says that his **فَنَاطِيسَةِ** and **فَرَطِيسَةِ** [properly] signify his nose. (TA.)

فنع

1. **فنع**, aor. **فَنَعَ**, (S, O, K,) inf. n. **فَنَع**, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) **مَنْ فَنَعَ فَنَعَ** is a prov., (O, TA,) meaning [He who is contented] is free from want, or is rich. (TA.)

فنع [as a simple subst.] *Increase, and abundance, of wealth:* (S:) *increase* (O, K, TA) *in wealth and in what is little in quantity:* (TA:) and i. q. **خَيْرٌ** [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and *generosity:* (O, K, TA:) and *large, or ample, liberality or bounty or munificence:* (TA:) and *excellence;* (O, K;) or *much, or abundant, excellence.* (TA.) One says **مَالٌ ذُو فَنَعٍ** and **فَنَأٌ**, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) And **فَرَسٌ فَنَعَ** *A horse having increase [in his rate of going], or having excess [therein].* (TA.) — And *Strength of odour of musk.* (K.) **مِسْكٌ فَنَعَ** means *Musk of which the odour is strong.*

that is between the lower lip and the chin;] (S, K;) also called **الْفَنِيكُ**; but Ks knew not this: (S:) or the **فَنِيكَانِ** are the two extremities of the **عَنْقَةَ**: (O:) or (K, TA, in the CK "and") the sing. signifies a bone [beneath the temple,] to which the shaving of the head reaches (**عَظْمٌ يَنْتَسِبُ إِلَيْهِ حَلْقٌ**) (الرَّاسِ): (K, TA:) and accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower **فَنِيك** is [app. The symphysis of the pubes; being] said by Aboo-Amr Esh-Sheybānee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the **فَنِيك** is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also **الْإِفْنِيكُ**, (IDrd, O, K,) the **زِمْتَى**, (K,) or **زِمَجَى**, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, "I will not pronounce it to be correct:" (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) — See also **فَنَكٌ**.

الْإِفْنِيكُ: see the next preceding paragraph, in three places.

مُتَفَنِّكَةٌ A foolish, or stupid, woman. (Ibn-'Abbād, O, K.)

فنو

فَنُو, said to be sing. of **أَفْنَاءُ**: see the latter, below.

فَنَاءُ: see the next paragraph: — and see also **فَنَى**, in art. **فنى**.

فَنَاءُ A bull or cow; syn. **بَقَرَةٌ**; (AA, T, S, M, K;) [i. e.] a **بَقَرَةٌ وَحْشِيَّةٌ** [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Alee El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاءُ**, with **ق**: (TA in art. **قنو**.) pl. **فَنَوَاتٌ** (AA, T, S, M, K) and [coll. gen. n.] **فَنَاءٌ**. (Aboo-'Alee El-Kālee, TA.)

فَنَى i. q. **فَنَانٌ** [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of **فَنَى** is **فَنَوَاءُ**. Hence,] **أَمْرَأَةٌ فَنَوَاءُ** A woman having much hair: (IAqr, M, K;) and **أَفْنَانٌ شَجَرَةٌ فَنَوَاءُ** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاءُ** [q. v. in art. **فن**]. (S, M, K.)

أَفْنَاءُ means Mixed sorts of men or people; like **أَعْنَاءُ**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاءَ**, (IAqr, T:) one says, **هُوَ مِنْ أَفْنَاءَ** and **عِنُو**.

when it is not known of whom he is: (S:) or **رَجُلٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**, meaning a man such that one knows not of what tribe he is: but some hold that one says only, **قَوْمٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**; not **رَجُلٌ**; and that there is no sing. of **أَفْنَاءُ**: (M in art. **فنى**.) accord. to AHeyth, one says, **هَؤُلَاءِ مِنْ أَفْنَاءِ النَّاسِ**, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, **رَجُلٌ مِنْ أَفْنَاءِ النَّاسِ**: and Umm El-Heythem knew not a sing. of **أَفْنَاءُ**. (T in art. **فنى**.)

فنى

1. **يَفْنَى**, (T, S, M, Mgh, K, &c.) aor. **يَفْنَى**; (T, M, Mgh, K;) and **فَنَى**, aor. **يَفْنَى**, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhārith Ibn-Kaṣb; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. **فَنَاءٌ**, (T, S, M, Mgh, K, &c.) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mgh, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with **نَقَادٌ**; (Aboo-'Alee El-Kālee, TA;) contr. of **بَقَاءٌ**; (M, TA;) and the pret. being syn. with **عَدِمَ**: (K, TA:) it is said of every created thing that it is subject to **الْفَنَاءَ**. (Mgh.) [Hence] **دَارُ الْفَنَاءِ** [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. **دور**.) — And, said of a man, (T, M, K,) i. e. **فَنَى**, aor. and inf. n. as above, (M,) **† He was, or became, extremely aged; or old and infirm; syn. هَرَمَ**: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْنُوتَةٌ بِسَبِيلِهِ**
• **وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

(T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.)

3. **مُفَنِّئَةٌ**, (T, S, M, K,) inf. n. **فَنَاءٌ**, (T, TA,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K;) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)

• **نَقِيبُهُ تَارَةً وَتُفَعِّدُهُ**
• **كَمَا يُفَانِي الشَّمْسُ قَائِدَهَا**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **رَائِدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَنَاءُ** signifies **وَجَاهُ**

[app. a mistranscription for **وَأَخَاهُ**, originally **أَخَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أُزْجَى الزَّمَانِ** i. e. **أَفَانِي الأَيَّامَ** [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — And one says, **بَنُو فُلَانٍ مَا يُعَانُونَ مَا لَهُمْ وَلَا يُفَانُونَهُ** i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.)

4. **أَفْنَاءُ** He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, M, Mgh, K, TA;) trans. of **فَنَى**. (T, S, Mgh, K.) The saying of a rájiz, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ نَيْتَ اللَّهِ قَدْ أَفْنَاءَا** •

(T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — or it means, would that God had made to grow for them [the plant called] **الْفَنَى**, i. e. **عَنْبُ الثَّعْلَبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانُوا**, (S, K,) or **تَفَانُوا قَتْلًا**, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce **دَقَّ**) by slaughter,] in war, or battle. (S.)

الْفَنَى, thus, with **ي**, in the M, and thus it should be written accord. to Aboo-'Alee El-Kālee, in the T and S with **ل**, and in like manner in the K, in which it is [mentioned in art. **فنو**, and] written without the article **ال** (**فَنَاءُ**), and said to be a pl., of which the sing. is **الْفَنَاءُ**, (TA,) [The plant called] **عَنْبُ الثَّعْلَبِ**; [see art. **ثعلب**, and see also **الْأَفَانِي**, in this art.]; (T, S, M, K;) whereof one is called **فَنَاءٌ**: (S:) or, as some say, another plant; (T;) [i. e.,] as some say, a species of trees, or plants, (**شَجَرٌ**), having red berries, (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَارِيطُ** [meaning carat-weights] with which to weigh, every berry (**حَبَّةٌ**) being a **قِيرَاطٌ**: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.)

فَنَاءٌ: see the next preceding paragraph, in two places: — and see also art. **فنو**.

فَنَاءٌ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mgh, K,) in front, (T, M, Mgh, Mgh, K,) or extending from the sides, (S, Mgh,) of a house: (T, S, M, Mgh, Mgh, K;) pl. **فَنَائَاتٌ** (T, S, M, Mgh, K) and **فَنَى**: (K:) and **فَنَاءٌ** [q. v.] signifies the same. (T, M.)

فَان part. n. of فَنِى [i. e. signifying *Passing away and coming to an end*; &c.]. (T.) — And † An old man *extremely aged, or old and infirm*; (M, * Mṣb, K, * TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man *whose faculties have entirely failed*. (Mgh.) And فَانِيَّة occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فَانِى فِي اللَّهِ, in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فَنُو أَفْنَاءُ مِنْ النَّاسِ is expl. in art. فَنُو.

الْأَفْنَانِ [without the article أَفْنَانِ] is the name of *A species of plant*, (T, S, K,) *yellow, and red*; (T;) [said to be so called] *while fresh and succulent*; (S;) accord. to AA, (T,) *when it has dried up, it is called الْحَمَاطُ*; (S, T;) but this is a mistake; for الْفَانِى signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed دُكُور, which dries up, and becomes scattered*; whereas the حَمَاطُ is حَلَبَةٌ [a mis-transcription for حَلَمَةٌ], and this does not dry up, because it is of the [kind called] جَنْبَةٌ and عُرْوَةٌ (T:) the n. un. is أَفَانِيَّة, (T, S,) like فَانِيَّة [in measure]. (S.) And it is said to signify also [The plant called] عِنَبُ الثَّعْلَبِ (S. [See also الفَنَى, above.])

مَفْنَاءُ A land (أَرْضُ) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzár El-Hudhalee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فَنِى.)

فَه

1. فَه (K,) [or perhaps فَه, but originally فَه], like فَه, (K,) sec. pers. فَهَتْ, [aor. َ,] inf. n. فَه (S, TA) [and app. فَهَةٌ and فَهَاءَةٌ, He (a man, S) *lacked power or ability*. (S, K.) And فَه, inf. n. فَهَةٌ and فَهَةٌ, He *made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فَهٌ فِي خُطْبَتِهِ, فَهٌ, He (a man) *failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]*. (TA.) — And فَهْتُ الشَّيْءِ I *forgot the thing*. (Ish, K, * TA. [In the K the third pers. is mentioned, as being فَه; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهٌ عَنِ الشَّيْءِ, inf. n. فَهٌ [probably, I think, a mistake for فَهَةٌ], He *forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. فَهَةٌ He (i. e. God) *made him to lack power or ability*; as also فَهَةٌ. (S, K. [The former is omitted in one of my copies of the S.]) — And فَهٌ (another person) *made him to forget*. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَفْنَيْتُ فَلَانَ عَنْهَا حَتَّى

فَهْتُ i. e. [I went forth for a needful affair, and such a one] *made me to forget it [so that I did forget it]*. (S, TA. [Or أَفْنَيْتُ may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, عَنْ أَفْنَيْتُ signified *He busied me so as to divert me [from my needful affair, or the object of my want]*. (TA.)

R. Q. 1. فَهَةٌ He *fell from a high station to a lower one*. (IAṣr, TA.)

فَه (S, K,) applied to a man, (S,) *Lacking power or ability*; (S, K;) as also فَهَةٌ (CK, but omitted in other copies of the K,) and فَهَةٌ (S, * K,) and فَهَةٌ (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking power, or ability, to accomplish the object of his want*: (TA:) and فَهَةٌ is applied, in the sense first mentioned, to a woman; (S;) or as meaning *lacking power, or ability, to accomplish the object of her want*. (TA.) And كَلِمَةٌ فَهَةٌ means [A word, or a sentence, &c.,] *having فَهَاءَةٌ [i. e. a lack of power, &c.]*. (TA.)

فَهَةٌ and فَهَاءَةٌ [each of which has been mentioned above as an inf. n.] *Lack of power or ability*; (S, K;) as also فَهْفَهَةٌ. (K.) — The first signifies also *A case, or an instance, of فَهَاءَةٌ*: and [a case, or an instance, of] *unmindfulness or forgetfulness*: (TA:) and a slip, or fault: and a case, or an instance, of *ignorance*: and the like thereof. (A'Obeyd, S, TA.)*

فَهٌ: see فَهٌ.

فَهَةٌ i. q. فَهٌ, q. v.: (S, * K:) or *unable to speak*. (KL. [See فَهْفَهَةٌ.]) One says سَفِيهَةٌ فَهَةٌ [Light-mitted, lacking power or ability]. (S, TA.)

فَهَاءَةٌ: see فَهَةٌ.

فَهٌ: see فَهٌ.

فَهْفَهَةٌ: see فَهَةٌ.

هُوَ فَهْفَاهُ عَلَى الْبَالِ means *He is a good manager or tender or superintendent [of the camels or cattle &c.]*. (K.)

فَهْد

1. فَهْد (S, A, O, L, K,) aor. َ, (A, K,) inf. n. فَهْد (L,) He (a man, S, A, O) *resembled the فَهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself*. (S, A, O.) And He *slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done*. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zarā, (L,) *إِنْ دَخَلَ فَهْدٌ وَإِنْ خَرَجَ أَسَدٌ وَلَا يَسْأَلُ عَمَّا عِنْدَ* (S, * L,) i. e. *If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a*

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهْدْتُ عَنِّي, inf. n. فَهْدٌ, *Thou wast, or hast been, heedless, or negligent, of me*. (A.) — فَهْدٌ لَهُ (O, L, K,) aor. َ, (K,) *He did well, or kindly, in his affair in his absence*: (O, L, K:) like فَادٌ, and مَهْدٌ. (O, L.)

فَهْدٌ [The lynx; *lupus cervarius*;] *a well-known beast of prey*; (L, Mṣb, K;) *with which one hunts; and which sleeps much*; (L;) called in Pers. يُوْز: (Mgh:) fem. فَهْدَةٌ: (L, Mṣb:) pl. of the masc. فَهْدٌ (S, Mgh, O, L, Mṣb, K) and أَفَهْدٌ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فَهْدَاتٌ. (Mṣb.) أَتَنُومُ مِنَ الْفَهْدِ [More sleepful than the lynx] is a proverb. (A.) — And *A nail in the وَاسِط [or fore part] of the [camel's saddle called] رَحْلٌ*; (O, L, K;) also termed كَنْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فَهْدٌ and فَهْدٌ [A man] *resembling the فَهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done*. (K.)

أَسْتُ فَهْدَةٌ fem. of فَهْدٌ [q. v.]. (Mṣb.) — *The small piece [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نَهْد.) — الْفَهْدَتَانِ (S, A, O,) or فَهْدَتَا صَدْرِ الْفَرَسِ (L, K,) or فَهْدَتَا الْفَرَسِ (AO, TA,) *Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, (S, A, O, K,) like two stones of the hind termed فَهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left: (L:) or two portions of flesh on the right and left of the breast of the horse. (AO, TA.) — And فَهْدَتَا الْبَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الْخَشَاوَانِ (O, L.)**

فَهَادٌ The owner, or master, of a فَهْد [or lynx]: (L:) or one who trains the فَهْد for hunting. (T, O, L, K.)

فَوَهْدٌ A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L;) i. q. فَهْدٌ; (O, K;) [and فَهْدٌ and فَهْدٌ]; and فَهْدٌ; (AA, L;) as also أَفَهْدٌ: (O, K:) Yaḥkoob asserts that the ف in فَوَهْد is a substitute for the ث in فَهْد, or that the converse is the case; and both signify a boy perfect in make: or, accord. to AA, *soft and plump*: or both signify perfect, and soft, thin-skinned, and plump: (L:) fem. فَوَهْدَةٌ. (S, O, L, K.)

أَفَهْدٌ: see the next preceding paragraph.

فَهْر

1. فَهْر, aor. َ, (Mṣb, K,) inf. n. فَهْرٌ (S, O, Mṣb,

ك) and **فَهْر**; (S, O, K;) and **افهر**, (IAar, O, K,) inf. n. **افهَار**; (TA;) *He compressed a woman*, (IAar, S, O, Msh, K,) *one of his young women*, (IAar,) *without consummating the act*, i. e. *without* **انزال**, (IAar, S, O, Msh,) *and then removed to another and consummated the act* (IAar, S, O, Msh, K) *with the latter*, (IAar, O, Msh,) *who was with him in the house, or chamber*; (IAar;) the doing of which is forbidden (S, O, Msh) by the Prophet: (O:) and **فَهْر** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **لَقَضَاءَ حَاجَتِهِ**, (TA,) *when another of them heard the sound proceeding from him*, which [sound] is termed **الْوَجَسُ**, (K, TA,) and **الرَّكْزُ**, and **الْحَفْحَفَةُ**; (TA;) which [also] is forbidden. (K, TA.)

2. **فَهْر**, inf. n. **تَفْهِيرٌ**, *He compressed without consummating the act*, i. e. *without* **انزال**, *by reason of weariness and languor*. (Msh in art. **عزل**. [See also 1.]) — Also, inf. n. as above, *He (a man) was, or became, weary, or fatigued*. (S, TA.) Said of a horse, as also **فَهْرٌ** and **تَفْهِيرٌ**, *He was, or became, out of breath by reason of fatigue or running*; (K, TA;) *and interrupted, or stopped short, in running*; and *jaded*: (TA:) or *he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running*: (K, TA:) or the first deficiency of the rate of running of the horse is termed **التَّرَادُّ** [the falling back by degrees]; the next, **التُّنُورُ** [the becoming languid]; and the next, **التَّفْهِيرُ**. (S, TA.)

4: see 1, in two places. — **افهر بجمود** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) — And **افهر** (said of a man, TA) *His flesh became compacted and lumpy* (O, K*) *and wrinkled by reason of fatness*: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) — Also *He was present at the festival of the Jews*, (IDrd, O, K, TA,) *called* **الفهر**: (TA:) or *he came to their synagogue*: (K, TA:) or it signifies also *he was present in their synagogue*. (IDrd, O.) — And **أفهرت**, said of a girl, *She was circumcised*. (Ibn-'Abbád, O, K.)

5. **تَفَهَّرَ فِي الْمَالِ** *He became, or made himself, ample, or abundant, in wealth, or in camels, or the like*; (S, O, K;) as also **تَفْهِيرٌ**; (K;) as though the former verb were formed by substitution from **تَبَهَّرَ**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **تَفَهَّرَ فِي الْكَلَامِ** *He took a wide, or an ample, range in speech*. (TA.)

Q. Q. 1. **فَهْرٌ**: see 2.

Q. Q. 2. **تَفْهِيرٌ**: see 2: — and see also 5.

الفهر, (Msh, K,) or **فَهْرُ الْيَهُودِ**, (S, Mgh, O,) *The synagogue of the Jews*, (S, Mgh, O, Msh, K,) *in which they assemble* (O, Msh, K) *for prayer* (Msh) *on the occasion of their festival*: (K:) or *a certain day on which they eat and drink*: (K:)

Bk. I.

or it signifies also *a certain festival of the Jews*: (O:) [app. the feast of Purim (written in the Book of Esther פֶּסַח pl. of פֶּסָח)]: accord. to A'Obeyd, (O, Msh,) a Hebrew word, (S, O, Msh,) or Nabathæan; (Msh;) arabicized; (S, Msh;) originally **فَهْر**; (S, O, Msh;) and the Christians say **فَخْر**. (TA.)

فَهْرٌ, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) *A stone such as fills the hand*: (S, O, K:) or *a stone of the size of that with which one crushes walnuts* (K, TA) *and the like*: (TA:) or *a round stone with which one bruises, or brays, perfume*: (Ham p. 643:) or *a stone, absolutely*: (TA:) pl. [of pauc.] **أَفْهَارٌ** (S, O, K) and [of mult.] **فَهْوَرٌ** (O, K:) **أَفْهَارٌ** used to say **فَهْرٌ** and **فَهْرَةٌ**, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.] like **سِدْرٌ** and **سِدْرَةٌ**: (O:) the dim. is **فَهْرَةٌ**. (S, O.)

فَهْرَةٌ: see the next preceding paragraph.

فَهْرَةٌ *Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten*: (ISk, S, O, K:) it has also been mentioned as with **ق**. (TA.)

فَهْرَةٌ [dim. of **فَهْرٌ** and of **فَهْرَةٌ**]: see **فَهْرٌ**.

فَهْرَةٌ and **نَاقَةٌ فَهْرَةٌ**, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbád, *A she-camel that is hard and strong*, (O,) or *hard and large*. (K.)

أَرْضٌ مَفْهَرَةٌ *Land having in it [stones such as are termed] أَفْهَارٌ* [pl. of **فَهْرٌ**]. (O, TA.)

مَفْهَارُكَ, (K, TA,) thus we find it, with **fet-h**, but in some copies of the K with **ḍamm**, (TA,) *The flesh of thy breast*. (K, TA.)

IF says that there is not in the original language [of the Arabs] more than one word having in it the letters **ف** and **ه** and **ر**, and that is **الفهر**. (O.)

فهرس

Q. 1. **فَهْرَسَ الْكُتُبَ** [*He made, or wrote, a catalogue of the books or writings*], (O,) or **فَهْرَسَ كِتَابَهُ** [*he made an index, or a table of contents, to his book or writing*], (K,) inf. n. **فَهْرَسَةٌ**. (TA.) See what follows.

فَهْرَسٌ *A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] **فَهْرَسْت**: (O, K:) pl. **فَهْرَاسٌ**. (TA.)*

فهم

1. **فَهْمٌ**, aor. **فَهَمَ**, inf. n. **فَهْمٌ** (S, Msh, K, &c.) and **فَهْمٌ**, (Msh, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n.; (Msh,) and **فَهَامِيَّةٌ** (S, K) and **فَهَامَةٌ** and **فَهَامَةٌ**, (K,) *He understood it, or knew it with the mind; he apprehended its meaning*; syn. **عَقَلَهُ**, (JK,) and **عَلِمَهُ** (S, Msh, K) and **عَرَفَهُ بِالْقَلْبِ**. (K.) And **فَهْمٌ عَنْهُ** [*He understood what he (another) said*]. (A in art. **خرس**; &c.) [See also **فَهْمٌ** below.] — **فَهْمٌ**, meaning *He was, or became, such as is termed* **فَهْمٌ** [i. e. *one having much understanding*], is like **عَلِمَ**, meaning “he was, or became, such as is termed **عَلِمَ**.” (TA.)

2: see what next follows.

4. **أَفْهَمْتُهُ** and **فَهَمْتُهُ**, (S, Msh, K, TA,) inf. n. of the latter **تَفْهِيمٌ**, (S, TA,) *I made him to understand, or know, a thing*; (S, Msh, K, TA;) syn. **جَعَلْتُهُ يَفْهَمُهُ**. (TA.)

5. **فَهْمُهُ** *He understood it, or knew it, (فَهْمُهُ) one thing [or one particular thereof] after another*; (S, K;) namely, speech, or language. (S.) — [And *He endeavoured to understand it*. (See its inf. n. as used in the former half of the second paragraph of art. **دبر**.)] And **التَّفَاهُمُ** signifies the same as **التَفْهِيمُ** [app. as meaning *The endeavouring to understand; or the affecting, or pretending, to understand*]. (TA.)

6: see what next precedes.

7. **انْفَهَمَ**, (K, TA,) as quasi-pass. of **فَهْمٌ**, inf. n. **تَفْهِيمٌ**, [or of **أَفْهَمْتُ**, i. e. as meaning *He was made to understand, or know*], (TA,) is an incorrect word. (K, TA.)

10. **اسْتَفْهَمْتَنِ الشَّيْءَ** *He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]*; (S, K, TA;) syn. **طَلَبْتُ مِنْهُ فَهْمَهُ**. (TA.)

فَهْمٌ is an inf. n. of 1, (S, Msh, K, &c.) or a subst. used as an inf. n.: (Msh:) [see 1, first sentence:] it is expl. as signifying *The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the “Aḥkām” of El-Amidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it*. (TA.)

فَهْمٌ, an epithet applied to a man, (S,) *Quick of understanding*; syn. **سَرِيعُ الْفَهْمِ**. (K.)

كَثِيرُ فَهْمٍ *Having much understanding*; syn. **كَثِيرُ الْفَهْمِ**; an intensive epithet; like **فَهَامَةٌ** [except that the latter is doubly intensive]. (TA.)

فَهَامَةٌ: see what next precedes.

فَاهِر [act. part. n. of **فَبَر**; *Understanding, or knowing, a thing.*]

مَفْهُوم [pass. part. n. of **فَبَر**; *Understood, or known.* — And hence, **مَقْبُورٌ لَفْظ** *The acceptation of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنَى, in art. عَنِ.*]

فبو

1. **فَهَوْتُ عَنْهُ**, (JK, K,) aor. **أَفْهَوْتُ**, inf. n. **فَهْوٌ**, (JK,) *I was unmindful, forgetful, or neglectful, of it.* (JK, K.) — ISd says, **فَبَا فَوَادَهُ** is like **هَفَا**, [which, said of the heart, accord. to explanations in the TA in art. هَفُو, means *It fluttered, or palpitated: and it was flurried by reason of grief or of beating:*] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — And **فَبَا** signifies also *He spoke clearly, or distinctly, after doing the contrary thereof.* (TA.)

3. **مُفَاهَاةٌ**, inf. n. **مُفَاهَاةٌ**; *i. q. فَاوَهُهُ*, inf. n. **فَاوَهُهُ**, *i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence.* (TA in art. فَوَهُ.)

4. **اَفْبَى** *He was weak, or erroneous, in his judgment, or opinion.* (IAqr, K, TA.)

فَاه, formed by transposition from **فَانِه**, *A man who reveals, or discloses, everything that is in his mind; like فَاوَهُهُ*; (Fr, in S and TA, art. فَوَهُ.) and so **فَاه**: (Fr, in TA ibid.): and **فَاه بِجُوعِهِ** *one who reveals his hunger.* (TA ibid.)

[**الاقهبان**, said by Freytag to signify *The elephant and the buffalo*, is a mistranscription for **الاقهبان**.]

أَفْبَا [a pl. of which the sing. is not mentioned] *i. q. بَلَّة* [pl. of **أَبْلَه**; signifying *Heedless; or heedless of evil by reason of their goodness; &c.*]. (IAqr, TA.)

فو

فُو, with the **و** quiescent, [Valerian;] *a certain medicine, (K, TA,) a diuretic, (CK,) beneficial as a remedy for pain of the side and for alopecia.* (K, TA.) — As a prefixed noun, signifying *The mouth*, see **فَوَهُ**, in art. فَوَهُ.

فُوَّة, (T, S, M, K,) like **قُوَّة** [in form], (S, K,) [Madder; the species thereof used by dyers; *rubia tinctorum*;] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, *red roots of a plant which rises slender, having upon its head berries intensely red, and having much juice used for writing therewith and variegating: (M:) called in Pers. رَوِين* (PS: [in a copy of the T **رَوِين** or **دَوِين** and in my copies of the S **رَوِين** and **رَوِين**]) *it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men-*

*strual discharge, (K, * TA,) aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] يَهَق* (K:) it has been mentioned also in the K as ending with [a radical] **و** [i. e. written **فُوَّة**, in art. فَوَهُ]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem. gender. (TA.)

مَفُوءَةٌ; pl. **مَفَاوٍ**: see the following paragraph.

مَفُوءٌ *Dyed with فُوَّة*; applied to a garment; (T, S, M, K;) and to a hide. (M.) — And **مَفُوءَةٌ** *A land (أَرْض) abounding with فُوَّة*: (AHn, M, K;) or having in it **فُوَّة**: (M:) and **مَفُوءَةٌ** signifies the same: (TA in art. غَبِي:) or you say **أَرْض مَفُوءَةٌ مِنَ الْمَفَاوِي** [i. e. **مَفُوءَةٌ**; of which the pl., without the article, is **مَفَاوٍ**]; (T;) **الْمَفَاوِي** signifying the lands (الأرضون) that give growth to **فُوَّة**. (TA.)

فوت

1. **فَوَاتٌ**, aor. **يَفُوتُ**, inf. n. **فَوْتُ** and **فَوَاتٌ**, originally signifies *فَاتٌ وَقْتُ فَعْلِهِ* [i. e. *The time, or opportunity, of the doing, or performing, of the affair passed, passed away, elapsed, or escaped, neglected by him, without his doing it or performing it*]; and hence the phrase **فَوَاتَتِ الصَّلَاةُ**, meaning *The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein*: (Msb:) and **فَوَاتَاتٌ** is syn. with **فَاتٌ**. (M, O.) [And both of these verbs are trans.:] one says **فَوَاتَهُ الشَّيْءُ**, (S, O, Msb,) or **الْأَمْرُ**, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, * M, O, * Msb, K;) and **فَوَاتَهُ**; (K;) *The thing, or affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away, from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it.* (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, **فَاتَهُ** signifies *He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or took, precedence of him: and went, or passed, away from him: and the like.* (MF, TA.) One says, **فَاتَنِي كَذَا**, meaning *Such a thing preceded me, &c., app. so as to become beyond my reach*: and **فَاتَهُ جَارِيَتُهُ حَتَّى** [I preceded it, &c.]: (T:) and **فَاتَهُ فُتُهُ** *I ran with him until I passed beyond him, or outwent him*: (A, TA:) and **فَاتَهُ بَذْرَاعٌ** *Such a one preceded him, or outwent him, by a cubit.* (Msb.) **فَلَا فَوْتُ**, in the Kur xxxiv. 50, means **فَلَا فَوْتُ لَكُمْ مِنَّا** [And there shall be for them no escaping from us], i. e. **لَا يَفُوتُونَنَا** [they shall not escape us]. (Jel. [And Bd says the like; adding, “by flight, or fortifying themselves.”]) An Arab of the desert is related to have said, **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفَاتُ وَلَا يَلَاتُ** [expl. in art. لَيْت]. (T.) And they assert that a man went

forth from his family, and when he returned, his wife said to him, “If thou hadst been present with us, we would have related to thee what hath happened;” whereupon he said to her, **لَمْ تَفَاتِي** (M, Meyd) i. e. *It has not escaped thee* [lit. *thou hast not been escaped*], so adduce what thou hast [to tell]: the saying is a proverb. (Meyd.) — See also **فَات**: and see **فَات**, in three places. — **فَاتٌ** is also syn. with **فَادَ** [as signifying *He died*; in which sense the aor. is **يَفُوتُ**, and the inf. n. **فَوْتُ**]. (A in art. فِيد.) And **أَفْتَيْتُ** signifies *He died suddenly.* (TA in art. فَات, q. v.)

4. **أَفَاتَهُ الشَّيْءُ**, (S, MA,) or **الْأَمْرُ**, (K,) *He made the thing, or affair, to pass, or pass away, from him [neglected by him; or he made the time, or opportunity, of the doing, or performing, thereof to pass, or pass away, from him neglected by him; or he made the thing to escape him, or become beyond his reach, so that he was unable to attain it, or to do it, or to accomplish it: see 1, second sentence].* (M, A, K.)

5. **فَاتَهُ عَلَيْهِ فِي مَالِهِ**, (A'Obeyd, T, S, M, O, K,) i. e. *He acted exclusively of him, (M,) [or passed him over], namely, his father, (A'Obeyd, T, M, O, *) in respect of his property, (A'Obeyd, T, &c.,) i. e. his own property, (A'Obeyd, T,) by giving it away, (A'Obeyd, T, M, O,) and squandering it, (A'Obeyd, T, M,) without consulting him, or asking his permission: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A'Obeyd, T, O, *) — See also 8, latter half, in two places: — and see the paragraph here following, in two places.*

6. **تَفَاوُتٌ** and **تَفَاوَتْ** has for its inf. n. **تَفَاوُتٌ** and **تَفَاوَتْ**, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-Ambaree; both anomalous, for the inf. n. of a verb of the measure **تَفَاعَلَ** is **تَفَاعَلٌ**, [in the copies of the S **تَفَاعَلَ**, and said to be so in J's handwriting,] with damm to the **ع**, except in this instance: (S, O:) but Sb said that there is not among inf. ns. an instance of **تَفَاعَلٌ** nor of **تَفَاعِلٌ**. (M.) **مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ**, (T, M, O, K,) or **تَفَاوَتْ**, (T, O, K,) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3], (O,) means *Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, “If it were thus, it were better;” (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing **تَفَاوَتْ** and **تَفَاوَات**. (M.) — And one says, **تَفَاوَتِ الشَّيْئَانِ**, *The two things were far apart, one from the other; or widely distinct or separated: (S, O, K:) or**

differed, or were different. (Msb.) And تَفَاوَتَا فِي الْفَضْلِ They two were distinct, or dissimilar, in respect of excellence, (Msb.) or فِي الشَّرَفِ [in eminence, or nobility]. (A.)

8: see 1, first and second sentences. — Aq, relating the verse of Ibn-Mukbil,

- يَا حُرَّ امْسَيْتُ شَيْخًا قَدْ وَهَى بَصْرِي
- وَأَقْبَيْتُ مَا دُونَ يَوْمٍ لَبَعَثَ مِنْ عُمْرِي

[which may be rendered *O ingenuous woman*, (حُرَّ being an abbreviation of حُرَّة) *I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth* (فَرِغَ)], says, it is from الْفَوْتُ, and الْإِقْبَايَاتُ [app. as the inf. n. of the pass. v. أَقْبَيْتُ used in this verse] signifies الْفَرَاغُ. (T.) — See also 1, last sentence. — الْإِقْبَايَاتُ signifies also *The betaking oneself, or applying oneself, before another or others, or hastily*, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case: (Mgh,* Msb:) you say, أَقَاتَ عَلَيْهِ بِأَمْرِ كَذَا i. e. فَاتَهُ [app. meaning *He so betook himself, &c., in opposition to him*: or فَاتَهُ may be here used in the sense in which it is expl. above voce تَفَوُّتَ]. (S, O.) And you say, فَلَانٌ لَا يَفْتَاتُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K,*;) and so عَلَيْهِ لَا يَفَاتُ (Har p. 63;) or لَا يَفَاتُ عَلَيْهِ [which means the same]. (Msb.) (T, M, O,) وَأَمْلَى يَفَاتُ عَلَيْهِ فِي بَنَاتِهِ (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order?* (Mgh,* TA;) and was said by 'Abd-er-Rahmān the son of Abū-Bekr to his sister 'Āishah, on the occasion of her having given in marriage his daughter, the elder Ḥafṣah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T,* O, TA,*) And you say, أَقَاتَ عَلَيْهِ فِي كَذَا, and أَقَاتَ عَلَيْهِ فِي شَيْءٍ, meaning *He brought to pass a thing exclusively of him* [i. e., of another person, without the latter's having any part therein]. (TA.) And أَقَاتَ عَلَيْهِ فِي كَذَا, and أَقَاتَ عَلَيْهِ فِي شَيْءٍ, meaning *He followed his own opinion only, exclusively of him* [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because implying the meaning of التَّغْلُبُ. (TA.) And أَقَاتَ عَلَيْهِ فِي الْأَمْرِ (M, K,* TA,) and أَقَاتَ عَلَيْهِ فِيهِ (MA,) *He decided against him in the affair.* (M, MA, K,* TA.) — And أَقَاتَ بِأَمْرِهِ *He effected, or executed, his affair without consulting any one*: thus accord. to Aq, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, أَقَاتَ بِأَمْرِهِ, with

hemz, meaning *he was alone in his affair*; and in like manner one says, بِرَأْيِهِ in his opinion. (TA.) [See also art. فَاتَ.] — And أَفَاتَ الْكَلَامَ *He originated, or excogitated, the speech*: (O, K, TA:) and *he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating*; as also أَفَاتَهُ. (TA.)

فَوْتُ an inf. n. of 1. (S,* M, &c.) — فَوْتُ فِيهِ and فَوْتُ يَدِهِ [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm* (in several copies of the K erroneously written فَوْتُ)] mean *where he sees it but will not [be able to] reach it, or attain it.* (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللَّهُ رِزْقَهُ فَوْتُ فِيهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] *where he shall see it and shall not attain it.* (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِنِّي فَوْتُ الرَّمْحِ [He, or it, is] *where my spear will not reach him, or it.* (S, A, O.) And هُوَ مِنِّي فَوْتُ الْيَدِ [He, or it, is] *beyond the reach of my hand, or arm*: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفَاتْنَا فَلَانٌ فَوْتُ الْيَدِ and فَوْتُ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has فَوَيْتَ ظُفْرًا, which he explains as syn. with فَوْتُ يَدٍ; but it signifies *A little beyond the reach of a finger-nail.*]) — أَسْمَعَ فَوْتًا means *I hear a sound, or voice, but I see not a deed, or no deed.* (TA in art. صوت.) — فَوْتُ signifies also *The space between two fingers [when they are extended apart* (see بَضْرُ): (S, M, O, K:;) pl. أَفْوَاتُ. (S, M, O.) — And you say, بَيْنَهُمَا فَوْتُ فَائِتٍ like as you say بَيْنَهُمَا فَوْتُ فَائِتٍ [i. e. *Between them two* (meaning two men) *is a wide distance*; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٍ and لَيْلٌ لَائِلٍ]. (M.)

فَوْتُ an inf. n. of 1. (S,* M, &c.) — [Hence,] مَوْتُ الْفَوَاتِ Sudden death: (S, M, A, O, K:;) likewise termed الْمَوْتُ الْفَوَاتُ and الْمَوْتُ الْفَوَاتُ. (IAq, TA.) You say, مَاتَ مَوْتُ الْفَوَاتِ *He died a sudden death.* (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتَ الْفَوَاتِ [I fear sudden death]. (O.)

فَوْتُ One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyāshee: pronounced by AZ with hemz. (O.) — See also فَوْتُ [of which it is the dim.]

فَوْتُ act. part. n. of 1 [q. v.]. (T.) — See also فَوْتُ, last sentence.

فوج

1. فَاحَ, [aor. يَفُوحُ] said of musk, i. q. فَاحَ [i. e. *It diffused, or exhaled, its odour*]. (O, K.) — And, said of the day, † *It became cool.* (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ † [The sun became moderated at the cool time of the day]. (O.)

2. لَسْتُ بِرَائِحٍ حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أَيُّ أَنْفَاسٍ) [in which, for أَبْرَدَ, I read أَبْرَدَ]: عَلَى نَفْسِي [erroneously] نَفْسِي.

4. افاجَ, (K,) inf. n. إِفَاجَةٌ, (S,) *He hastened, or went quickly*; (S, K, and O and Msb in art. افاجَ الْقَوْمَ) and *he ran.* (S, K.) — And افاجَ الْقَوْمَ فِي الْأَرْضِ *The people, or party, went away, and spread, or dispersed themselves, in the land.* (L in art. افاجَ) — And افاجَ فِي عَدْوِهِ *He was slow in his running.* (L in art. افاجَ) [Thus افاجَ has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove.* (O,* K.)

10. اسْتَفِجَ فَلَانٌ Such a one was desired, or incited, to be [quick, or] brisk, or prompt; syn. اسْتَحَفَّ. (K, and O in art. افاجَ.)

فَوْجٌ A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K,*;) as also فَوَاجٍ, (L,) and فَوَاجَةٌ, (K,) and فَوَاجٍ, (O, K, and Msb in art. افاجَ, q. v.,) which last is said by Az to be originally فَوَاجٍ, from فَاحَ, aor. يَفُوحُ, like فَوَاجٍ from هَانَ, aor. يَهْوَنُ, for which they say also فَوَاجٍ: (O, and Msb* in art. افاجَ) or a crowd, or dense company &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur ex. 2:) or a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men: (L:) [and app. † a multitude of things: (see an ex. voce أَفْوَجَ, in art. فَوَاجٍ):] pl. [of pauc.] أَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] أَفْوُوجٌ and pl. pl. أَفْوَاجٍ (S, O, Msb, K) and أَفْوَاجٍ (S, O, K) and أَفْوَاجٍ, as though pl. of أَفِيجَةٍ. (O.)

فَوَاجٍ: see the next preceding paragraph: — and see also art. فَوَاجٍ.

مَرَبْنَا فَوَاجٍ وَلَيْمَةٍ فَوَاجٍ. One says, فَوَاجٍ وَلَيْمَةٍ, meaning *The company (فَوْج) of those that were at the repast of such a one [passed by us].* (TA.) — It is said that فَوَاجٍ, applied to a she-camel, signifies *Fat*: or *such as is termed حائل and fat*: but the word commonly known [thus used] is فَوَاجٍ [q. v.]. (TA.)

فَوَاجٍ: see فَوْجَ: — and see also art. فَوَاجٍ.

فوح

1. فَاخَ الْبَيْتُ (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْبَيْتِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Mṣb, K) and فَوْحَانٌ and فَوْحَانٌ (S, K;) and فَيْحٌ (S, Mṣb, K) and فَيْحَانٌ (S, K;) The musk diffused [or exhaled] its odour; (Mṣb, K;) or the odour of the musk diffused itself [or became exhaled]; and فَاخَ الطِّيبُ the perfume diffused [or exhaled] its odour; (S;) or this last signifies the perfume became perceptible; or it clung and remained; [in a garment or person;] syn. عَبَقَ (Mṣb in art. فَيح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Mṣb, K:) of such an odour one says هَبَّتْ (Mṣb:) or the former verb is common to both: (K:) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the giving forth, and exhaling, a sweet, or pleasant, odour: (KL:) and the perceiving such an odour: Fr says that فَاخَتْ and فَاخَتْ رِيحُهُ are syn.; but AZ says the فَوْحُ is attended by sound. (TA.) — For other significations of this verb, see art. فَيح.

4. فَاخَ: for this verb, see art. فَيح.

6. نَزَلْنَا فِي بُسْتَانٍ تَنَاقَشَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أُنُورُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.)

فَوْحُ الْحَيْضِ The chief and first portion of the menstrual discharge. (L.)

فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عصر.)

فوخ

1. فَاخَتْ الرِّيحُ, aor. تَفُوحُ, inf. n. فَوْحَانٌ (K;) as also فَاخَتْ, aor. تَفِيحُ, (K in art. فَيح,) inf. n. فَيْحٌ and فَيْحَانٌ (TA in art. فَيح:) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, aor. تَفُوحُ and تَفِيحُ, a sweet odour diffused itself from him, or it; like فَاخَتْ: (AO, Aṣ, S:) or فَاخَتْ الرِّيحُ, aor. تَفُوحُ, (AZ, S, K,) inf. n. فَوْحٌ (AZ, TA in art. فوج,) or فَوْحَانٌ (AZ, TA in the present art.), signifies the wind made a sound, or noise, (AZ, S, K, TA,) in its blowing. (AZ, TA.) — And فَاخَ الْحَرُّ The heat became allayed, or assuaged. (L.) — See also the next paragraph, in two places.

4. فَاخَ (AZ, S, K,) inf. n. إِفَاخَةٌ (Lth, AZ, S, IATH,) He (a man) emitted wind, (Lth, AZ, S, K,) with a sound, (AZ, S,) from the anus; (Lth;) and فَاخَ, aor. يَفُوحُ, inf. n. فَوْحَانٌ (K, TA) and فَوْحٌ (TA,) signifies the same: (K, TA:) or the former, he voided excrement with an emis-

sion of wind: (IATH, TA:) [mentioned also in art. فَيح:] and he (a man, or a beast,) emitted wind in voiding urine: (ISH, S:) and فَاخَ, aor. يَفُوحُ, it (the emission of excrement) made a sound. (L.) — فَاخَ بَبُولُهُ He emitted his urine from a dilated aperture. (L.) And فَاخَتْ She (a camel) made a sprinkling with her urine. (L.) — فَاخَ الزَّقِّ, inf. n. as above, He opened the mouth of the زَقِّ [or skin for wine &c.] to give vent to the air within it: thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the زَقِّ with رُبِّ [or rob]. (L.) — أَفِيحَ عَنْكَ مِنَ الظَّهِيرَةِ (L, TA,) in the K عَنَّْا, but correctly عَنْكَ, as in other lexicons, (TA,) [as also أَفِيحَ,] means أَبْرَدُ (L, K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA.)

فود

1. فَاذَ, aor. يَفُودُ (S, Mgh, O, K, and T in art. فَيِد,) inf. n. فُودٌ (AA, K, and T in art. فَيِد;) as also فَاذَ, aor. يَفِيذُ (S, O, K, and T &c. in art. فَيِد,) inf. n. فَيْذٌ (IAṣr, K, and T in art. فَيِد;) He died. (T, S, Mgh, O, K.) — And فَاذَ, aor. يَفُودُ (M,) inf. n. فُودٌ (K,) It (property) continued, or belonged, or appertained, syn. ثَبَّتَ (M, K,) to its owner; (M;) as also فَاذَ, aor. يَفِيذُ (S, L, K, in art. فَيِد,) inf. n. فَيْذٌ (K:) or (so in the K) it went away, passed away, or departed; (K;) as also فَاذَ, aor. يَفِيذُ (K in art. فَيِد,) inf. n. فَيْذٌ (K.) [See also art. فَيِد.] — فَاذَهُ (Aṣ, Yaḥkoob, T, M, L,) aor. يَفُودُهُ (Yaḥkoob, M, L,) inf. n. فُودٌ (K,) He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (Aṣ, T,) or moistened it with water &c.; (L;) syn. دَافَهُ (Aṣ, Yaḥkoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فَاذَهُ, aor. يَفِيذُهُ (S, L, K, in art. فَيِد,) inf. n. فَيْذٌ (L.) [See also art. فَيِد.]

4. أَفَذْتُهُ I killed him; destroyed him. (O, K.) [See also art. فَيِد.] — And I gave him property. (M, L, K.) It belongs to this art. and to art. فَيِد [q. v.]. (L.) — See also 10.

5. تَفَوَدَ فَوْقَ الْجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O, L, K.)

6. هُمَا يَتَفَاوَدَانِ الْعِلْمَ (ISH, K) is a phrase used by the vulgar, (ISH,) but the correct expression is يَتَفَايِدَانِ, meaning They two impart knowledge, each to the other: (K:) or يَتَفَايِدَانِ بِالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISH:) or, in the opinion of MF, each is allowable. (TA.) [See also art. فَيِد.]

10. اسْتَفَادَهُ (M, L, K,) and افادَهُ (M, K,) [respecting which latter see 10 in art. فَيِد,] as also تَفَيَّدَ (K, [but this belongs to art. فَيِد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيِد.]

[respecting which latter see 10 in art. فَيِد,] as also تَفَيَّدَ (K, [but this belongs to art. فَيِد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيِد.]

فُودٌ Each of the two sides of the head: (Aṣ, S, M, A, O, L, Mṣb, K:) pl. أَفْوَادٌ (M, L, Mṣb:) one says, بَدَأَ الشَّيْبُ بِفُودَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Mṣb:) or فُودَانِ signifies [two locks, or plaited locks, of hair, such as are termed] ضَفِيرَتَانِ (ISk, S, O, L, Mṣb) of a man (ISk, S, O, L) and of a woman. (O.) — † The side (K, TA) of anything; (TA;) each of the two sides (M, L) of a thing. (L.) You say, ارْفَعْ فُودَ الْخِيَامِ † Raise thou the side of the tent. (A.) And نَزَلُوا بَيْنَ فُودَيِ الْوَادِي † [They alighted, or abode, between the two sides of the valley]. (A.) — † Each of the two equiponderant halves of the load of a beast: (S, M, O, L, K, TA:) one says, قَعَدَ بَيْنَ الْفُودَيْنِ † [He sat between the two equiponderant halves of the load of the beast]. (S, O, L, TA.) And [hence, app.] † A [sack such as is termed] جَوَالِقَ. (K.) — † The part that is abundant in plumage of each of the wings of the eagle: (M:) [or each of the wings; for] one says, أَلْقَتْ الْعُقَابُ فُودَيْهَا عَلَى الْهَيْئِ † [The eagle cast] its wings [upon, or over, the eaglet]. (A.) — One says also, جَعَلْتُ الْكَتَابَ فُودَيْنِ, meaning † I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — And اسْتَلَمْتُ فُودَ الْبَيْتِ † [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaḥbeh]. (A.) — Also A company, congregated body, party, or group, of men; or a crowd, or dense company &c.; or a great crowd of men; syn. فَوْج: (Ibn-'Abbād, O, K:) pl. أَفْوَادٌ. (Ibn-'Abbād, O.)

فُودٌ (O, K,) with fet-ḥ to the ف, (O,) like فُودٌ [in form], (K,) i. q. فُودٌ [generally meaning The heart (see other explanations in art. فَاذ)]; (O, K;) a dial. var. of the latter word. (O.)

فَائِدَةٌ a subst. from فَاذَ الْمَالِ (M, K, and L in art. فَيِد,) in the sense of ثَبَّتَ: (M, and L in art. فَيِد:) it belongs to this art. and to art. فَيِد. (TA.) [See the latter art.]

مَدُوفٌ, applied to perfume &c., i. q. مَفُودٌ [Mixed, or moistened with water &c.]; (Aṣ, T;) as also مَفِيذٌ. (S and O and L in art. فَيِد.)

رَجُلٌ مُتَلَاَفٌ مَفُودٌ A destructive man; as also مَفِيذٌ. (Ibn-'Abbād, O, K.)

فور

1. فَاَرَ (M, Mṣb, K,) aor. يَفُورُ, said of water; (Mṣb;) and فَاَرَتْ, aor. تَفُورُ, said of a قَعْرُ [or

cooking-pot]; (T, S;) inf. n. **فَوْرَان** and **فَوْر** (T, S, M, Mgb, K) [the latter of which is the more common] and **فُوْر** (M, K) and **فَوَار** (M, TA;) *It boiled, or estuated.* (T, S, M, Mgb, K.) — **فَار** said of a liquor, *It fermented.* (See **نَبِيذ**.) — Said of blood, and of wine, *It flushed, or mantled, in the cheeks or head.* — **فَارَتْ نَفْسُهُ** *His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثَارَتْ [q. v.].* (T in art. **ثَوْر**.) — **فَارَ فَاثِرُهُ** i. q. **ثَارَ ثَائِرُهُ** (T, S, K) *His anger boiled [or became roused or excited]; (S;) or he was, or became, angry.* (TA.) — [And † the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying **اِنْتَشَرَ غَضَبُهُ**; but I think that the right reading is evidently **عَصَبُهُ**; and the meaning, *His sinews became swollen*; said of a horse or the like: see art. **نَشَر**; and see also **فَاثِر**, below.] — **فَارَ الْعِرْقُ**, inf. n. **فَوْرَان**, *The vein became excited, or in a state of commotion, and flowed forth [with blood]:* (M, K, TA;) to which is added in the K, **وَضْرَبَ**; but this is a mistake, occasioned by a false reading of the next words in the M, which are **وَضْرَبَ وَضْرَبَ** **فَوْرَ الْعِرْقِ**. (TA. [See **فَوَار**].) — **فَوْرَ الْعِرْقِ** in a horse means *The vein's having inflations, or knots, [or a varicose condition,] apparent in it; which is disapproved.* (ISK, TA.) — **فَار** said of water signifies also *It welled, and came forth, from the earth, or ground:* (Mgh;) *it appeared, pouring forth, from the spring, or source.* (TA.) — **فَارُوا** is said of men assembled in market-places [app. as meaning *They bustled, or were in a state of commotion.*] (TA.) — **فَوَارَ الْبُسْكُ**, inf. n. **فَوْرَان** and **فَوْرَان**, [*The odour of*] *the musk spread.* (M, K.) — **فَوْرَتُهُ**: see 4. — Also **فَوْرَتُهُ** *I made for it, i. e. the balance, what are termed* **فَيَارَان** [dual of **فَيَار**, q. v.]. (Th, M, K.)

2. **فَوْرَ لِلنِّسَاءِ** *He made what is termed* **فَيَرَة** [q. v.] *for the woman in the state following childbirth.* (M, K.)

4. **فَوْرَتُهُ** and **أَفْرَتُهُ** *I made it to boil, or estuate.* (IAqr, M, K.)

الْفَارُ *The muscles of a man:* (M, K;) also mentioned in art. **فَار**, as written with .. (TA.) **أَبْرَزَ فَارَكَ** [*Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,*] is a saying meaning † *give food though thou injure thy body [by doing so].* (M, L.) — See also **فَار** (with which it is syn. in other senses), in art. **فَار**.

فَوْر [originally an inf. n.: see 1.] *The burning, or heat, and boiling, of Hell.* (TA.) And *Intenseness, or vehemence, of heat;* (TA;) as also **فَوْرَة**. (S.) — **فَوْرَ الشَّمْسِ** *The remains of the redness in the western horizon after sunset:* as also **فَوْرَة**. (TA.) [See also **فَوْرَة**.] — And *A time:* (TA;) [or rather] *the present time in which is no delaying.* (Mgb.) Thus in the saying, **الشَّمْعَةُ عَلَى الْفَوْرِ** [*The right of pre-emption is to be had in the present time in which is no delaying.*] (Mgb.)

— And hence, *A state in which is no delay.* (Mgb.) You say, **جَاءَ فُلَانٌ فِي حَاجَتِهِ ثُمَّ رَجَعَ** [*Such a one came for the object of his want,*] then returned immediately, or at once: or, as some say, *with the same motion with which he came, not ceasing from motion after it; properly, conjoining what was before the coming with what was after it, without tarrying.* (Mgb.) And **أَتَوْا مِنْ فَوْرِهِمْ**, meaning **مِنْ وَجْهِهِمْ** [i. e., app., *They came in a headlong manner; like the phrase* **مَضَى عَلَى وَجْهِهِ**; (M, K, TA; but the M has **جَاؤُوا** instead of **أَتَوْا**;) and this is said by Zj to be the meaning of **مِنْ فَوْرِهِمْ** in the Kur iii. 121: (M, TA;) or **قَبْلَ أَنْ يَسْكُنُوا** [*before their resting, or ceasing from motion*]: (K, TA;) or **مِنْ فَوْرِهِمْ** in the Kur ubi supra means *in the commencement of their procedure:* (O;) or in, or at, *their instant of time;* (Ksh, Bd;) i. e. [in, or at, the same instant, or] immediately: (Bd;) and **أَتَيْتُ فُلَانًا** [*i. e. I came to such a one before my resting, or ceasing from motion.*] (S, O.) And you say, **فَعَلْتُهُ مِنْ فَوْرِي**, meaning *I did it at once, or instantly.* (T, TA.)

فَوْرُ *Gazelles:* (T, S, M, K;) a word having no sing.; (T, S, M, TA;) accord. to IAqr and Yaakooob: (TA;) or its sing. is **فَاثِر**; (M, K, TA;) accord. to Kr. (TA.) One says, **لَا أَفْعَلُ** **كَذَا مَا لَأَلَّتِ الْفَوْرُ** *I will not do such a thing while the gazelles wag their tails.* (IAqr, T, S.)

فَاثِرَةُ الْبُسْكِ *The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof:* (M, L;) [Sgh says that] this and what next follows have been mentioned in art. **فَار**, [q. v.,] but should more properly be mentioned in the present art., both being from **فَار**, aor. **يَفْوَرُ**. (O.) — **فَاثِرَةُ الْإِبِلِ** means *The sweet exhalation from the skins of the camels when they are moist after returning from the water.* (M, K.)

فَوْرَة: see **فَوْر**: — and **فَوَارَة**. — Also *An ebullition of anger, rage, or passion; syn. هَائِج.* (S and K in art. **هَمِج**.) — And *Freshness, or newness:* so in the saying **أَخَذْتُ الشَّيْءَ بِفَوْرَتِهِ** [*I took the thing in its fresh, or new, state.*] (TA.) — [And hence,] **فَوْرَةُ النَّهَارِ** *The first part, or beginning, of the day.* (T, TA.) And **فَوْرَةُ الْعِشَاءِ** *The time [next] after the عِشَاء [or nightfall].* (S, TA.) — **فَوْرَةُ النَّاسِ** *The place where people congregate, and where they bustle, or are in a state of commotion, (يَفْوَرُونَ,) in their market-places.* (TA.) — **فَوْرَةُ الْجَبَلِ** *The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain.* (K.)

فَوْرَة i. q. **فُوْرَة** [expl. in art. **فَار**] meaning *A certain flatus in the pastern of a horse* [S.]. (O, K.) — And i. q. **كُوْفَة** [*A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.*] (Kr, M, K.)

فَيَرَة *Fenugreek (حَلْبَة) mixed [in the manner described voce فَيَرَة (q. v.) in art. فَار] for the woman in the state following childbirth.* (M, K.)

فَيَار sing. of **فَيَارَان**, (T;) which signifies *The two things (T, S, M, O, K) of iron (M, K) between which is the tongue of the balance:* (T, S, M, O, K;) originally with **و** in the place of the **ي**, (M, O;) changed into **ي** because of the kesreh before it. (O.)

فَوَارَة *The froth, or foam, that boils, or boils over, of a cooking-pot:* (S and K in this art. * and voce **طَبَاخَة**;) and **مَفَاوِرُ** signifies the same, mentioned by Ibn-'Abbād. (O.) And [in like manner] **فَوْرَة** signifies *The mantling foam upon the surface of wine.* (TA.)

فَوَار [an intensive epithet from **فَار**; signifying *Boiling much; &c.: — and Water, &c., welling forth abundantly; gushing.*] — [Hence,] **ضَرَبَ فَوَارًا** *A smiting [that inflicts a wound] such as is wide, (IAqr, M, TA;) so that the blood flows [abundantly]:* (M;) a poet says,

* **بِضْرَبٍ يُخَفِّتُ فَوَارَةً**
* **وَطَعْنٍ تَرَى الدَّمَ مِنْهُ رَشِيًا**
* **إِذَا قَتَلُوا مِنْكُمْ فَارًا**
* **ضَمِنًا لَهُ بَعْدَهُ أَنْ يَعْيشَا**

(IAqr, M, TA. [The text of the M as given in the TT, for **تَرَى الدَّمَ**, has **يُرَى الدَّمَ**; and for **أَنْ يَعْيشَا**, it has **أَوْ يَعْيشَا**; and the right reading of the first hemistich seems to be, **بِضْرَبٍ تُخَفِّتُ فَوَارَةً**; for an inf. n. is sometimes made fem.: see an instance of **ضَرَبَ** as fem. in the EM p. 157: the poet means, *With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live:* i. e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by **يُخَفِّتُ فَوَارَهُ** is meant *فَدَمًا* **لَهَا وَاسِعَةً** **يَسِيلُ وَلَا صَوْتَ لَهُ**; in which the two fem. pronouns and the fem. epithet all relate to the word **ضَرَبَ**, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.])

فَيُور *Sharp, as an epithet applied to a man; syn. حَدِيد.* (O, K.) See also **فَيُور**.

فَوَارَة, (accord. to the K;) or **فَوَارَة**, (accord. to a copy of the M;) *A source, or spring, of water:* (M, K;) [the latter word is app. the right in this case; for] IAqr says that **فَوَارَة** is applied to a wave: and to a **بَرْكَة** [i. e. watering-trough, or the like; or basin, pool, pond; &c.]: and **فَوَارَة**, to anything that is not water: and in one place he says that **فَوَارَة** and **دَوَارَة** are applied to anything that does not move nor turn round; and **دَوَارَة** and **فَوَارَة** to such as moves and turns round. (T,

TA.) — **فَوَارَةُ** الْوَرِكِ, with fet-h and tesheed, signifies *The hole, or perforating aperture, of the ork* [or haunch]: (S, O:) or the **فَوَارَةُ** (K,) or **فَوَارَةٌ**, (so in a copy of the M,) is an aperture in the **وَرِك** [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacro-schiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the **فَوَارَتَانِ** (K,) or **فَوَارَتَانِ**, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] **سَكَّتَانِ** [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (**بَيْنَ الْوَرِكَيْنِ**) and the **فُحْجِ** [or ischium], towards the side of the **وَرِك** [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also **الفَائِلُ**, in art. **فيل**.] And accord. to Lth, the term **فَوَارَتَانِ** (O, and so in a copy of the T,) or **فَوَارَتَانِ**, (so in another copy of the T,) is applied to *Two apperturances of the كَرِشِ* [or stomach, properly of a ruminant animal], having within them two small nodous lumps (**غُدَّتَانِ**), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh. (T, O.)

فَوَارَةٌ: see the next preceding paragraph, in six places.

فَائِرٌ [part. n. of 1: — hence, **فَائِرُهُ**]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Swollen in the sinews*; syn. **مُنْتَشِرُ الْعَصَبِ** (K). [In the TA, this is said to be a mistake for **منتشر الغضب**, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] — See also **فَوْرٌ**.

مَفَاوِزُ: see **فَوَارَةٌ**.

فوز

1. **فَازَ**, aor. **يَفُوزُ**, inf. n. **فَوَزَ** (S, A, O, Mṣb, K) and **مَفَازَ** and **مَفَازَةً** (TA,) *He attained, acquired, gained, or won, good, or good fortune*, (S, A, O, Mṣb, K,) or *his wish or desire, or what he desired or sought*; (Bḍ in iii. 182, and TA;) *he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil*: (TA:) *he succeeded, or was successful: he won, or gained the victory*: (Mṣb:) [he had his arrow drawn, or] *his arrow came forth [from the رِيَابَةِ], in the game called المَيْسِرُ*: and † it (an arrow) *won*; or *came forth before its*

fellow [or fellows in that game]. (O,* TA.) You say, **فَازَ بِهِ** *He attained it, acquired it, gained it, or won it*; (Kh, A, O, Mṣb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and *he took it away; went away with it*. (S, K.) — *He became safe, or secure; he escaped*. (S, A, O, Mṣb, K.) You say, **فَازَ مِنْهُ** *He became safe, or secure, from it; he escaped it*; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And **فَازَ بِالنَّوَابِ وَقَارَ مِنَ الْعِقَابِ** *A happy end is his who gains reward and escapes punishment*. (A.) — And **فَازَ** (S, O, K,) aor. **يَفُوزُ** (TA,) inf. n. **فَوَزَ** (S, A, K,) † *He perished*: (S, A, K:) *he died*; and so **فَوَزَ** (S, A, O, Mṣb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: **مَاتَ فُلَانٌ وَفَوَزَ فُلَانٌ** [*Such a one died and such a one died after him*]: and accord. to others, **فَوَزَ** signifies † *he became in the مَفَازَةِ* [or state of temporary safety] *which is between the present life and that which is to come*. (TA.) [This last signification is given in the A.] — See also 2.

2. **فَوَزَ** † *He went, or his course brought him, to the مَفَازَةِ*: (IAḥr, TA:) or † *he went upon the مَفَازَةِ*: (A, TA:) or † *he went away*: (IAḥr, O, K:) or † *he went away into the مَفَازَةِ*: (A:) and **فَوَزَ** signifies † *he traversed the مَفَازَةِ*. (Mṣb.) You say, **فَوَزَ بِإِبِلِهِ** (S, A, O, K) † *He entered upon the مَفَازَةِ with his camels*. (S, O, K.) — Also † *He went forth from one land or country to another*: and **تَفَوَزَ** signifies the same as **فَوَزَ**. (TA.) — See also 1, latter part, in three places. — And, said of a road, *It was, or became, apparent*: (O, K:) and Sgh adds, [but not in the O,] and *it stopped, or came to an end*. (TA.)

4. **اَفَازَهُ بَكْدًا** *He (God, S, O, K, or a man, Mṣb) caused him to attain, acquire, gain, or win, such a thing*. (S, O, Mṣb, K.)

5: see 2.

فَازَ: see what next follows.

فَائِرَةٌ *A [tent such as is called] مِظْلَةٌ* (S, K,) with two poles, (K,) or *that is extended with a pole*: (S; in which is added, “it is in my opinion an Arabic word:”) pl. [or rather coll. gen. n.] **فَائِرَاتُ**. (ISd, TA.)

† **فَائِرَةٌ** † *A thing that rejoices one, and by which one attains good or the object of his desire*: you say, **فَازَ بِفَائِرَتِهِ** † *He attained, acquired, gained, or won, a thing that rejoiced him, &c.* (A, O,* TA.)

مَفَازَ: see the following paragraph, near the end.

مَفَازَةٌ *A place of safety, security, or escape*. (S, A, O, K.) So in the Kṣur [iii. 185], **فَلَا تَحْسِبْتَهُمُ** [Do thou by no means reckon them to be in a place of security from punishment]: (S, A,* O:) or, accord. to Fr, the meaning here is, *far from punishment*. (TA.) — *A cause,*

or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. **مَفْلَحَةٌ**. (A.) — † [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — † *A place of perdition, or destruction*: (Mṣb, K:*) or i. q. **فَلَاةٌ**: (A:) [i. e.] *a desert*; syn. **بَرِّيَّةٌ**; any [desert such as is called] **قَفَرٌ**: (TA:) or *a desert in which is no water*: (ISh, O, K:) and *a desert in which is no water for the space of a journey of two nights or more*: when there is none for the space of a journey of a night and a day, it is not thus called: (ISh, O, TA:) or *a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them*, [accord. to that which is generally preferred of the explanations of the term **رَبْعٌ** which is here employed,] and other animals [that journey quicker] *drink on alternate days*; as also **فَلَاةٌ**: or *such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days*; as also **فَيْفَاءٌ**: (TA:) so called to prognosticate good fortune, and safety, (Aḥ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from **فَازَ** signifying “he became safe:” (Mṣb:) or from **فَوَزَ**, (IAḥr, S, O,* Mṣb,) or **فَازَ**, (Aḥei, TA,) signifying “he perished,” (IAḥr, S, O,* Aḥei,) or “he died.” (Mṣb, TA:) Aḥei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAḥr, TA:) the pl. is **مَفَاوِزُ**: (S:) and **فَوَزَ** signifies the same as **مَفَازَةٌ**: so in a trad. of Kaḥ Ibn-Málik; **فَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا** [*And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.*]. (TA.)

فوص

3. **الْمُفَاوَصَةُ** signifies *The being clear, or perspicuous*, syn. **الْبَيَانُ** (S, O, K,) in talk or discourse (**فِي الْحَدِيثِ**). (S. [In the O, and K, **مِنْ الْحَدِيثِ**; and hence it is said in the TK that **يَبَيَّنُهُ** *He made the talk, or discourse, clear, or perspicuous*: but for this I do not find any authority.] Some say **الْمُفَايَصَةُ**. (IB, TA in art. **فَيْص**.) [See also 4 in art. **فَيْص**.]

4. **مَا أَفَاصَ بِكَلِمَةٍ**: see art. **فَيْص**. [It seems to be indicated in the S that this is from **الْمُفَاوَصَةُ**, expl. above: and the like of this is app. said by IB.]

6. **التَّبَايُنُ** signifies *The being, or becoming, separated, one from another*; from **الْبَيْنُ**, not from **الْبَيَانُ**: (O, K:) originally **التَّفَايُصُ**; mentioned also [in a different sense] in art. **فَيْص**. (TA.) See the latter art.

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ. (S, M, A, O, Mgh, K.) inf. n. *He committed to him the thing, affair, or case; syn. رَدَّ, (S, A, O, K.) or صَبَّرَ, (M,) or سَلَّمَ; (Mgh, Mghb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.)* It is said in the Kur [xl. 47], (TA,) وَأَفْوضُ أَمْرِي إِلَى اللَّهِ (A, TA) *And I commit my case unto God, making Him arbiter thereof. (TA.)* — التَّفْوِيزُ فِي النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيزِ, (TA,) is *The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.)* You say, فَوْضَ الْمَرْأَةِ *He gave the woman in marriage without [requiring] a dowry. (K.)* And فَوَّضْتُ بِغَضَبٍ إِلَى زَوْجِهَا, (Mgh,) or فَوَّضْتُ بِغَضَبٍ إِلَى الزَّوْجِ, (Mghb,) *She married herself to her husband without a dowry: (Mgh, Mghb;) or فَوَّضْتُ signifies She gave up, or renounced, the ordinance of the dowry. (Mghb.)*

3. مُفَاوَضَةٌ signifies *The being copartner, or copartners, in everything; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضَ. (K.)* [See 6.] Hence, (TA,) شِرْكَةُ الْمَفَاوِضَةِ *Copartnership in everything; (Lth, M, S, A, * Mgh, * TA;) in which everything is common property; (Lth, M, TA;) opposed to شِرْكَةُ الْعَيْنِ, which is copartnership in one thing: (Lth;) or copartnership of two persons in all that they possess: (Mghb;) or copartnership of two persons in all that is in their hands, or that they may afterwards acquire; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Abou-Haneefeh and his two companions [Abou-Yoosuf and Mohammad]. (TA.)* You say, I شَارَكْتُهُ شِرْكَةَ مَفَاوِضَةٍ *I was copartner with him in all the property that we both together possessed. (Az, TA.)* Hence also, (TA,) مَفَاوِضَةُ الْعُلَمَاءِ *The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, * TA.)* — *The commixing [in social intercourse]. (A.)* — *The being coequal. (A, O, K.)* — *The competing (مُجَارَاةٌ) in an affair. (K.)* You say, فَاوَضَهُ فِي أَمْرِهِ, (S, O, TA,) or فَاوَضَهُ فِي أَمْرِهِ, (Mgh,) *He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فَاوَضَ a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.)* And فَاوَضْتُهُ *I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مُفَاوَضَةٌ [There was, between them two, competing]. (A.)*

6: see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِي الْمَالِ *The two partners were sharers in the property altogether: (S, O, TA:) or تَفَاوَضَ الشَّرِيكَانِ signi-*

fies the two partners were coequal. (A, Mgh.) — [Hence, تَفَاوَضُوا *They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others: see 3. — And They mixed together in social intercourse: see, again, 3.]* — تَفَاوَضُوا الْحَدِيثَ *They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Mghb.)* [See an ex. in a verse cited in the first paragraph of art. زَهُو.] — Also, تَفَاوَضُوا فِي الْأَمْرِ, *They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا, [every one doing like as the others did,]) in the affair. (S, O, K.)*

فَوْضَةٌ a subst. from مُفَاوَضَةٌ (O, TA) [signifying, app., *Copartnership: &c.*].

قَوْمٌ قَوْضَى *A party, or company, of men who are equals, having no chief: (S, O, Mgh, K;) or separated, or in a state of dispersion; (Lth, O, K;) being pl. of قَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, قَوْضَى is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.)* You say, النَّاسُ قَوْضَى *The people are equals in this; there is no distinction to be made between them. (Mgh.)* And جَاءَ الْقَوْمُ قَوْضَى *The party, or company, of men came mixed together. (S.)* And الْوَحْشُ قَوْضَى *The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.)* أَمْوَالُهُمْ قَوْضَى بَيْنَهُمْ *Their possessions are property which they share among themselves; as also قَيْضُوصَاءَ, and قَيْضُوصَى. (S.)* And مَتَاعُهُمْ قَوْضَى بَيْنَهُمْ, and قَوْضَى قَوْضَى, *Their goods are common property among them. (M.)* And الْمَالُ قَوْضَى بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Mghb.)* And كَانَتْ خَيْبَرُ قَوْضَى (Mgh) *common property (Mgh, Mghb) among the Companions; not divided. (Mghb.)* — أَمْرُهُمْ قَوْضَى, and قَوْضَى قَوْضَى, (M,) or قَوْضَى بَيْنَهُمْ, (TA,) *Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ قَوْضَى, (AZ, O, K,) or قَوْضُوصَاءَ, (TA,) or both, (O, TA,) Their case is mixed, or promiscuous, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.)* [See a similar phrase voce مَشُورَةٌ.]

فَوْضَاءَ: and } see قَوْضَى, last sentence.
فَوْضُوصَاءَ: }

تَفَاوُضَةُ *Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفَاوُضَةَ لِفُلَانٍ (O) or بِلِفُلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one].*

مُفَوَّضَةٌ *A woman who marries herself to her husband without a dowry: (Mgh, Mghb;) or who gives up, or renounces, the ordinance of the dowry: (Mghb;) or, accord. to some, the word is مُفَوَّضَةٌ, (Mgh, Mghb,) meaning married by her guardian without the naming of the dowry: (Mgh;) or meaning having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it: (Mghb;) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.)*

فوط

2. تَفَوَّطَ, inf. n. *He clad him, or attired him, with a فُوطَةٌ. (TA.)*

فُوطَةٌ sing. of فُوطٌ, which signifies *Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waist-wrappers: (Lth, O, TA:) or striped waist-wrappers: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فُوطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فُوطَةٌ is a word of the language of Es-Sind, arabicized, from فُوطَةٌ, with a dammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّةٌ: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.)* The dim. of فُوطَةٌ is فُوطِيَّةٌ. (Har p. 294.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 195.] — It (the pl.) is also applied to *Short napkins, with striped extremities, woven at El-Mahalleh El-Kubrà, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]. (TA.)*

فُوطِي Blue, but not of a clear blueness. (TA.)

فُوطِيَّةٌ dim. of فُوطَةٌ, q. v.

فُوطٌ A weaver, or seller, of فُوطٌ, pl. of فُوطَةٌ. (TA.)

مَفُوطٌ A man clad, or attired, with a فُوطَةٌ. (TA.)

فوط

1. فُوطٌ, aor. يَفُوطُ, inf. n. فَوَّطَ and فَوَّطَ: see فَيْطَ in art. فَاطَ.

فوف

1. مَا فَافَ عَنِّي بِخَيْرٍ, (T, M, O,) or مَا فَافَ بِخَيْرٍ, (K,) inf. n. يَفُوفٌ, (K,) aor. يَفُوفٌ, (T, O, K,) [may be rendered *He did*

not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying "Not [even] this [will I give thee]," (T, O, K,) or "Not [even] the like of this." (M.)

فوف: see the next paragraph, in two places.

فوف The whiteness that is upon the nails of young persons; (S, M, O, K;) as also فوف (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ة; (M, K;) meaning a portion thereof. (M.) — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date, (على حبة القلب والتواة,) beneath the flesh [or pulpy substance] of the date: (M, K;) or the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date-stone, from which the palm-tree grows forth [or germinates]: and it is said that فوفة signifies the integument [or pellicle] that is upon the date-stone: (S, O:) [i. e.] the thin integument that is upon the date-stone; also called القطمير. (T.) — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّي فُوفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فُوفًا [He tasted not] aught. (T, K.) — And فوف signifies also Any integument; (M, K;) and so فوفة. (K.) — And The bladder of an animal of the bovine kind; as also فوف: (K:) mentioned by Sgh in the TS. (TA.) — Also A sort of the [garments called] بُرود of El-Yemen: (M, K:) thin, variegated, or figured, garments of El-Yemen: (IAar, T:) and one says also بُرْدُ فُوفِي, and ثَوْبِي, which is formed by substitution, and mentioned by Yaakooob, and بُرْدُ أَفْوَافٍ meaning a بُرْدُ having white stripes, (M,) and so بُرْدُ مَفُوفٍ; (S, M, K;) or this last and بُرْدُ أَفْوَافٍ signify a thin بُرْدُ; (S, O, K, TA;) and in like manner one says حُلَّةُ أَفْوَافٍ: (TA:) أَفْوَافٍ is pl. of فوف: (S, O:) and accord. to Lth, the أَفْوَافٍ are of the [بُرود called] عَصَب [q. v.] of El-Yemen. (O.) — Also Flowers, or blossoms; syn. زَهْرُ; [in the CK زهر;] used in this sense by Ibn-Ahmar; being likened by him to the garments called فوف. (T, K, TA.) — And Portions of cotton: (O, K, and so in some copies of the S:) [perhaps meaning] a white thing [resembling cotton] which is in the عَصَر [q. v.]. (Ham p. 784.) — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فوف with فوف.]

فوفة the subst. denoted by the verb فاف: (M, TA:) [as such,] it is coupled by a poet with زنجير [which is similar to it in meaning: see this last word]. (S, O, TA.) — Also n. un. of فوف. (S, M, O, K.) See this latter word, in three places.

بُرْدُ فُوفِي: see فوف, latter half.

غُرْفَةُ مَفُوفَةٍ: see فوف, latter half. — غُرْفَةُ مَفُوفَةٍ, the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.)

فوفل

بِالضَّرِّ وَالْفَتْحِ, (K, [there said to be الفوفل, app. indicating that it is الفوفل and الفوفل, but accord. to the CK and TK الفوفل, and thus only, as though it were said to be بِالضَّرِّ فَالْفَتْحِ,]) or شَجَرَةُ الْفُوفَلِ, (thus written in the O, [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former word, and without any vowel-sign,]) accord. to AHn, (M,) or Aboo-Ziyád, (O,) A palm-tree, [the areca catechu, or betel-nut palm,] like the cocoa-nut palm, that bears racemes upon which are the فوفل, resembling dates, (M, O, K,) of which some are black and some are red, not of the growth of the land of the Arabs: (O:) [in one of my copies of the S, the فوفل (thus the word is there written) is said to be a tree like the cocoa-nut: in the other copy it is not mentioned:] the فوفل is said by AHn to be the fruit of a certain palm-tree, hard as though it were wood: (M:) in the Tedhkireh of Dawood it is said to be a fruit like the Syrian جَوْزُ [or walnut], of an astringent quality, found upon trees resembling the cocoa-nut: (TA:) it is good for hot and gross humours, (K, TA,) prepared as a liniment; (TA;) and for inflammation of the eye, (K, TA,) as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive. (TA.)

فوق

1. فَاقْتَمَرُ, (S, Mgh, O, Msh, K,) derived from فَوْق as signifying the contr. of تَحْتَ, (Mgh,) aor. يَفُوقُ, (S, O,) inf. n. فَوْقُ (O, K) and فَوَاقٍ (K) and فَوْقَانِ, (CK,) He (a man, S, O, Msh) was, or became, above them, or superior to them, or he excelled them, or surpassed them, (S, Mgh, O, Msh, K,) namely, his companions, (S, O, Msh, K,) or others, (Mgh,) in eminence, or dignity, or nobility; (S, O, K;) and he overcame them; (Msh, TA;) and did so in, or by, an argument or the like. (Msh.) And فَتَتْ فَلَانًا I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَاقَتِ الْجَارِيَةَ بِالْجَمَالِ [The young woman excelled in beauty, or comeliness]. (Msh.) It is said in a trad., مَا حَبَبَ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحْبَبْتُ أَنْ يَفُوقَنِي أَحَدٌ بِشَرَاكِ نَعْلِ [Comeliness has been made lovely to me so that I love not that any one should excel me in the thong of a sandal].

(TA.) — فاق, (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فَوْاقٍ, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hickuped; a signification indicated by its being said that] فَوَاقٍ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA:) and فَوَاقٍ [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O.) — And, accord. to Az, (Msh,) فاق, (Msh, TA,) aor. يَفُوقُ, (Msh,) inf. n. فَوَاقٍ (Msh, TA) and فُوقُ, (TA,) He was affected, or taken, with a panting, or breathing [shortly, or] uninterruptedly. (Msh, TA.) — And فاق بِنَفْسِهِ, (S, O, K,) aor. يَفُوقُ, (S, O,) inf. n. فُوقُ [or فُوقُ] (S, O, K) and فَوَاقٍ, (K,) said of a man, (S,) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit; (S, O, K;) as also فاق [alone] aor. يَفُوقُ: (IAar, O and K in art. فيق:) or he died: (K:) or فَوَاقٍ [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA:) or it signifies, (S, O, Msh,) or signifies also, (K,) an affection [i. e. a gasping, or short catching of the breath,] incident to a man at the point of death: (S, O, Msh, K:) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فُوقُ [app. فُوقُ]; the verb being of the class of طَلَبَ [of which the inf. n. most commonly used is طَلَبَ; or, if the saying that the verb is of the class of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فُوقُ may be a mistranscription for فُوقُ or فُوقُ]. (Msh.) — فاق, (O, K,) aor. تَفُوقُ, inf. n. فَوَاقٍ, (TA,) She (a camel) had in her udder the فَيْقَةُ, or milk that had collected between two milkings; (O, K, TA;) and (K) so أَفَاقَتْ: (S, O, K:) or the latter verb signifies she (a camel) attained to the time for her being milked; and the inf. n. is إِفَاقَةٌ and [quasi-inf. n.] فَوَاقٍ: (IAar, TA:) or إِفَاقَةٌ in relation to the she-camel means her being driven, or led, back from the pasturing, and left until she rests, and recovers [her milk]: (ISH, TA:) and إِفَاقَةُ الدَّرَةِ signifies the returning of the milk. (Zeyd Ibn-Kethweh, TA.) [See also فَوَاقٍ, below.] — فَوْقُ signifies A bending, or [thus in the TA as from the K, but in copies of the K "and,"] a breaking, (K, TA,) in the notch (في الفوق), (K,) or in one of the two cusps of the notch, (TA,) of an arrow: (K, TA:) or its verb, said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَاقٌ and فَوْقُ, in which the و is then made movent with fet-h, [so that the word becomes فَوْقُ,] because this verb is of the class of فَعَلَ, aor. يَفْعَلُ: (K, TA:) or one says of an arrow فَوْقُ, [aor. يَفُوقُ,] inf. n. فَوْقُ, meaning its notch broke; (Msh;) and انْفَاقٌ said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فَتَّتِ السَّهْمَ, (S, O, Msh, K,) inf. n. فُوقُ, (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فاق الشئ, aor. يَفُوقُ, He broke the thing. (TA.) —

فوق in the sense of افتاق [from فاقَة] is not allowable. (S, O.)

2. فَوْقَ, inf. n. تَفَوَّقَ, *He made him, or judged him, to excel, or to have excelled.* (TA.) = فَوْقُ (S, O, K,) inf. n. as above, said of the pastor, (TA.) *He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K, TA. [See فَوَاقٍ.]) — And [hence] one says, فَوْقِي الْأَمَانِي وَأَرْضَعْنِي أَفَاقِي † [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِي أُمَيَّةَ لَيَفَوَّقُونَنِي, تَرَاتُ مُحَمَّدٌ, meaning † [Verily the sons of Umeiyeh] give to me by little and little of the property [constituting the heritage of Moḥammad]. (TA.) — See also 10. = فَوْقُ السَّهْمِ, (inf. n. as above, Mgh,) *He made to the arrow a فَوْقُ [i. e. notch for the bow-string].* (S, O, Mgh, K.) — And [hence,] فَوْقُ الْبَرَاءَةِ † *He slit the vulva of the woman.* (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies *A resting*; (O, K, TA;) from فَوَاقٍ signifying *a resting between two milkings*; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — And إِفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] إِفَاقٌ مِنْ, (S, O, K, TA,) and مِنْ سَكْرِهِ, (S, O,) and مِنْ غَشْيَتِهِ, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and إِفَاقٌ; both signify the same; (S, O, K;) i. e. *He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]:* (O, K, TA;) or one says of the diseased, إِفَاقٌ meaning *he became convalescent; or recovered, but not completely, his health and strength*: and the subst. [or quasi-inf. n.] is فَوَاقٍ; (TA;) and one says of the insane, or possessed, إِفَاقَةٌ, meaning *he recovered his intelligence*; and of the intoxicated, likewise, إِفَاقٌ, originally إِفَاقٌ مِنْ سَكْرِهِ, like as one says اسْتَيْقَظَ مِنْ نَوْمِهِ [and it is said that] (Mgh:) [and it is said that] الإِسْتِفَاقَةُ † as syn. with الإِفَاقَةُ is derived from فَوْقُ meaning the contr. of تَحْتَ, like as مَرَضُهُ مِنْ تَعَلَّى and تَمَائِلٌ are from العُلُوّ and المُنُولُ (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, † استفاق signifies *he sought, or desired, الإِفَاقَةَ.* (Ham p. 541.) — And [hence,] إِفَاقُ الزَّمَانِ † *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أَفَقْتُ السَّهْمَ, (inf. n. إِفَاقَةٌ, Mgh,) *I put the فَوْق [or notch] of the arrow upon the bow-string,* (S, O, Mgh, K,) to shoot with it; (S, O, Mgh;) as also أَوْفَقْتُهُ: but أَوْفَقْتُهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

Yoo, one says أَوْفَقْتُهُ also: (O:) and, accord. to the A, السَّهْمُ † فَوْقُ signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5. تَفَوَّقَ عَلَى قَوْمِهِ *He exalted himself above his people, or party.* (O, K, TA.) = تَفَوَّقَ said of a young unweaned camel, *He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K.) — And تَفَوَّقَهَا *He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time;* (O, K;) as also اسْتَغَاقَهَا. (K.) [But see this latter below.] — Hence the trad. respecting Abou-Moosà, that he was discoursing with Ma'adh, of reciting the Kur-ān, and said, أَمَّا أَنَا فَاتَفَوَّقُهُ تَفَوَّقَ اللَّفْجُجِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning † *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) — One says also تَفَوَّقَ يَتَجَرَّعُهُ i. e. † *He drank his wine, or beverage, part after part.* (TA.) Sb has mentioned that تَفَوَّقَهُ and يَتَفَوَّقُهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. اِنْفَاقٌ *It (a thing) broke, or became broken; quasi-pass. of فَاقَ الشَّيْءُ meaning كَسَرَهُ.* (TA.) — See also 1, near the end. — Said of a camel, *He became lean, or emaciated:* — and *He perished, or died.* (O, K.)

8. اِفْتَاقٌ *He was, or became, poor, or in want, or need:* (S, O, Mgh, K:) فَاقٌ in this sense is not allowable. (S, O.) = And *He died with much فَوَاقٍ [which may here mean either hiccupping (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath].* (O, K.)

10: see 4, in four places. = اسْتَغَاقَهَا: see 5. [It signifies as there explained: or it signifies, or signifies also,] *He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect; and so فَوَّقَهَا, inf. n. تَفَوَّقَ.* (TA.) One says, اسْتَغَاقِي النَّاقَةَ *Milk not thou the she-camel before the time.* (O, K.) — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ *He does not abstain [from drinking wine]:* (O, K, TA:) or *he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always.* (TA.)

فَاقٌ *A [large bowl such as is termed] جَفَنَةٌ, filled with food.* (Lth, T, O, K.) = And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shem-mákh, (O, TA,*) describing the hair of a woman, (TA.)

قَامَتْ تُرِيدُكَ أَثِيثَ النَّبْتِ مُسَدِّلًا
مِثْلَ الْأَسَاوِدِ قَدْ مَسَحَنَ بِالْقَافِ

[She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of

growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الإِنْفَاقُ, meaning *fresh olive-oil* [from اِنْفَاقٌ, a Pers. word signifying “olive-oil”]: or, as AA relates it, the poet said, قَدْ شَتَّخَنَ بِالْفَاقِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) = And The desert; syn. صَحْرَاءُ: (O, K, TA:) so says AA: and on one occasion he says that الفَاقُ means *a certain land*: (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَانَ [i. e. Oil of ben]: and also *A comb*: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies *Tall, and incongruous in make*; and so فَوْقٌ and فَوْقَةٌ and فَيْقٌ and فَوَاقٍ and فَيْقٌ: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) = Also, accord. to the K, *A certain aquatic bird, long in the neck*: but this, likewise, is correctly with two káfs. (TA.)

فَوْقُ is the contr. of تَحْتَ; (S, Mgh, O, Mgh, K;) [primarily signifying *The location that is above, or over;*] and is an adv. n. (Mgh, Mgh, K) of place; (Mgh, Mgh;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K.) [For the words يَكُونُ أَسْمًا وَظَرْفًا مَبْنًى, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has *يَكُونُ ظَرْفًا وَاسِمًا مَبْنًى*.] One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Mgh.) And فَوْقُ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ الْمَاءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقُ تَمَامٌ أَمْ أَسْفَلُ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَةٌ [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, فَوْقُ زَيْدٍ [Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوْقُهُ رَأْسُهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase مِنْ فَوْقِهِمْ is hardly apparent,

because *عليهم* sometimes serves in its stead: but IJ says that *من فوقهم* may here have a useful office; for *على* is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, *قَدْ سَرْنَا عَشْرًا* [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said *فخر عليهم السقف* without the adding *من فوقهم*, it might be supposed to be like the saying *قَدْ خَرِبَتْ عَلَيْهِمْ دَارُهُمْ* [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says *من فوقهم*, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.)

إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [When they came to you from above you and from below you], in the Kur [xxxiii. 10], relates to Benoo-Kureydhah, who came to them from above them; and to Kureysh and Ghaṭafān, who came from the district of Mekkeh, from below them. (TA.)

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ means † [But those who have been careful of their religious duties] shall be above them in station [on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, *فَوْقُ*, and] *أَخَذَهُ مِنْ فَوْقٍ*, [meaning † He overcame him, or overpowered him, and in like manner *من فوق*, as expl. in the Ham p. 128, i. e. *فَوْقَهُ*, namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of *عَلَيْهِ*, in art. *دل*.) And [in a similar manner] *فَوْقُ* is metaphorically used as denoting excess, (Mgh, Mṣb,) and excellence: (Mṣb:) thus one says, *العشرة فوق*, (Mgh, Mṣb) i. e. † Ten is above nine; meaning *ten exceeds nine*: (Mṣb:) and *هَذَا فَوْقُ* [This is above, or superior to, that;] meaning *this is more excellent than that*; (Mṣb:) and hence, (Mgh, Mṣb,) in the Kur [ii. 24], (S, O,) *بَعُوضَةً فَمَا فَوْقَهَا* i. e. † [A gnat and] what exceeds it (Mgh, Mṣb) in smallness, or in largeness; (Mgh, Mṣb, K;) *what is smaller than it*, (AO, S, O,) or *what is larger than it*, by the latter being meant the fly [mentioned in the Kur xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says “Such a one is small” *وَفَوْقُ ذَلِكَ* i. e. † And smaller than that: (AO, O:) hence also, in the Kur [iv. 12], *فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ* (Mgh, Mṣb) i. e. † [And if they are women,] exceeding two. (Mṣb.)

فَوْقُ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Mṣb, K;) as also *فَوْقَةُ*: (Mṣb, K:) the former is masc., and also, like the latter, fem.: (Iamb, Mṣb:) and *الفوقان* signifies *the زَمَتَانِ* [or two cusps of the *فَوْقُ*, between which is put the bow-string]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to have meant

thereby a single *فَوْقُ*: (O:) the pl. [of mult.] is *أَفْوَاقُ* and [of pauc.] *أَفْوَاقُ*; (S, O, Mṣb, K;) or, accord. to ISk, these are pls. of *فَوْقَةُ*: (TA;) and *فَقَا* also is a pl., formed by transposition; [see an ex. in a verse cited voce *عَرْقُوبُ*;] (K, TA;) one says *فَقَا* and *فَقَا* [for *فَوْقَةُ* and *فَوْقُ*]. (TA.) *سَهْمٌ ذُو فَوْقٍ* means *An arrow rendered complete by its having a فوق*: — and hence *ذَا فَوْقٍ* occurring in a trad. [as meaning † A complete share; for *سَهْمٌ* signifies “a share” as well as “an arrow”]. (A'Obeyd, O.) And *أَعْلَاهُمْ فَوْقًا*, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the *فَوْقُ* of the arrow. (TA.) — And they say, *أَقْبَلَ عَلَى فَوْقِي نَبْلِكَ*, [or, app., *فَوْقِي نَبْلِكَ*, for *فَوْقِي* is a coll. n., meaning “arrows,” or “Arabian arrows,”] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And *فَوْقًا وَاحِدًا*, (O, K,) or *رَمَيْنَا فَوْقًا*, meaning † We shot in one direction; or we shot one bout, in one direction]. (O, K, TA.) — [Hence, app.,] one says, *كَانَ فُلَانٌ لِأَوَّلِ فَوْقٍ*, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] *فَوْقُ* signifies also † A mode, or manner, of speech: (A, O, K:) pl. *فَوْقُ*. (TA.) One says to a man when he enters upon a mode, or manner, of speech, *خَذْ فِي فَوْقِي أَحْسَنَ*, [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — And † The first way. (AA, O, K, TA.) — [Hence, app.,] they say, *ارْجِعْ إِنْ شِئْتَ فِي فَوْقِي* † Return thou, if thou wilt, to the state of close, or loving, communion in which we were. (Ibn-'Abbād, Z, O, TA.) — And the Arabs say, in imprecating, *لَا رَجْعَ فُلَانٍ إِلَيَّ* i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

• مَا بَالُ عَرْسِي شَرِقَتْ بِرَبْقِيَا
• نَمَتْ لَا يَرْجِعُ لَهَا مِنْ فَوْقِيَا

meaning † [What is the case of my wife that she is choked by her spittle? Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came; so that she may be suffocated]. (O.) — And one says (O, K) of a man when he has gone away, (O,) *مَا مَآ رَأَيْتُ عَلَى فَوْقِهِ*, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — *فَوْقُ* also signifies, (O, K,) accord. to Ibn-'Abbād, (O, TA,) † The vulva of a woman: (O, K, TA:) but Aṣ says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] *فَوْقُ الرَّجْمِ* signifies † the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — [And app. † The front edge of the lobe of the ear: see 1 in art. *خَوْر*, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for *قَوْف*.] — And (as Ibn-'Abbād says, O) † The place of opening [مَفْرَج, O, TA, in the K, erroneously, *مَفْرَج*, TA, and *جُوبَةُ*, O, K, TA] of the mouth: or (as some

say, O) the extremity of the tongue. (O, K, TA.) — And † The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; meaning a certain aquatic bird: but this is correctly [فَوْقُ], with two káfs. (TA.) — See also *فَاتٍ*, last sentence but one.

فَيْقُ [originally *فَوْقُ*]: see *فَيْقَةُ*. — Also, as mentioned in this art. and in art. *فَيْقُ*, in the K: see *فَاتٍ*, last sentence but one.

مُفَيْقُ and *فَيْقُ*: see *مُفَيْقُ*.

فَاقَةُ Poverty, (S, O, K,) want, or need. (S, O, Mṣb, K.) One says, *هُوَ ذُو فَاقَةٍ* He is one who is in [poverty or] want or need. (Mṣb.) [See 8.] It has no [unaugmented] verb. (TA.)

فَوْقَةُ: see *فَوْقُ*, first sentence. — And see also *فَاتٍ*, last sentence but one.

فَوَقَةُ: see *فَاتٍ* [of which, as a part. n., it is a pl.].

فَيْقَةُ: see what next follows.

فَيْقَةُ (S, O, &c.) originally *فَوْقَةُ* (TA,) the و having become ي because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) in the udder (K) between two milkings: (S, O, K:) and *إِبْنُ السَّرَّاجِ* [or this is a mistake for *إِبْنُ السَّرَّاجِ*] has mentioned *فَيْقَةُ* † *الْفَاقَةُ*, with fet-h; but ISd says, “I know not how that is:” (TA:) pl. *فَيْقُ* (S, O, K,) [or rather this is a coll. gen. n. and *فَاقَةُ* is its n. un.,] and *فَيْقُ* (IB, K) and *فَيْقَاتُ* (K) and *أَفْوَاقُ*, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. *فَيْقُ*, (IB, TA,) and *أَفَاوِيقُ* (S, O, K,) which is a pl. pl. (O, K) [or pl. of *أَفْوَاقُ*]. [See also above, conj. 2, an ex. of *أَفَاوِيقُ* in a tropical sense. — *أَفَاوِيقُ* also signifies † The water that has collected in the clouds and then falls in rain, (S, O, K, TA,) time after time. (S, K, TA.) — Also, i. e. *أَفَاوِيقُ*, † The greater part of the night: (Lh, O, K, TA:) so in the saying, *خَرَجْنَا بَعْدَ أَفَاوِيقٍ مِنَ اللَّيْلِ* [We went forth] after the greater part of the night had passed: (Lh, O:) or, accord. to Th, after portions (أَفْطَاع) of the night. (TA.) — *فَيْقَةُ الضُّحَى* means † The period of the [early portion of the forenoon called the] *ضُحَى* when the sun has become high: (Ibn-'Abbād, O, K, TA:) or, accord. to Z, the first part of the *ضُحَى*. (TA.)

فَوْقَانِي [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of *فَوْقُ*, like as *تَحْتَانِي* is of *تَحْتَ*: † and ن being very often added in the rel. n. (TA in art. *تَحْتَ*.) — And [hence, but more commonly *فَوْقَانِيَّة*,] A garment worn by a man over that which is next the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dial. of Mekkeh: post-classical. (TA. [See Dozy's Dict. des Noms des Vêtements chez les Arabes, p. 343.]])

فَوَاقٍ The returning supply of milk after sucking or milking. (TA.) — See also the next paragraph, in three places.

فَوَاقٍ: see 1, former half, in two places: — and see 1 again, latter half: — and 4, in two places. — Also † The time between two milkings; (S, O, Mṣb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and **فَوَاقٍ** signifies the same: (S, O, Mṣb, K;) or, (Mṣb, TA,) accord. to IF, (Mṣb,) the **فَوَاقٍ** of the she-camel is the returning of the milk into the udder after the milking: (Mṣb, TA:) or **فَوَاقٍ** signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is **أَفَوَاقٌ** and **أَفَاقَةٌ**; (O, K;) and Fr says that **فَوَاقٍ** has for its pl. **أَفَاقَةٌ**, originally **أَفَوَاقَةٌ**, the kesreh of the **و** being transferred to the **ف**, and the **و** being then changed into **ي** because of the kesreh before it; and **أَفَوَاقَةٌ** has for its pl. **أَفَوَاقَاتٍ**. (TA.) One says, **مَا أَقَامَ إِلَّا فَوَاقًا** † [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., **الْعِيَادَةُ قَدْرُ فَوَاقٍ** † [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Allee occurs the saying, **قَالَ لَهُ الْأَسِيرُ أَنْظِرْنِي فَوَاقٍ** **قَالَ لَهُ** i. e. † [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) **مَا لَهَا مِنْ فَوَاقٍ** and **فَوَاقٍ** in the Kṣur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Asim, and the former that of the rest, (O,) means † [There shall not appertain to it] any postponement, or delay, and resting: (S;) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bḍ,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bḍ;) from **أَفَاقٍ** “he (a sick man) returned to a healthy, or sound, state”; and the **فَوَاقٍ** of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the **فَوَاقٍ**] the milk returns to the udder; (Bḍ;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) **قَسَرَ غَنَائِمَهُ خَيْرٌ عَنْ فَوَاقٍ** (Mgh,) or **قَسَرَ** **فَوَاقٍ**, (O, TA) and **فَوَاقٍ** (O, TA) means † He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) **فَوَاقٍ** meaning **عَنْ فَوَاقٍ** **صَادِرًا** [i. e. **عَنْ سُرْعَةٍ** with a dividing proceeding from quickness]: (Mgh, O:*) or, as some say, the meaning is, making some of them

[i. e. of those who composed his army] to be more highly distinguished (**أَفَوَاقٍ**) than others (O, TA:*) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also **فَوَاقٍ**, last sentence but one.

فَوَاقٍ, mentioned in this art. in the K: see **فَوَاقٍ**, last sentence but one.

فَوَاقٍ Superior, excellent, or surpassing: (Mgh, Mṣb:*) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, **هُوَ فَوَاقٍ** [He is superior, excellent, or surpassing, in knowledge], and **فَوَاقٍ** [in wealth, &c.]. (Mgh.) And **جَارِيَةٌ فَائِقَةٌ** [A young woman excelling in beauty, or comeliness]. (Mṣb.) And **فَوَاقٍ** [an irreg. pl. of **فَوَاقٍ**, like **أَفَوَاقٍ** is of **فَوَاقٍ**, **فَوَاقٍ** and **فَوَاقَةٍ** for by rule these pls. should be **فَوَاقَةٌ** and **فَوَاقَاتٍ**] signifies *Elegant scholars, and orators.* (IAḡr, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.)

أَفَوَاقٍ: see **فَوَاقٍ**, last sentence but one. — Also An arrow of which the **فَوَاقٍ** [or notch] is broken: (S, O, Mṣb, K, TA:) [and] an arrow having no **فَوَاقٍ**: (L voce أَقَدَّ:) pl. **فَوَاقٍ** [perhaps a mistranscription for the regular form of pl., i. e. **فَوَاقٍ**; or it may be that the **و** is with fet-ḥ to distinguish it from **فَوَاقٍ** signifying “a notch” of an arrow]: but IAḡr explains this as signifying arrows of which the heads have fallen. (TA.) One says, **رَجَعَ فَلَانٌ بِأَفَوَاقٍ نَاصِلٍ** † Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And **رَدَدْتُهُ بِأَفَوَاقٍ نَاصِلٍ** † [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And **مَا بَلَلْتُ مِنْ فَلَانٍ بِأَفَوَاقٍ نَاصِلٍ**, expl. in the first paragraph of art. **بَل**. — **مَحَالَةٌ فَوَاقٍ** [A large sheave of a pulley] of which every **سِنٌّ** [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged **مَحَالَةٌ**,] has two cusps (**فَوَاقٍ**), (O, K,) like the **فَوَاقٍ** [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that **فَوَاقٍ** is here a mistranscription for **فَوَاقٍ**, (see **مَحَالَةٌ فَوَاقٍ**, in art. **فَوَاقٍ**), and that the explanation is partly conjectural.] — And **كَمَرَةٌ فَوَاقٍ** A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed **حَوَاقٍ**. (O.)

مُفَاقٍ and **مُفَاقَةٍ** A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. **مُفَاقَاتٍ** (S, O, K) and **مُفَاقٍ**, (Akh, TA,) and **مُفَاقٍ** also is pl. of **مُفَاقٍ** signifying as expl. above, mentioned by AA in the third vol. of his “Nawádir,” and said by IB to be, accord. to analogy, pl. of **فَوَاقٍ**, and to be originally **فَوَاقٍ**; but accord. to one relation of a verse

in which it occurs, it is **مُفَاقٍ**, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is *syn. with مُفَاقٍ* [i. e. One who poetizes admirably, or wonderfully.]. (Abou-Turáb, K. [But its verb is mentioned in the O and K in art. **فَوَاقٍ**].)

مُفَوَّقٌ † Food, and beverage, that is taken by little and little. (IAḡr, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — whence the saying, **لَا زِلْتُ فِي الْخَيْرِ مُفَوَّقًا وَسَهْمَكَ فِي الْكُرْمِ مُفَوَّقًا** † [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.)

مُسْتَفِيقٌ A man who sleeps much: (O, K, TA:) mentioned by IAḡr; but this is strange.

فول

فُولٌ [Beans; or the bean; *faba sativa* of Jus-sieu; *vicia faba* of Linnæus; i. e.] i. q. **بَاقِلِي** [q. v.]: (T, IF, S, Mṣb:) or i. q. **حِمَص** [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. **فِيل**; but in the older of my copies, before that art.]:) or a certain grain, or seed, (**حَبٌّ**) like the **حِمَص**: but with the people of Syria [and of Egypt], i. q. **بَاقِلِي**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

فَوَالٌ A seller of **فُولٌ**. (TA.)

فولاد

فُولَادٌ: see art. **فَلَدٌ**.

فوم

2. **فَوَمْتُ الْخُبْزَ** I made bread, or the bread. (IJ, M.) [And] **فَوَمُوا لَنَا** Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

فَوْمٌ, a word occurring in the Kṣur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as **ثَوْمٌ** [which generally means *Garlic*; but is said to have also the meaning here next following]; (T, S, M, Mṣb, K;) said to be a dial. var. of the latter word, but app. [if meaning “garlic”] formed, as IJ says, by the substitution of **ف** for **ث**; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kṣur ubi suprâ] **وَتَوْمًا** [instead of **وَتَوْمًا**]: (Fr, T, S:) it is also expl. as signifying *wheat*; (T, S, M, Mṣb, K;) which is said by Lḥ to be a meaning of **ثَوْمٌ** and **فَوْمٌ**; and if Ibn-Mes'ood read the word as **ثَوْمٌ**, the meaning is *فوم*, i. e. “wheat;” (T;) accord. to Fr, it is an old word, signifying thus, (T, S,*) and also *bread*; (T, S, K;) Zj says that there is no difference of state-

ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the *ك*]; (*ت*;) and *IJ* holds that it is rightly expl. as having the first of these three meanings (i. e. "wheat") and the last of them: (*م*;) another meaning assigned to it is *جَمَض* [i. e. *cicer arietinum*; or *chick-peas*]; (*س*, *ك*;) which is of the dial. of Syria: (*س*;) and it signifies also *عُقْدَة* [app. meaning *head of a plant, such as that of an onion, or of a garlic: or a great gubbet of food*: (*ك*;) [for *أَوْ لُقْمَة عَظِيمَة* in the *CK*, I read *لُقْمَة عَظِيمَة* as in other copies of the *ك*:] in the dial. of *Azd-es-Sarāh*, it is applied to *ears of corn*; and *فَوْه* is its n. un.; (*م*;) this latter signifying an *ear of corn*, (*س*, *ك*, *TA*;) as expl. by *IDrd*: (*TA*;) *فَوْم* has *فُومَان* [of the measure *فَعْلَان*] for a pl., this being [virtually] a pl. pl.; mentioned by *IJ*, who says that the *ḍammeh* in *فَوْم* is different from the *ḍammeh* in *فُومَان*. (*م*, *TA*.)

فُومَة: see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers*. (*ك*.)

قَطَعُوا الشَّاةَ فُومًا فُومًا (*م*, *ك*, ***) means [*They cut the sheep, or goat, into a number of pieces*; (*م*;) like *فُومًا*. (*ك*.)

فُومِي, altered from *فُومِي*, *A seller of فوم* [app. in any of its senses, but accord. to the *TA* as meaning *wheat, or chick-peas*]: (*س*, *ك*;) [or] *a seller of fruit*: (*MA*;) accord. to *Az*, (*TA*;) *فُومِي* means *السَّكْرِي*, (*Mgh*, *TA*;) who is called by the vulgar *البَّيَاع* [generally signifying the *seller, or vender*; perhaps here meaning the *seller of sugar*, though I do not anywhere find *السَّكْرِي* thus explained]; (*Mgh*;) but he says, "I do not think it genuine Arabic." (*TA*.)

فوه

1. *فَاهَ بِهِ* (*س*, *Msb*, *ك*;) aor. *يَفُوه* (*س*, *Msb*) and *يَفِيه* also, (*ISd*, *TA*;) inf. n. *فُوه*, (*MA*;) [and inf. n. of unity *فُوهَة*, (see *Har* p. 434,)] *He uttered it, or pronounced it*, (*س*, *Msb*, *ك*;) namely, a saying; (*س*;) as also *تَفُوه*. (*س*, *ك*;) One says, *فَاهَ لِسَانًا*, and *مَا تَفُوهْتُ*, i. e. *I opened not my mouth with a word, or sentence*. (*س*;) *فَاهَ لِسَانًا*, a phrase used by *El-Hareere*, the Arabs did not say: they only said, *فَاهَ الرَّجُلُ بِكَذَا* [*The man opened his mouth with such a thing, i. e., with such a saying, &c.*]. (*Har* p. 191.) And *هَذَا أَمْرٌ مَا* *فُوهَ*, inf. n. *فُوه* [or *فُوهَة*?], is a saying mentioned by *Fr*, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned*. (*TA*.) — See also 2. — *فُوه*, aor. *يَفُوه*, [inf. n. *فُوه*], *He (a man) had what is termed فُوه*, (*س*, *TA*;) which means *width of the mouth*, (*س*, *ك*, *TA*;) and *largeness thereof*: (*TA*;) or

protrusion and length of the upper central incisors: (*س*, *TA*;) or *length of all the teeth*; length of the upper central incisors being termed *رُوق*: (*IB*, *TA*;) or *protrusion of the teeth from the lips, with length thereof*. (*ك*, *TA*.)

2. *أَفُوهَ* *He (i. e. God) made him to be wide in the mouth, &c.*]. (*س*, *ك*;) — *شَدَّ مَا فُوهْتُ*, [thus accord. to the *TA*, but an explanation of *مُوهَة* seems to show that the right reading is *فُوهْتُ*, in the pass. form,] and *تَفُوهْتُ*, and *فُوهْتُ*, means *شَدَّ مَا أَكَلْتُ* [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see *شَدَّ*: and see also 10]. (*TA*.)

3. *فَاهُوه*, (*ك*, *TA*;) inf. n. *مُفَاهُوه*; (*TA*;) and *فَاهَاهُ*, [formed from the former by transposition,] (*ك*, *TA*;) inf. n. *مُفَاهَاهُ*; (*TA*;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence*. (*ك*, *TA*.)

5. *تَفُوهَ* *He spoke*. (*KL*.) See also 1, first and second sentences. — And see 2. — *تَغُوهَ الْبَكَانَ* + *He entered the فُوهَة of the place*; (*ك*, *TA*;) i. e., *the mouth thereof*; likened to the *فَم* [properly thus called] as being *the first place of ingress to the interior thereof*. (*TA*.)

6. *تَفَاوَهُوا* *They talked* [app. *one to another*: see 3]. (*ك*.)

10. *اسْتَفَاهَ*, (*س*, *ك*;) inf. n. *اسْتِفَاهَة* and *اسْتِفَاه*, (*ك*;) the latter mentioned by *Lh*, (*TA*;) *He (a man, S) ate, (S, K,) or drank, (K,) vehemently, after scantiness, (S, K,) or after weakness*; (so in a copy of the *س*;) but seldom used in relation to drinking: or you say, *اسْتَفَاهَ فِي الطَّعَامِ*, meaning *he ate much of the food*: so says *IAqr*, not particularizing the act as being after scarcity or not. (*TA*.) [See also 2.] — And *He quenched his thirst by drinking*. (*ك*.)

فَاهَ: see what next follows: and see the next paragraph again, in the latter half: — and the same word, *فَاهَ*, (the latter in two places,) see voce *فَاوُوهَة*.

فَاهَ and *فَاهُ* and *فِيه* (*ك*, *TA*;) and, accord. to the copies of the *ك*, *فُوهَة*, [or, as in the *CK*, *فُوهَة*,] but correctly *فُوهَة*, (*TA*;) and *فَمَر*, all signify the same [i. e. *The mouth*]: (*ك*, *TA*;) the pl. is *أَفُوهَاءَ*, (*س*, *ك*, *TA*;) pl. of *فُوه*, (*س*, *TA*;) and as such its case is plain; as pl. of *فِيه*, it is like *أُرُوحًا* as pl. of *رِيح*; as pl. of *فَاهَ*, it is allowable as having *و* for its original medial radical; but as pl. of *فُوهَة*, it is anomalous: (*TA*;) and another pl. is *أَفُوهَامَ*, (*ك*, *TA*;) said by some to be pl. of *فَمَر* or *فَمَر*, with *teshdeed*, of which an ex. occurs in a verse cited in the first paragraph of art. *فَمَر*; but some disallow this pl.; and accord. to some, (*TA*;) it has no sing. (*ك*, *TA*;) agreeable with rule, (*TA*;) for *فَمَر* is originally *فُوه*, (*ك*, *TA*;) with the *و* movent

by *fet-h*, or *فُوه*, as in some copies of the *س*,] with the *و* quiescent, on the authority of *IJ*; (*TA*;) the *ه* is elided, and the *و* becomes a movent final, therefore it must be changed into *ل*, because of the *fet-hah* preceding it, so the word becomes *فَ*; but a noun may not be of two letters whereof one is [the *ن* of] the *tenween*, (*ك*, *TA*;) thus the passage is expressed in the *M*, but *MF* remarks that correctly we should say whereof one is the *ل*, (*TA*;) and therefore a hard letter is substituted for it, one similar to it in kind, which is *م*, for they are both labials, and in the *م* is a sort of humming sound (*هَوِي*, in the *CK* *هَوِي*) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the *و*: (*ك*, *TA*;) [several similar disquisitions, added in the *TA*, respecting the change from *فوه* to *فم*, I omit, regarding them as needless: what is said on this subject in the *س*, in art. *فم*, I have mentioned in that art.:] in the present art., *J* says that the *م* of *فم* is a substitute for the *ه*, not for the *و*, of *فوه*; but this is a mistake: (*IB*, *TA*;) the dual of *فَمَر* is *فَمَانِ* and *فَمَانِ* (*IAqr*, *س*, *Msb*, *ك*;) and *فَمَانِ*, the second and third of which are anomalous: (*IAqr*, *ك*;) of the second, which occurs in a verse of *El-Farezdaq*, [and respecting which see the first paragraph of art. *فم*,] *Sb* says that it is used by poetic license. (*TA*.) In using it as a prefixed noun, in the phrase *هَذَا فُوهُهُ*, they deemed the combination of the two *ه*s difficult in respect of utterance; therefore they suppressed the [radical] *ه* thereof [in this case, and then in other, similar, cases], and said, *هَذَا فُوهُ*, and *فُو زَيْدٍ*, and *رَأَيْتُ فَا* *زَيْدٍ*, and *مَرَرْتُ بِفِي زَيْدٍ*: and when prefixing it to [the pronoun denoting] thyself, thou sayest, *هَذَا فُوهِي*; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the *و* [of *فُو*] is changed into *ي* and is then incorporated [into the pronominal *ي*]: (*س*, and the like is said in the *Msb*;) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, *فَا* occurs at the end of a verse of *El-Ajjāj*, without an affix, in this case for *فَاهَا*. (*س*;) — In the saying *كَلِمَتُهُ فَاهَ إِلَى فِي*, meaning *I spoke to him, his mouth being near to my mouth*, *فَاهَ* is in the accus. case as a denotative of state: (*س*, *TA*;) or by reason of the derivative [مُكَلِّمًا] meant to be understood: or, as *Sb* says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say *كَلِمَتُهُ فَاهَ* [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning *وَهَذِهِ حَالُهُ* [this being his state], (*Sb*, *TA*;) i. e. *فُوهَ إِلَى فِي* [his mouth was near to my mouth], the clause [following *كَلِمَتُهُ*] occupying the place of a denotative of state. (*TA*.) — The saying *فَاهَا لِفِيكَ*, (*Meyd*, *ك*, *TA*;) which is a prov., (*Meyd*, *TA*;) means *May God make the mouth of misfortune to cleave to thy mouth*; (*Meyd*, *ك*, *TA*;) [but lit. signifies, only, *her, or its, mouth*

to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, *فَاهَا* is without tenween, meaning *فَا الدَّاهِيَةِ*, as is shown by the saying,

- وَدَاهِيَةٍ مِنْ دَوَاهِي الْمَوْتِ
- ن يَرْهَبُهَا النَّاسُ لَا فَاهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeid says that its primary meaning is, *may God make the ground to be in thy mouth*; that it is like the sayings *يَفِيكَ الْحَجَرُ* and *يَفِيكَ الْاَثَلُ* (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeid, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَقُلْتُ لَهُ فَاهَا بِفِيكَ فَاثَهَا
- قَلُوصَ امْرِئِي قَارِيكَ مَا اَنْتَ حَادِرَةٌ

[And I said to him, *فَاهَا لِفِيكَ*, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, *فَاهَا* is erroneously put for *فَاثَهَا*; i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by *قَارِيكَ*] he means *يَقْرِيكَ*, from *قَرَى* *الضَّيْفِ*: (S:) it is also said that *فَاهَا* is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant *the dust be in thy mouth*: (Meyd:) Sh is related to have said, I heard IAqr say *لِفِيكَ فَاهَا*, with tenween, meaning *may God make thy mouth to cleave to the ground*; [or rather, *ground to thy mouth*; lit., simply, *a mouth to thy mouth*;] and some say *فَاهَا لِفِيكَ*, without tenween, as an imprecation meaning *† may God break thy فَم* [i. e. thy teeth, to which *فَم* is often metonymically applied, as is also *فُوهُ*]. (TA.) — One says also, *فَاهَا فُلَانٌ اِبْلَهُ عَلَى اَفْوَاهِهَا*, meaning *† Such a one drew for his camels the water when they came to it, while they were drinking*; not having stored it for them in the drinking-trough: and *جَرَّ فُلَانٌ اِبْلَهُ عَلَى اَفْوَاهِهَا* *† Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]*: so says Ag: and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — *لَوْ وَجَدْتُ اِدْنِي طَرِيقِي*, meaning *اِدْنِي طَرِيقِي*, (K, TA,) has [with other, similar, phrases] been explained in art. *كَرْش* [q. v.]. (TA.) — *فَوْقَ قَرْبِ حِمِرٍ* [Mouth of a horse that is suffering indigestion in consequence of his having eaten barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حِمِر as in Ahlwardt's "Divans of the Six Ancient Arabic Poets," p. 125; and differently in De

Slane's "Diwan d'Amro-kaïs," p. 36 of the Arabic text.]) — And *فَوْجَرِدٍ* [Mouth of a large field-rat] and *فَوْ دَبَا* [Mouth of a sort of small wingless locust, or perhaps correctly *فَوْ دَبَاة* mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, *لَا فَضَّ فُوهُ*, meaning *† May his teeth, or front teeth, not be broken*. (K, TA.) And *سَقَطَ فُوهُ* *† His teeth fell out*. (TA in art. *فَض* [q. v.]) — And *مَاتَ لِفِيهِ* i. e. *لَوْجِيهِ* [meaning *† He died upon his face*; prone: like *سَقَطَ لَوْجِيهِ* *† He fell upon his face*: the *ل* in both being used in the sense of *عَلَى*; as it is in the phrase *خَرُّوا لِذُقَانِهِمْ* (expl. in art. *خَر*), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using *ل* in the sense of *عَلَى*], *كَتَبَ اللَّهُ لِفِيهِ*, one of their forms of imprecation, meaning *† May God cause him to die: or prostrate him [upon his face; as also *لَوْجِيهِ*]*. (TA.) — [See also *فُوهُ* as syn. with *فُوهُ*; like which it has *أَفْوَاهُ* for a pl.] — *فُوهُ* also, having for its pl. *أَفْوَاهُ*, and pl. pl. *أَفَاوِيهِ*, (S, Mgh, Mṣb, K,) [which last is of very frequent occurrence,] signifies *Perfume, or an odoriferous substance*: (Mgh, Mṣb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (*يُعَالَجُ*); like as *تَوَابِلُ* signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the *تَوَابِلُ* [or seeds used in cooking] with which food is compounded or prepared (*يُعَالَجُ*) are also called *أَفْوَاهُ الطَّيِّبِ*: (Mṣb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or *الْأَفْوَاهُ*, the pl. mentioned above, signifies [the seeds called] *التَّوَابِلُ*: and also *what diffuse fragrance* [I read *نَوَافِحُ*, as in my MS. copy of the K, pl. of *نَافِح*, q. v., instead of *نَوَافِحُ* (with *جِمْ*), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K:) and the sorts, or species, of flowers; (K, TA:) thus says AHn; and in one place he says that *الْأَفْوَاهُ* signifies *what are prepared for perfume, of sweet-smelling flowers*; and sometimes they are of herbs, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, *أَفْوَاهُ البَقُولِ*, and *أَفْوَاهُ الطَّيِّبِ*, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh:) but *فُوهُ* is not applied to anything that is termed *عَقَارٌ*. (AHeyth, TA in art. *عَقَر*.)

فُوهُ: see 1, last sentence. — Also The quality of a *مَحَالَةٌ* [or large sheave of a pulley] such as is termed *فُوَاهُ*, fem. of *أَفْوَاهُ*, q. v. (TA.)

فُوهُ: see its syn. *فُوهُ*.

فُوهُ: see *فُوهُ*, in five places.

فُوهُ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the *نَسَا* [app. as meaning *sciatica* or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] *بَرَص*: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the *فُوهُ* [which see in art. *فُو*, i. e. *madder*]. (TA.) — See also *فُوهُ*.

مَفُوهُ, originally *فِيُوهُ*: see *مَفُوهُ*.

فُوهُ: see its syn. *فُوهُ*. — [Hence] it signifies also *† The فَم* [i. e. *mouth*] of a place; likened to the *فَم* [properly so called] as being the *first place of ingress, or entrance, to the interior*: (TA:) [and so too as being the *place of egress, or exit, from the interior*:] it is of a river, or rivulet, (Lth, S, Mṣb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Mṣb, K, TA;) signifying the *فَم* [or *mouth*]; as also *فُوهُ*, (K, TA,) without teshdeed; mentioned by IAqr: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Mṣb, TA;) the *foremost part* thereof: or, as some say, the *place of its pouring into the كَفَّامَةُ* [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its *رَأْس* [or *head*, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its *رَأْس* as being its *foremost part*]: (TA:) and of a street, it is the *place of egress, or exit*; (Mṣb;) the *foremost part* thereof: (TA:) and of a road, it is the *فَم* [or *mouth*], which is the *upper part* thereof (اعلاه): (Mṣb: [thus in my copy; but I think that *اعلاه* is a mistranscription, in my copy, for *أولاه*, and that the correct meaning is therefore the *foremost part* thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, *فُوهُ*, without teshdeed, is not allowable; and one should say, *فُوهُهُ*, and *قَعَدَ عَلَى فُوهُهُ الطَّرِيقِ* [probably, I think, a mistranscription for *فُوهِهُ*, with the *و* quiescent, both meaning *He sat at the mouth of the road*]; not *فُوهُهُ*, without teshdeed: (TA:) and *فُوهُهُ* signifies also *† the first, or foremost, part, of a thing*; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, *طَلَعَ عَلَيْنَا فُوهُهُ اِبْلِكَ* i. e. *† The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase *فُوهُهُ الطَّرِيقِ*: (TA:) the pl. of *فُوهُهُ* is *أَفْوَاهُ*, (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) *فَوَاهُ* [in the CK *فَوَاهُ*] and *فَوَاهُ*. (K, TA.) [Hence] one says, *أَفْوَاهُ الْبَلَدِ وَخَرَجُوا*, (A, K, TA,) in the copies of the K *أَفْوَاهُ*, which is wrong, (TA,) i. e. *† They entered into the foremost parts of the country, or town,*

and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاهُ as here used is فُوهَةٌ. (TA.) — It signifies also *A say, or saying, or speech*; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, *إِنَّ رَدَّ الْفُوهَةِ لَشَدِيدٌ* (S, TA) *Verily the retracting of that which has been said is difficult*: (Har p. 434:) and [hence] one says also, *هُوَ يَخَافُ فُوهَةَ النَّاسِ* [He fears the say, or speech, of men]. (TA.) — And The Muslims' *rending one another's reputation by evil speech, or by backbiting*; (K, TA;) as also فُوهَةٌ. (TA.) — *إِنَّهُ لَذُو فُوهَةٍ* means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, *مَا أَشَدَّ فُوهَةَ بَعِيرِكَ فِي هَذَا الْكَلِّ*, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, *فُوهَةَ فَرَسِكَ* [the vehement eating of thy horse]: whence their saying *أَفْوَاهُهَا* [which may be well rendered as it has been in art. جَس, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition*. (TA.) — And *Milk, as long as there remains in it the taste of sweetness*; (K, TA;) as also فُوهَةٌ; and sometimes correctly said with ق, i. e. [فُوهَةٌ], without teshdeed. (TA.)

فَاوُوهَةٌ A man who reveals, or discloses, everything that is in his mind; as also فَاهٍ, (Fr, S, TA, [but omitted in one of my copies of the S.]) and فَاهٍ, (Fr, TA:) and *بَجْوَعِهِ* one who reveals his hunger; originally فَاثٌ, like as they said هَاثِرٌ and هَاثِرٌ. (TA.)

أَفْوَهُ Having what is termed فَوْهُ, meaning as expl. in the last sentence of the first paragraph [i. e. width of the mouth, &c.]; fem. فُوهَاءُ; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) *فُوهَاءُ شَوْهَاءُ*, applied to a woman, means *Wide-mouthed, ugly*: and, applied to a mare, *wide-mouthed, long-headed*: or *sharp in spirit*. (TA.) — [Hence,] *بُشْرٌ فُوهَاءُ* A wide-mouthed well. (K.) — And *طَعْنَةٌ فُوهَاءُ* A wide wound made by piercing. (K.) — And *مَحَالَةٌ فُوهَاءُ* [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long. (S, TA.) [See also مَحَالَةٌ فُوهَاءُ, in art. فُوق.]

مُفَوَّةٌ and فَيَّةٌ, (S, K,) the latter originally فَيَّهَةٌ, (S.) *Eloquent*; (S, K, TA;) and so فَيَّهَةٌ applied to a woman; (S, TA;) *able in speech*; *an able speaker*: or فَيَّةٌ signifies *good in speech*; *a good speaker*: (TA:) or both signify *good and eloquent in speech*; as though taken from الفَوْهُ meaning “width of the mouth:” (IAṣr, TA:) or *having an inordinate desire, or appetite, for food*; *a vehement eater*; (K, TA;) applied to a man and to other than man: (TA:) and the latter (فَيَّةٌ), *having an inordinate and insatiable desire, or appetite, for food*: (TA:) and this also

signifies a man who eats much; syn. أَكُولٌ; (S, K;) and so does مُسْتَفِيَةٌ: (K [in some copies of which, كُوفِي is strangely put in the place of أَكُول in the explanation here given]:) or مُسْتَفِيَةٌ signifies a man eating vehemently after scantiness, (S,) or after weakness: (thus in a copy of the S:) and مُفَوَّةٌ is also expl. as meaning a man who eats vehemently. (TA.) And one says مُفَوَّةٌ مُنْطِقٌ (K, TA) meaning [Very] eloquent in speech: (TA:) and مُنْطِقٌ مُفَوَّةٌ (K, TA) Good, or excellent, speech, or diction. (TA.) — *شَرَابٌ مُفَوَّةٌ* means [Beverage, or wine,] perfumed (K, TA) with [the odoriferous substances called] أَفَاوِيَهُ [pl. of فَوْهُ, q. v.]. (TA.) — And ثَوْبٌ مُفَوَّةٌ (Lth, K) and مُغَوَّى (K) A garment, or piece of cloth, dyed with فَوْهُ [or فُوهَةٌ, i. e. madder]. (Lth, K.)

مُسْتَفِيَةٌ: see the next preceding paragraph, in two places.

فى

فى is a particle governing the gen. case [and used in the manners and senses expl. in what here follows]. (T, S, M, Mughnee, K.) — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Mṣb, Mughnee, K, TA,) either in relation to place or in relation to time; (Mughnee, K, TA;) properly and tropically. (Mṣb, Mughnee, TA.) *غَلِبَتْ آلُ رُومٍ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ* [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1—3], is an ex. of its relation to place and to time. (Mughnee.) And *وَلَكَمْ فِي الْفَضْلِ حَيَاةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. حَى)] in the Kur ii. 175, is an ex. of its being used tropically. (Mughnee.) *أَدْخَلْتُ الْخَاتَمَ فِي أَصْبَعِي* is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is I inserted my finger into the signet-ring]. (Mughnee.) [Using it properly,] you say, *الْمَاءُ فِي الْإِنَاءِ* [The water is in the vessel]: (S:) and *فِي الْجِرَابِ* [It is in the wallet,] and *فِي الْكَيْسِ* [in the purse]: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the belly of his mother]: and *هُوَ فِي الْغُلِّ* [He is in the shackle for the neck]: (M:) and *زَيْدٌ فِي الدَّارِ* [Zeyd is in the house], (S, M, * Mṣb,) or *within the house*, and in the midst of it, for *الدَّارِ*, means *دَاخِلَهَا* and *وَسَطَهَا*: (T:) and [using it tropically, you say,] *[Doubt, or uncertainty, is in the information]*. (S.) The saying *فِيهِ عَيْبٌ* [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former is such as the ampu-

tation of the hand of the thief, and the redundancy of a hand; and the latter, such as the running-away of a slave. (Mṣb.) [When relating to time, it may in some cases be rendered *In*, or *during*; as in the phrase *فِي أَيَّامٍ مَعْدُودَاتٍ* in the Kur ii. 139, i. e. *In*, or *during*, certain numbered days. *إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ* in the Kur xxxvi. 55, may be rendered *Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy*. The phrase *فِيهِ مَا فِيهِ* lit. *As to his saying thus, in it is what is in it*, is used as a polite expression of objection, or contradiction; like *فِيهِ تَأْمَلُ*, q. v. In many instances, *فِي* may be rendered *Of*, or *concerning*, or *in respect of*; as in *قَالَ فِيهِ كَذَا* *He said of, or concerning, him, or it, thus*; for *فِي ذِكْرِهِ* *He said in mentioning him, or it, thus*; or *فِي وَصْفِهِ* *in describing him, or it*; or the like: hence, for ex., one says *كَتَبَ كِتَابًا فِي عِلْمِ اللَّغَةِ* *He wrote a book of, or concerning, the science of lexicology*: and hence, in the Kur ii. 133, *أَتَحَاجُّونَنَا فِي اللَّهِ* *Do ye argue with us concerning, or in respect of, God?* — It also denotes concomitance, (Mughnee, K,) and (K) in this case (Mughnee) it is syn. with مَعَ. (Mṣb, Mughnee, K.) Thus in the phrase, *قَالَ ادْخُلُوا فِي أُمَمٍ* [He shall say, Enter ye with peoples], (Mṣb, Mughnee, TA,) in the Kur [vii. 36]: (Mṣb, TA:) or, as some say, the meaning is, *فِي جَمَاعَةِ أُمَمٍ* [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xvi. 15], *فِي أَصْحَابِ الْجَنَّةِ* [With the inmates of Paradise]. (Mṣb, TA.) [Or in these and similar instances, *فِي* may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with مَعَ are made distinct: and it has been said that *فِي* denotes the continuance of concomitance and مَعَ denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *فِي سَوَادٍ وَحُمْرَةٍ* *Length together with laxness*: (occurring in the K voce طَنْبُ:) and *سَوَادٌ فِي حُمْرَةٍ* *Blackness blending with redness*: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase *طَوْلُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثِ أَذْرُعٍ عَرْضًا* *Its length is twenty cubits with (or as we say by) three cubits in breadth*: in which case the number of square cubits is expressed by the phrase *ثَلَاثٌ فِي عِشْرُونَ* as though meaning *Twenty* as a multiplicand with *three* as its multiplier; i. e. *twenty multiplied by three*: see ضَرَبَ as signifying “he multiplied.”] — It also denotes the assigning of a cause. (Mṣb, Mughnee, K.) Thus in the phrase *فِي أَتْبَعِينَ شَاةً* i. e. *On account, or because, of completing [the possession of] forty sheep or goats, [the giving of]*

فِيَتْ الْغَنِيمَةَ (mentioned, but not expl., in the K,) inf. n. **فِي**; (TA,) means *I took the spoil*. (TK.) [See also 10.]

2. **فِيَا الظِّلَّ**, and **فَاَدَمَ** *He (God) made the shade to return [in the afternoon]*. (El-Khaffajee, MF, TA.) — Said of a tree: see 1, near the end. — Said of the wind, *It put in motion the seed-produce, or standing corn, and the trees*. (M, TA.) And, said of a woman, *She put in motion her hair, from self-conceit, or vanity*. (M, TA.)

4. **اَفَاتَهُ** *I made it to return*. (O.) See also 2. — [Hence,] one says, **اَفَاءَ اللَّهُ عَلَى الْمُسْلِمِينَ** [God restored to the Muslims, as though it were theirs by right, or gave to them as spoil, the property, or wealth, of the unbelievers]; (S, O;) inf. n. **اِفَاءَةٌ**. (S.) And **اَفَاءَ اللَّهُ عَلَيْهِمُ الْغَنَائِمَ** [God restored, or gave, to them the spoils]. And **اَفَاءَ عَلَى قَوْمٍ فَيْتًا** *He took for a party the spoil of another party and brought it to them: and he took for a party spoil that had been taken from them*. (T, TA.) — And **اَفَاتُ كَذَا** *I made such a thing to be a **فِي** [or spoil]*. (TA.) — And **اَفَاتُ فُلَانًا عَلَى الْأَمْرِ** *I turned him to the thing, or affair, when he had desired another thing, or affair*. (AZ, T.) — See also 1, first sentence.

5. **تَفَيَّاتِ الشَّجَرَةِ** and **تَفَيَّاتِ الظِّلَالِ**: see 1, near the end. — **تَفَيَّأَ فِيهِ** means *He shaded himself in it; i. e., in the shade termed **فِي***. (M.) One says, **تَفَيَّأْتُ فِي فَيْءِ الشَّجَرَةِ** [*I shaded myself in the afternoon-shade of the tree*]. (S, O.) And **تَفَيَّأَ** [*He shaded himself by means of the tree; or he entered into the **أَفْيَاءَ** [or afternoon-shades] of the tree*: (MA:) and [it is said that] **تَفَيَّأْتُ الشَّجَرَةَ** signifies *I entered into the **أَفْيَاءَ** of the tree, and shaded myself thereby*: (Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying,

تَفَيَّاتُ ظِلِّهِ مَمْدُودَا

[as though meaning *And I protected myself from the sun by its shade, when it was extended*]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) — [Hence] one says, **تَفَيَّأْتُ بِفَيْئِكَ** meaning *I have had recourse to thee for protection*. (A, TA.) — **تَفَيَّأَ** is said of a branch or twig [as meaning *It bent, in a languid manner*]. (T, M, L, K, voce **تَرَادَّ**; &c.) And one says, **تَفَيَّاتُ لِرَوْحِهَا**, meaning *She bent herself over her husband, and affected languor, or languidness, to him, feigning coyness, or opposition, and threw herself upon him*: (T, TA:) from **الْفَيْءُ** signifying “the act of returning:” and some say **تَفَيَّاتُ**, with **ق**; but Az says that this is a mistake, and that it is correctly with **ف**. (TA.) — **تَفَيَّأَ** signifies also **تَتَبَعَ** [*He sought a thing time after time, or repeatedly, &c.*]. (Har

p. 500.) And one says, **فُلَانٌ يَتَفَيَّأُ الْأَخْبَارَ** and **يَسْتَفِيئُهَا** [app. meaning *Such a one seeks after news, or tidings, time after time, or repeatedly, &c.*]. (A, TA.)

10. **اسْتَغْنَى** *He took as spoil*. (S, M, O, K.) One says, **اسْتَغْنَيْتُ هَذَا الْمَالَ** *I took this property as spoil*. (S, O.) — See also 5. — As intrans., see 1, first sentence.

فِي: *Afternoon-shade; shade after the declining of the sun from the meridian*; (T, S, O;) [i. e.] the **فِي** is *what was sun, and has been annulled, or superseded, by shade*; (M, K;) or *that from which the sun has departed*: so called because of its “returning” from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the **ظِلَّ** is *what sun has annulled, or superseded*; [correctly, *what sun annuls, or supersedes*; (see **ظِلَّ**);] and the **فِي** is *what has annulled, or superseded, sun*: (S, Mgh, O:) but AO says, on the authority of Ru-beh, *that on which the sun has been and from which it has departed is **فِي** and **ظِلَّ***; and that on which the sun has not been is **ظِلَّ**: (S, O:) [see more under this latter word:] pl. [of pauc.] **فُيُوءٌ** and [of mult.] **أَفْيَاءٌ**. (S, M, Mgh, O, Mṣb, K.) — And **سَبِيحٌ**, *booty, or plunder*; syn. **غَنِيمَةٌ** [q. v.]; (S, M, Mgh, O, Mṣb, K;) thus called, by the inf. n., because it returns from one party to another; (Mṣb;) and **فِي** in this sense is not allowable; (Mgh, Mṣb;) nor is it in the preceding sense: (Mgh:) or *such as is obtained without difficulty*; and therefore likened to shade. (MF.) And The [*tax, or tribute, termed*] **خَرَجٌ** [q. v.]: (S, O, K:) frequently occurring in trads. as meaning *such, of the possessions of the unbelievers, as accrues to the Muslims without war*: (TA:) or *such as is obtained from the believers in a plurality of gods after the laying-down of arms*: (A’Obeyd, Mgh and Mṣb voce **غَنِيمَةٌ**;) or *such as God has restored [as though it were theirs of right] to the people of his religion, of the possessions of those who have opposed them, without fighting, either by the latter’s quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter*: such is termed **فِي** in the Kur-án. (T. [See more under **غَنِيمَةٌ**].) — Also *A flock of birds*: (O, K:) [or *a number of birds disposed in a row*]: also termed **عَرَقَةٌ** and **صَفٌّ**. (O, TA.) — **يَا فَيْءُ**, (M, O, K, in the CK [erroneously]) or, accord. to Ks, correctly **يَا فَيْ** [q. v.], (M,) [*Oh! or O my wonder!*] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning **يَا عَجَبِي**. (Ks, M.) [See **فَيْءُ**, last three sentences.]

فَيْءٌ *A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَةٌ*: (S, O, K, TA:) or *a company* (Mṣb, TA) *of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat*: (TA:) or

a company of men who [in war] have recourse, for aid, one to another: (Er-Rághib, TA:) a word having no proper sing.: (Mṣb, TA:) originally **فَيْءٌ**; (S, O, K;) the **ة** being substituted for the medial **ي**, which is dropped: (S, O:) or its original form is **فَيْوُ** [or **فَيْئُ** or **فَيْئَةٌ** or **فَيْئَةٌ** (see art. **فَأُو** and **فَأَي**); the final [radical] letter being that which is elided; for it is from **فَأُوْتُ** [or **فَأَبْتُ**] “I divided;” and **فَيْئَةٌ** is syn. with **فَرْقَةٌ**: (IB, L, TA:) pl. **فَيَاتٌ** and **فَيُونٌ**, (S, O, Mṣb, K,) in which latter the **و** and **ن** are for the making good what is deficient [in the sing.]. (Mṣb.)

دُوفَيْئَةٌ: see 1, in four places. — [Hence] **دُوفَيْئَةٌ** a term applied to *Date-stones* (**نَوَى التَّمْرِ**) *when they are hard*: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) — Also *A time*; syn. **حِينٌ**. (K.) One says, **جَاءَهُ بَعْدَ فَيْئَةٍ** *He came to him after a time*. (TA.) — And The **حِدَاةٌ** [or kite], *that seizes as its prey the chickens from the dwellings*: (O:) or *a certain bird resembling the eagle*, (L, K,) *which, when it fears the cold, migrates to El-Yemen*. (L.)

فَيْئَةٌ: see 1, first quarter, in four places.

تَفَيَّئَةٌ, (M and K in art. **تَفَأَ**), as also **تَفَيَّئَةٌ**, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) [and **أَقَانٌ** and **إِقَانٌ** and **أَقَّةٌ** and **إِقَّةٌ** and **إِفٌّ** and **تَفَيَّئَةٌ** (see art. **إِفَّ**),] The *time* of a thing: (M and K in art. **تَفَأَ**;) one says, **أَتَيْتُهُ عَلَى تَفَيَّئَةِ ذَلِكَ** *I came to him at the time of that*: (M in that art.:) and [by extension of the signification] one says, **دَخَلَ أَثَرُهُ عَلَى تَفَيَّئَةِ فُلَانٍ** meaning *near after such a one; as though treading in his footsteps*: (K in the present art.:) the **ت** in **تَفَيَّئَةٌ** is an augmentative letter; the word being [originally] of the measure **تَفَعَّلَةٌ**, but formed by transposition: Z says that the **ت** would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure **تَفَعَّلَةٌ** from **الْفَيْءُ**; for, if it were, it would be of the same measure as **تَهَيَّئَةٌ** [i. e. it would be **تَفَيَّئَةٌ**]; therefore, if not formed by transposition, it would be of the measure **فَعِيلَةٌ** [i. e. it would be from **تَفَأَ**, as some hold it to be], because of the **إِعْلَالُ** [or alteration for the sake of alleviating the sound, such as takes place in **يَسِيرٌ** for **يَسِيرٌ**, which cannot be in a noun of the measure **تَفَعَّلَةٌ** from a trilateral root like **فَيْءٌ**, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from **تَفَعَّلَةٌ** [originally **تَفَعَّلَةٌ** to **تَفَيَّئَةٌ**, which is then changed to **تَفَيَّئَةٌ**, as Z says in the “Fáik,” is what determines the **ت** to be augmentative, and the [original] measure to be **تَفَعَّلَةٌ**. (L and TA* in arts. **فَيْءٌ** and **تَفَأَ**.)

مُفَيَّءٌ *A thing that has been made a **فِي** [or spoil, &c.]*. (TA.) And *A person whose country,*

or province, or town, has been conquered, and become a *فِي* to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, *لَا يُؤْمَرُ مُغَاةً عَلَى مُغِيٍّ*, meaning *An emancipated slave shall not be made governor over an Arabian*; (K, TA;) or, as in the Nh [and O] and L, *لَا يَلِيَنَّ* [shall by no means rule]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a *فِي* to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)

مُغِيٍّ A person who makes a thing [or a country or the like] to be a *فِي*. (TA.) See also *مُغَاةً*.

مَغِيَّةٌ } see the paragraph here following.
مَغِيَّةٌ }

مَغِيَّةٌ A place of *فِي*, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also *مَغِيَّةٌ*; (K;) and, as AAF says, on the authority of Th, *مَغِيَّةٌ*; (M, L, TA;) and so *مَغِيَّةٌ*, like *مَسْبُوعَةٌ* [in measure]: (L, TA;) accord. to Lth, (TA,) *مَغِيَّةٌ* is syn. with *مَغْنُوءَةٌ*, (S, TA,) which signifies a place on which the sun does not come: so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.)

مَغِيَّةٌ i. q. *مَعْتُوءَةٌ* [Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; &c.]: so called from his keeping long [or much] in the shade. (M, TA.)

مَغِيَّةٌ: see *مَغِيَّةٌ*.

فيخ

1. *فَاجَتْ بِرِجْلَيْهَا*, aor. *تَفَيَّحَ*, She (a camel) kicked with her hind legs, backwards. (TA.)

4. *افاح*, mentioned in the O and L and Mṣb in this art.: see art. *فوج*.

فَيَّحَ A foot-messenger; a courier who journeys on foot: (S:) or a Sultán's foot-messenger: (L, Mṣb;) or one who journeys with letters: (L:) or a quick courier who carries tidings, or communications, from one town, or country, to another: (Nh, TA:) originally Pers., (S, O,) arabicized, (S, O, K,) from *پيك*: (O, K:) pl. *فَيَّوَح*. (S, TA.) It is also expl. as meaning *One going, or journeying, alone*: thus in a verse of 'Adee Ibn-Zeyd, in which it is opposed to *زُرَافَةٌ* meaning "a company [of men]." (TA.) And [the pl.] *فَيَّوَح*, (O, K,) as used in a verse of 'Adee Ibn-Zeyd, (O,) means *Men who enter the prison and go forth from it, keeping guard*. (O, L, K: in some copies of the K, and keep guard.) — And *A company [of men]*; (Mṣb;) syn. with *فَوَّح*: (O and K in art. *فوج*;) and sometimes applied to a single person: pl. [of pauc.] *أَفَيَّاح* and [of mult.] *فَيَّوَح*. (Mṣb.) — Also *A low, or depressed, place, such as is termed وَهْد*, of the earth, or ground. (AA, O, Bk. I.

K.) — And *A state of dispersion*; as also *فَيَّحَ*. (TA. [See 4 in art. *فوج*.])

فَيَّحَ: see what next precedes.

فَيَّحَةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.])

فَيَّحٌ A wide [expanded and even tract such as is termed] *بَسَاط*, of land. (AA, O in art. *فوج*.)

فَيَّحَةٌ A wide tract between two elevated portions, (S, O, K, all in art. *فوج*;) of rugged ground, or of sand: (S, O:) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a *خَلِيف* [q. v.], but wider: thus expl. by ISh: pl. *فَوَائِح*. (TA in art. *فوج*.)

فيخ

1. *فَيَّحَ*, aor. *يَفَيَّحُ*, inf. n. *فَيَّحٌ* and *فَيَّحَانٌ*: see art. *فوج*. — *فَيَّحَ الدَّمُ*, inf. n. *فَيَّحٌ* (L, Mṣb) and *فَيَّحَانٌ* (L,) *It poured out, or forth*: (L:) or *it flowed*; as also *افاح*, inf. n. *إِفَاحَةٌ*: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Mṣb.) — And *فَاحَتِ الشَّجَّةُ*, (S, A, Mṣb, K,) aor. *تَفَيَّحَ*, inf. n. *فَيَّحٌ*, (TA,) *† The wound upon the head spirted forth blood*; (S, Mṣb, K;) or *poured forth much blood*. (A.) — And *فَاحَ الحَرُّ*, aor. *يَفَيَّحُ*, inf. n. *فَيَّحٌ*; and aor. *يَفُوحُ*, inf. n. *فَوَّحٌ*; *† The heat rose, or diffused itself, and raged vehemently*. (L.) It is said in a trad., *بُشْدَةُ الْقَيْظِ مِنْ فَيَّحِ جَهَنَّمَ*, [The intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, *الْحُمَّى مِنْ فَيَّحِ جَهَنَّمَ*, *† The fever is from the vehemence of the heat of Hell*. (A.) — And *فَاحَتِ الْقِدْرُ*, (S, K,) aor. *تَفَيَّحَ* (S, TA) and *تَفُوحٌ*, (TA,) *† The cooking-pot boiled*; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — And *فَاحَتِ النَّارُ*, *† The fire spread*. (Mṣb.) And [hence, app.,] *فَاحَتِ الْغَارَةُ*, aor. *تَفَيَّحَ*, i. e. *† [The troop of horsemen making an attack, or incursion, upon a people] spread themselves*, (S, TA.) See *فَيَّحَ*. — And *فَاحَ*, (L, Mṣb, TA,) aor. *يَفَاحُ*, (L, TA,) [inf. n., app. *فَيَّحٌ*, which signifies "width" accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally *يَفَيَّحُ*, though it seems to be implied in the Mṣb that the aor. is not *يَفَاحُ*, but *يَفَيَّحُ*,] *It (a sea, S,* L, K,* TA, and a place, L, or a valley, Mṣb) was, or became, wide*. (S,* L, Mṣb, K,* TA.)

2. *لَوْ مَلَكَتِ الدُّنْيَا لَتَفَيَّحْتُ فِي يَوْمٍ وَاحِدٍ* means *† [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day*. (A, TA.)*

4. *افاح* He poured forth, spilled, or shed, blood. (S, Mṣb, K.) See also 1, first sentence. — *افاحَ الْقِدْرُ* + *He made the cooking-pot to boil*. (S, K.) — *أَبْرَدُ*, (K,) i. e. *† Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *افاحَ*:] the medial radical letter is both *و* and *ي*. (M.)

فَيَّوَحٌ and *فَيَّوَحٌ* Abundance of herbage of the [rain, or season, called] *رَبِيع*, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَاحَ*, and the agent is *الرَّبِيعُ*: but this, I think, is rendered doubtful by what here follows:] *فَيَّوَحٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAqr, it is *فَتَوَّحَ*, with *ت*, [and with fet-ḥ to the *ف*] and this, which signifies "rain," is said by Az to be the right reading: the pl. [of *فَيَّوَحٌ*] is *فَيَّوَحٌ*. (TA.)

فَيَّاحٌ: see *فَيَّاحٌ*. *فَيَّاحٌ*, like *قَطَامٌ*, [indecl.,] (T, S, L, K,) of the fem. gender, (L,) a name for *The غَارَةُ*, (T, S, L, K,) meaning *troop of horsemen making a hostile attack, or incursion, upon a people*. (T, L.) *فَيَّاحٌ*, (S, A, K, &c., [in the CK, erroneously, *فَيَّاحِي*],) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means *Spread out, O attacking troop of horsemen*: (S, A, K:) or *spread out upon them, or against them, and disperse yourselves, &c.* (Sh, L.)

فَيَّوَحٌ: see *فَيَّوَحٌ*.

فَيَّاحٌ: see *أَفَيَّاحٌ*, in two places. — Also *† Profuse in bounty*: (S, A:) so in the saying, *إِنَّهُ لَجَوَادٌ فَيَّاحٌ*, [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — And *فَيَّاحَةٌ*, *† A she-camel that yields much milk*, (A, K,) and has a large udder. (K.)

أَفَيَّاحٌ A sea, (S, L, K,) and a valley, (Mṣb,) and any place, (L,) wide, or extensive; (S, L, Mṣb, K;) as also *فَيَّاحٌ*: (S, L, K:) *فَيَّاحٌ* occurs in the story of Umm-Zarā, accord. to A'Obeyd, applied to a *بَيْت* [i. e. house, or tent]; but accord. to others, it is *فَيَّاحٌ*, without tesheed: (L:) [the fem. of *أَفَيَّاحٌ*: and pl. *فَيَّاحٌ*:] one says *دَارُ فَيَّاحٍ*, *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mṣb.) — And *فَيَّاحٌ* signifies also *A sort of thin cooked food, such as is supped, or sipped, (حَسَاةٌ) seasoned with seeds such as are used in cookery*. (S, K.)

فيخ

1. *فَيَّحَ*, aor. *يَفَيَّحُ*, inf. n. *فَيَّحٌ* and *فَيَّحَانٌ*

فَيْخَان: see 1 in art. فَوْخ. Accord. to Kr and the K, فَيْخ signifies *A spreading, or becoming diffused*; like فَيْخ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) — See also 4.

2. فَيْخ العَجِين *He made the dough like the سَكْرَجَة* [or فَيْخَة (q. v.) in form]. (TA.)

4. افاخ (L,) inf. n. اِفاخَة (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also فَاخ: (L:) or *he voided excrement with an emission of wind*. (L, K.) [See also art. فَوْخ.] — افاخ, said of a man, signifies also سَقَطَ فِي يَدِهِ [i. e. *He repented of what he had done*; &c.]. (K.) — And افاخ من فلان *He (a man, TA) turned away from, avoided, shunned, and left, such a one*; syn. صَدَّ عَنْهُ. (K.)

فَيْخَة *A state of dilatation of the place of exit of the urine*. (IAgr, K.) — And *A tangled, luxuriant, or dense, and abundant, state of herbage*. (K.) — And *Vehemence, or intenseness, of heat*. (K, TA.) — And *A [kind of small saucer, or cup, such as is called] سَكْرَجَة* [q. v.]: (K:) pl. فَيْخَات. (O and K voce شَفَارِج.)

فِيد

1. فَاذَتْ لَهُ فَاذَةٌ (T, S, A, O, L, Mgh, K,) aor. فَيْدَ, (S, A, O, &c.) inf. n. فَيْدَ, (Mgh,) [*Profit, or advantage, or the like, (see فَاذَةٌ), accrued to him*; (T, S, A, O, L, Mgh, K;) or *came to him*. (IKtt, TA.) — And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فَيْدَ, (M, O, L,) said of property, *It continued, or belonged or appertained, syn. ثَبَّتَ*, (T, S, M, O, L, K,) *to him*; (T, S, M, O, L;) as also فاد, aor. يَفُودُ, (M in art. فُود,) inf. n. فُودَ: (K in that art.) or *went away, passed away, or departed*. (K.) [But this last meaning, which I find only in the K, in relation to فاد, in this art. and in art. فُود, may be taken from what next follows, and relate to property as applied to cattle.] — And فاد, aor. as above, (T, M, L, K, and S &c. in art. فُود,) and so the inf. n., (IAgr, T, L, and K in art. فُود,) *He (a man, M, TA) died*; (T, M, L, K, and S &c. in art. فُود;) as also فاد, aor. يَفُودُ, (S and K &c. in art. فُود,) inf. n. فُودَ: (K &c. in that art.) and so فَازَ and فُودَ: (TA;) i. q. فَاتَ. (A.) One says, مَا فَادَ حَتَّى بَلَغَ, meaning مَا فَاتَ [i. e. *He did not die until his means of subsistence became exhausted*]. (A.) — And فاد, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*; (S, M, O, L, K;) as also تَفِيدَ. (T, S, M, L, K.) — And, (M, L, K,) accord. to some, (M, L,) *He was cautious of a thing, and turned aside from it*. (M, L, K.) [See also 2.] — فاد said of saffron, and of the plant called وَرْس, *It became pulverized, or reduced to powder by its being bruised*

or brayed. (IKtt, TA.) — فاده, aor. يَفِيدُهُ, (S, L, K,) inf. n. فَيْدَ, (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. دَافَهُ; (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فاده, aor. يَفُودُهُ, (T, M, L, &c., in art. فُود,) inf. n. فُودَ: (K in that art.) and *he bruised, or brayed, it, (namely, saffron, and the plant called وَرْس), and then wetted it with water*: (L in art. فُود:) and فَادَتْهُ she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve. (M, L.) — فَادِ الْمَلَّةَ عَنْ, inf. n. فَيْدَ; and افاوها; *He removed the hot ashes from the cake of bread*; syn. أَزَالَهَا. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الْفَيْدُ أَنْ تَفِيدَ بِيَدِكَ الْمَلَّةَ عَنْ الْخُبْزَةِ.]

2. فِيدَ مِنْ قَرْنِهِ (Th, M, L) *He turned away from, or avoided, his adversary*: (Th, L:) or *he fled from him*. (M.) [See a similar meaning of فاد, above.] — And فِيدَ, (T, O, K,) inf. n. تَفِيدَ, (L, K,) *He augured evil from the cry of the [bird called] فَيَاد*. (T, O, L, K.)

4. افاده *He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another*: (AZ, Ks, T, S, M, L:) and افاده مَالًا, inf. n. افَادَةٌ, *He gave him property*. (Mgh, Mghb.) It belongs to this art. and to art. فُود. (L in art. فُود.) — [And *He, or it, profited, advantaged, or benefited, him*; فَاذَةٌ being understood. Hence,] one says, إِنَّ أَفَذْتَنِي حَرْفًا, [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صَفَد.) — [Hence, also, افاد said of a word, and a phrase, *It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed. And hence, It imported, or conveyed, a meaning; and particularly, when said of a phrase, a complete meaning, so that a pause might be well made after uttering it*; فَاذَةٌ being understood.] — See also 10. — And see 1, last signification. — Also, افاده, inf. n. as above, *He killed him; destroyed him; slaughtered him; namely, a man, and a beast*. (T, L, and K* in art. فُود.)

5. تَفِيدَ, as intrans.: see 1, latter half. — تَفِيدُهُ: see 10.

6. هُمَا يَتَفَايَدَانِ بِالْمَالِ بَيْنَهُمَا *They two give, of the property, each to the other; or profit, or benefit, each other therewith*: (ISh, T, O, K:) you should not say هُمَا يَتَفَاوَدَانِ: (K:) and هُمَا يَتَفَايَدَانِ الْعِلْمَ *They two impart knowledge, each to the other*: (K in art. فُود [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.)

10. استفاده (T, S, M, &c.) *He gained it, acquired it, or got it, for himself, namely, property* [&c.]; (T, M, Mgh, Mghb, and L and K in art. فُود;) and افاده is syn. therewith, (S, M, A, Mgh, O, L, Mgh, K,) as used by some, (Mgh,) having two

contr. significations, (K,) though disallowed by others, (Mgh,) or it is more chaste than the former; (Mgh;) and تَفِيدُهُ signifies the same. (M, and K in art. فُود.) — [And *He derived it, learned it, or inferred it*. — And استفاد منه *He gained, or derived, profit, advantage, or benefit, from him, or it*; فَاذَةٌ being understood.]

فِيدَ Saffron: (IAgr, TA voce مَلَابَ:) or the leaves of saffron: (L:) or *saffron mixed, or moistened with water &c.* (S, O, L, K.) — And The hair upon a horse's lip. (T, S, O, K.)

[فَيْدَ expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for فَيْدَ.]

فَيَاد (T, S, M, A, O, L, K) and فَيَادَةٌ (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) *A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*. (T, S, M, A, O, L, K.) One says, فَلَانٌ يَمْشِي عَلَى الْأَرْضِ فَيَادًا مَيَادًا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — Hence, الفَيَادُ is said to signify *The lion*. (O.) — And *The male of the بَوْم* [or owl]: (T, S, M, O, K:) or i. q. الصَّدَى [which is also said to signify the male of the بَوْم: for other explanations see صَدَى]. (S, O.) — And فَيَادَةٌ (M,) or this and فَيَادَ (T, S, O, K,) *One who collects together what he can, and eats it*. (Lth, T, S, M, O, K.)

فَيَادَةٌ: see the next preceding paragraph, in two places.

فَاذَةٌ a subst. from فَاذَ الْمَالِ (M, L, and K in art. فُود,) in the sense of ثَبَّتَ; (M, L;) or an act. part. n. from فَاذَتْ لَهُ فَاذَةٌ; (Mghb;) *Profit, advantage, benefit, or good, which God bestows upon a man, and which he [the latter, consequently] gains, or acquires, and which he produces*: (T, L:) *an accession which accrues to a man*: (Mghb;) *what one gains, or acquires, of knowledge*, (S, A, O, L, Mgh, K,) and *polite accomplishments*, (Mghb,) and *property*: (S, A, O, L, K:) *what one has recently acquired, of property, of gold or silver, or a slave, or the like*: (AZ, Mghb:) and [simply] *profit, advantage, benefit, or utility*: and *good*: and *knowledge*: and *wealth, or property*: (KL:) pl. فَوَائِدَ: (T, O, L, Mgh, K:) it belongs to this art. and to art. فُود: (TA:) some improperly derive it from الْفَوَادُ. (MF.) — [Hence, *Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, of a word or phrase. And hence, A meaning, or an import, of a word or phrase; and particularly a complete meaning of a phrase, such that a pause may be well made after the uttering thereof*.]

مَفِيدَ [Perfume, &c.] *mixed, or moistened with water &c.*; (S, O, L;) as also مَفُودَ. (As, T in art. فُود.)

رَجُلٌ مَثَلَاتٌ مِفْيَادٌ *A destructive man; as also* (Ibn-'Abbād and O and K in art. مِفْوَادٌ.)

فِيرُوزَج

فِيرُوزَج [an arabicized word from the Pers. *پیروزه* or *پیروزه* The turquoise;] a well-known kind of stone. (TA.) — And A certain sort of dye [probably of the colour of the stone so called]. (TA.)

فَيْش

1. فَيْش, (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَيْشٌ; like as you say فَيْشٌ, aor. يَفِيشُ; and فَيْشٌ, aor. يَفِيشُ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فَيْشٌ [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him. (AHeyth, in L, art. طرمذ.) [See also 5.] فَيْشُ الْأَتَانِ, aor. as above, (IDrd, O, K,) and so the inf. n., (IDrd, O,) *He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الفَيْشَةُ (O, K.)**

3. فَيْشٌ, (TA,) inf. n. فَيْشٌ, (S, O, K,) and فَيْشٌ, (O, K,) *He vied, or contended, with him in glorying, or boasting, or in glory, or excellence. (S, O, K, TA.) — Also, (TK,) inf. n. فَيْشٌ, (Ibn-'Abbād, O, K,) He threatened him much in fight, and then was pronounced a liar. (Ibn-'Abbād, O, K, TK.) — See also 1.*

5. فَيْشٌ *He arrogated the thing falsely; (Ibn-'Abbād, O, K, TA;) without merit. (Ibn-'Abbād, O, TA.) — فَيْشٌ عَنِ الشَّيْءِ He turned back from the thing (Ibn-'Abbād, O, K) through weakness and impotence; (TA;) like فَيْشٌ. (TA.)*

فَيْشٌ and فَيْشَةٌ The head [or glans] of the penis: (S, O, K:) or a swollen penis: (TA:) or the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as فَيْشٌ is of تَمْرَةٌ: (O:) and فَيْشَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA:) or فَيْشٌ signifies a weak فَيْشَةٌ. (Lth, TA.)

فَيْشَةٌ: see فَيْشٌ, in two places. — Also The uppermost part of the head. (TA.)

فَيْشٌ: see فَيْشَةٌ. — [See also 3.]

فَيْشٌ: see the next paragraph, in two places.

فَيْشٌ A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] فَيْشٌ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for

that which is not in him: (AHeyth, in L, art. طرمذ:) and the latter is said to signify a cowardly and weak man. (TA.) — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbād, O, K,) who vies with others in glory. (TA.)

فَيْشٌ A weak and lax man. (TA.)

فَيْشَةٌ Weakness and laxness; (O, K;) and so فَيْشٌ. (TA.)

فَيْشَةٌ: see فَيْشٌ.

فَيْص

1. فَيْصٌ, (S, O, K,) inf. n. فَيْصٌ, (TA,) *He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Kays,*

• مَنَابِتُهُ مِثْلُ الشُّدُوسِ وَلَوْنُهُ

• كَعُودِ السَّيَالِ فَهُوَ عَذْبٌ يَفِيشُ

respecting which Aḡ said, I know not what is [the meaning of] يَفِيشُ, this word is said to be from فَاَصٌ signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فَاَصٌ signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يَفِيشُ in this verse means يَبْرِقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيشُ being meant the lustre (مَاءٌ) thereof: (O:) [accordingly, the verse may be rendered, *The places of growth thereof, i. e. their gums, were like the (garment called) شُدُوسٌ, and their colour was like the thorns of the سَيَالِ (q. v.), so that they were sweet and glistening: (see the context in "the Divans of the six ancient Arabic poets," edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is فَيْصٌ, (IB, O, TA,) from فَاَصٌ مَا أَفَاَصَ بِكَلِمَةٍ (q. v.), (O,) so that it is a denotative of state, the meaning being كَلَامُهُ عَذْبٌ فِي حَالِ كَلَامِهِ [i. e. sweet when [displayed in] speaking; or rather, clearly uttering; but it will be seen below that يَفِيشُ, as well as يَفِيشُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيشَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also مَفِيشٌ: and see 4.]**

— And فَاَصٌ مَا فَصَتْ, like as one says مَا فَصَتْ وَاللَّهِ, perhaps meaning *By God I did not quit my place; as well as I did not cease:* (S, O, K:*) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فَصْتُ أَفْعَلُ *I did not cease (مَا بَرَحْتُ) doing [such a thing]: (M:) and فَاَصٌ, likewise, signifies بَرَحَ. (IB, TA.)*

3: see 3 in art. فَوْص.

4. فَاَصٌ الصَّبُّ عَنْ يَدِهِ [The lizard called فَاَصٌ escaped, or slipped, from his hand, is expl. as

meaning] *his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the صَبُّ, so that it escaped from him. (M, TA.) And one says, قَبَضْتُ فَلَمْ يَفِيشْ عَلَيْهِ I grasped him and he did not escape, or get loose. (AHeyth, TA.) And قَبَضْتُ عَلَى ذَنْبِ الصَّبِّ فَأَفَاَصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ [I grasped the tail of the صَبِّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before يَدِي; not intentionally, for the verb before مِنْ is there masc., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُصُ. (TA.) [It is also said that] أَفَاَصَتْ أَفَاَصَتْ الْيَدُ signifies *The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA.) [But I doubt the correctness of this.] — And الإِفَاَصَةُ signifies The being clear, or perspicuous; syn. الْبَيَانُ; (O, K;) like فَوْصٌ, expl. in art. فَوْصٌ; and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, فُلَانٌ ذُو إِفَاَصَةٍ *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And لِسَانُهُ بِالْكَلامِ His tongue made speech, or the speech, clear, or perspicuous; and so فَاَصٌ, aor. يَفِيشُ; (M;) and فَيْصٌ, (TA,) inf. n. فَيْصٌ, (K, TA,) *He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaqkoob, S, O, TA.) See also 4 in art. فَوْص: and see 1 in the present art. [And it is said that فَاَصٌ بِكَلِمَةٍ signifies the same. Or, accord. to Mṡr, if he be correctly cited in Ḥar p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with فَاَص, and not so with فَاَص: but this I greatly doubt.] — One says also, افَاَصَ بَبُولِهِ He ejected his urine: (O, K:) or افَاَصَ بِهِ. (El-Ghooree, in Ḥar ubi supra.)****

6. التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies *The speaking, talking, or discoursing, each to another, or each with another: the ي being changed into و because of the dammeḥ. (M in this art. and in art. فَوْص, and TA.) — See also another explanation in art. فَوْص: and see 4 in the present art.*

10: see 1, last sentence.

فَاَصٌ مَا عَنْهُ مَفِيشٌ *There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (Aḡ, S, O, K:) or مَعْدِلٌ. (IAḡr, M.)*

فَيْض

1. فَاَصٌ, (S, M, Mgh, &c.,) aor. يَفِيشُ, inf. n. فَيْضٌ, (S, M, O, Mḡb, K) and فَيْضَةٌ, (S, O, K)

(Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — مَا أَفَاضَ بِكَلِمَةٍ † He did not make clear, or distinct, or perspicuous, a word, or sentence. (Mgb, TA.) [And مَا أَفَاضَ بِكَلِمَةٍ signifies the same.] — أَفَاضَ بِالْقِدَاجِ, (S, M, A, O, K,) and عَلَى الْقِدَاجِ, meaning بِالْقِدَاجِ, for prepositions stand in the places of other prepositions, (S, O,) and أَفَاضَ الْقِدَاجَ, (O, K,) † i. q. ضَرَبَ بِالْقِدَاجِ [which has two significations: He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows]: (S, M, A, O, K:) and أَجَالَهَا [which has the former of the above significations]: or he dealt them forth. (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

• فَكَأَنَّ رِبَابَهُ وَكَأَنَّهُ
• يَسْرُ بِفَيْضٍ عَلَى الْقِدَاجِ وَيَصْدَعُ

(S, TA) † [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying "The arrow of such a one has won," or "This is the arrow of such a one:" or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع:) by بِالْقِدَاجِ عَلَى is meant بِالْقِدَاجِ عَلَى. (S voce عَلَى.) One relation of this verse substitutes بِفَيْضٍ for يَفُوزُ. (TA.) Az says that إِفَاضَ [a mistranscription for إِفَاضَةً] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفْضَاهَا مِنْ مَالِكَ, [app. a mistake for فُفِي مَالِكَ,] i. e. † Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — أَفِضْتُ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) — أَفَاضَ He made the مَسْلُكَانِ [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تَفَيْضَ It flowed. (Har p. 610. [But this I do not find elsewhere.])

10. اسْتَفَاضَ He asked for the pouring out (إِفَاضَةً) of water, (K, TA,) &c. (TA.) = Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, اسْتَفَاضَ الوَادِي شَجَرًا † The valley became wide, and abundant in trees. (S, O, K, TA.) = اسْتَفَاضُوا الْحَدِيثَ: see الْحَدِيثُ فِي الْحَدِيثِ. [It seems to be indicated in the S and O that it signifies They spread abroad the story among the people; as used by some: see مُسْتَفِضٌ.]

فَيْضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْضَا and [of mult.] فَيُوضُ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] فَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Bagrah: (As, S, K:) or this last is called فَيْضُ الْبَصْرَةِ, because of its greatness. (M.) You say also فَيُوضُ أَرْضُ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — A horse † that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكَبَ. (Eth-Thaalebee, in TA, art. سكب.) — A man † bountiful, or munificent; as also فَائِضٌ, (A,) and فَيَاضٌ: (S, O:) or, as also † the last, a man abounding [or profuse] in beneficence or bounty. (M.) — Much, or abundant, water. (M.) — † Much, or abundance: as in the saying, أَعْطَاهُ غِيْضًا مِنْ فَيْضٍ † He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — † A large gift: [and simply a gift, favour, or grace:] pl. فَيُوضُ. (KL.) — [See also 1, last sentence but one. Hence فَيْضُ بَطْرِيْقِي meaning † By way, or means, of instinct; instinctively.] — † Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — ذَهَبْنَا فِي فَيْضٍ † We went with the corpse and bier of such a one. (M.)

مُفَاضٌ: see فَاَضَةٌ.

أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: i. q. فَوُضِيَ, q. v. (TA in art. فوض.)

فَيُوضُوا, and فَيُوضِي, and أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ, and فَيُوضِي, and فَيُوضِي, i. q. فَوُضِيَ, q. v. in art. فوض. (AZ, K.)

مُفَاضٌ: see فَيُوضُ.

أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: see فَيُوضِي.

فَيَاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see فَيْضٌ, in two places.

فَائِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see فَيْضٌ.

حَدِيثٌ مُفَاضٌ pass. part. n. of 4 [q. v.]. — مُفَاضٌ فِيهِ † Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِضٌ.] — دَرْعٌ مُفَاضَةٌ † A wide, or an ample, coat of mail; (S, M, A, O, K;) as also فَاضَةٌ (IJ, M) and فَيُوضُ. (M.) [In the CK, this word is erroneously written مُفَاوَضَةٌ, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, † Wide in the

belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) or, as some say, the latter signifies a woman having her مَسْلُكَانِ [i. e. vagina and rectum] united; as though formed by transposition from مُفَضَّةٌ: (M:) and, accord. to some, مُفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مُفَاضَ الْبَطْنِ, meaning † He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

مُسْتَفَاضٌ: see the next paragraph.

مُسْتَفِضٌ One who asks for the pouring out (إِفَاضَةً) of water &c. (S, O.) = A story, or a piece of news, † spread abroad (S, M, A, O, Mgb, K) among the people, (S, O, Mgb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Mgb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Mgb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.)

فيظ

1. فَاَظَ, aor. يَفِيطُ, inf. n. فَيِطُ (ISk, T, S, M, K) and فَيِطَانُ (S, M, K) and فَيِطَانُ (Lh, TA) and فَيِطْلُوْطُ (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) † فَاَظَ, aor. يَفِيطُ, inf. n. فَوُظَ (ISk, T, S, M, K) and فَوَاطَ; (S, K, TA; but in the CK, فَوَاطَ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَوُظَ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيِطُهُ, and فَوُظُهُ, [in the CK فَوُظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاطَتْ نَفْسُهُ His soul departed, or went forth; (Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيطُ, (M,) inf. n. فَيِطُ (Lth, T, M) and فَاطَتْ; (Lth, T;) and [accord. to some,] فَاطَتْ نَفْسُهُ, inf. n. فَوُظَ: (M:) or, when the نفس is mentioned, you say, فَاضَتْ, with ض: (K:) As says, I heard Aboo-Amr Ibn-El-'Alà say that one should not say فَاطَتْ نَفْسُهُ, (T, S, M, O) but فَاطَ, (S, M,) meaning "he died;" and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فَيِضُ, q. v.:] AO says that فَاطَتْ نَفْسُهُ is of the dial. of Keys; and فَاضَتْ, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temeem and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázinee relates the like on the authority of AZ.

(TA.) — You say also, **فَاطَ نَفْسُهُ**, (Ks, S, M, K,) aor. **يُفِيطُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِذَاضَهُ** *He (God) caused him to die.* (K, TA.) And you say also, **ضَرَبْتُهُ حَتَّى أَفْطَتُ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth*]. (S.) And **لَأُفِيطَنَّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth*]. (M.) And **اِذَاضَهُ اللَّهُ نَفْسَهُ** [*God caused him to vomit forth his soul*]. (Ks, T, S, M.)

تَغَيُّظُوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يُفِيطُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يُفِيطُوا**: or it may be **يُفِيطُوا**, from **نَفْسُهُ**.]

فَيْف

فَيْفٌ *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاءٌ** and **فَيْفَاً** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **فَيْوْفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فَيْفَاءٌ: see **فَيْفٌ**: and see also **مَفَازَةٌ**, in art. **فَوْزٌ**.

فَيْفَاءٌ is *syn. with* **فَيْفٌ**, q. v.: therefore its **ا** is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth [desert such as is termed]* **صَحْرَاءٌ** (S, M, O:) its pl. is **فَيْفَافٌ**. (S, M, O, K.) [In the CK, this pl. is written **فَيْفَافٌ**, as though it were a pl. of **فَيْفٌ**.]

فَيْق

1. **فَوْقٌ**, aor. **يَفِيقُ**: see **بَنْقَسِهِ**, in art. **فَوْقٌ**.

4. **أَفَيْقٌ**, said of a poet, i. q. **أَفْلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فَيْقٌ:
فَيْقٌ and **فَيْقٌ**:
فَيْقَةٌ and **فَيْقَةٌ**: see art. **فَوْقٌ**.
فَيْقَاتٌ:
مُفَيْقٌ:

فِيل

1. **فَالٌ** *aor. يَفِيلُ*, (S, M, O, K,) inf. n. **فَيْوَلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوَلَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْانَةٌ**, thus in the O, but in the copies of the K **فَيْلَةٌ**, (TA,) *His judgment, or opinion, was weak*, (S, M, O, K,) and *erroneous*; (M, K;) as also **فَيْلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَيْلُوا** occurs in a trad. as meaning **فَالٌ** *فَالٌ*: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَالٌ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فَيْلٌ رَأْيُهُ فَيْانَةٌ**, (T, M, K, TA,) the last word like **سَحَابَةٌ**, (TA, [in the CK, erroneously, **فَيْانَةٌ**, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.)] = And **فَالٌ** signifies also *He (a man) magnified himself, and became like the elephant (الفيل)*: or *he showed a morose aspect*: (TA:) [or it may so signify: IAAr cites the following verse:

• مِنْ النَّاسِ أَقْوَامٌ إِذَا صَادَقُوا الْغَنَى
 • تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَتَخَمَّوْا

which may mean [Of mankind are folks who, when they find riches, turn the back, and] *magnify themselves and become like the elephant [to the friend, and aggrandize themselves]*: or *show a morose aspect to the friend* [&c.]; for the elephant is morose in aspect. (M.)

2. **تَفَيْلٌ**, (S, M, K,) inf. n. **فَيْلٌ** *He declared [or esteemed] his judgment, or opinion, to be weak*, (S,) or *bad*, and *erroneous*. (M, K.) Umeiyeh Ibn-Abee-'A'idh says,

• فَلَوْ غَيْرَهَا مِنْ وَلَدِ كَعْبِ بْنِ كَاهِلٍ
 • مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تَفَيْلْ

meaning **فَيْلٌ** (Skr, M) i. e. [But hadst thou praised other than her, of the children of Kaab Ibn-Kahil, with a true saying,] *thy judgment, or opinion, would not have been declared weak*. (Skr.) — See also 1, in two places.

3. **فَيْالٌ**, [inf. n. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْال]*: see its part. n. below. (O.)

5. **تَفَيْلٌ**: see 1. = Also *He (a man, K, [or a camel, as is indicated in the O,]) became fat*, (O, K,) as though he were a **فِيلٌ** [or an elephant]. (O.) [See also 10.] — And, said of youth, or young manhood, (الشَّبَابُ,) *It increased*, (Lth, T, M, O, K,) and *became in its prime and fulness*. (Lth, T, O.) — And, said of herbage, *It became tall, and full-grown*; or *became of its full height, and blossomed*. (Th, M, K.)

10. **اسْتَفَيْلٌ** *He (a camel) became like the فيل [or elephant]* (M, K, TA) in *bigness*: (TA:) mentioned by IJ among the class of **اسْتَحْوَذَ** and the like: part. n. **مُسْتَفَيْلٌ**. (M.) [See also 5.]

فَالٌ: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَانِلٌ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **پیل**;] *a certain animal*, (TA,) *well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوَلٌ** and **فَيْلَةٌ**; (S, M, O, Mṣb, K;) not **أَفَيْلَةٌ**: (ISK, S, O, Mṣb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فُعْلٌ**, (S, M, O,) pronounced with *kesr* because of the **ي**, like as they said **أَبْيَضُ** and **بَيْضُ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with **ة**. (M, K.) — Hence, **لَيْلَةٌ مِثْلُ لَوْنِ الْفَيْلِ** [lit. *A night like the colour of the elephant*;] meaning *a night that is black*, (M, TA,) and *dust-coloured*; (M;) in which one knows not the right course to pursue: the colours of the **فِيل** being of this kind. (M, TA.) — [Hence, also, **دَاءُ الْفَيْلِ** *The disease called by us the tumid Barbadoes leg*; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed **جُذَامٌ** (q. v.). — And [hence, likewise, used as an epithet,] **فَيْلٌ** signifies also *Heavy* [or *dull*]; and *low*, *ignoble*, or *mean*. (K, TA.) — And one says **فَيْلٌ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلَةٌ**; (M, K;) and **فَيْلَةٌ**; (T, M, O, K;) and **فَيْلَةٌ**, (ISK, T, S, M, O, K,) of the measure **فُعْلٌ**; (O;) and **فَالَةٌ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلٌ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)

الْفَيْالُ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and **الْمُفَايَلَةُ** [which is likewise an inf. n. of 3], (M, K,) *A certain game*, (Lth, T, M, O, K,) *well known*, (O,) *of the children*, (T,) or *of the youths, or young men, of the Arabs* (M, K) *of the desert*, (M,) *with earth, or dust*: (Lth, T, M, O:) *a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالٌ **رَأْيِكَ** (T, M, * K:*) ISK termed it **الْفَيْالُ**, with **ا**; (O;) and it has been mentioned before in art.*

فأل (T, O, K:) accord. to some, (TA,) this game is called الطَّبْنُ and السَّدْرُ. (T, TA. [But see the former of these two words.])

فَيَاةٌ : } see the first paragraph.
فَيُولَةُ :

فَيْلُ اللَّحْمِ A man having much flesh : (T, O, K:) some pronounce it with ء, (T, O,) saying فَيْلٌ, (T,) or فَيْلٌ; (O:) both mentioned before [in art. فأل]. (TA.) — فَيْلُ الرَّأْيِ : see فَيْلٌ, latter half.

فَيْالٌ The attendant, or master, (S, M, O, Mḡb, K,) or the keeper, or driver, (MA, KL,) of the فَيْل [or elephant], (S, MA, O, Mḡb, KL,) or of the فَيْلَة. (So in the M and K.)

فَيْالُ الرَّأْيِ : see فَيْلٌ, latter half, in two places.

— الفَائِلُ [as a subst.] signifies *The flesh that is upon the خُرْبَة*, (S, O,) or خُرْبٌ, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وَرْك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean *the flesh that is upon the sacro-ischiatic foramen*; though خُرْبَة الْوَرِك and خُرْبُ الْوَرِك are said in the TA, in art. خرب, to mean “the hole where the head of the thigh-bone is inserted;”] so says A’Obeyd : (S, O:) or, (S, M, O, K,) as some say, so adds A’Obeyd, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وَرْك, descending into the leg, (T,) or in the thigh : (S, O:) Aṣ says, in “the Book of the Horse,” in the وَرْك is the خُرْبَة, which is a نَقْرَة wherein is flesh, no bone being in it; and in that نَقْرَة is the فَائِل, and there is no bone between the said نَقْرَة and the belly, but only skin and flesh; (T, S, O;) and he cites the saying of El-Aṣṣhā,

• قَدْ نَخَضِبُ الْعَبْرِي مَكْنُونٍ فَائِلِهِ •
• وَقَدْ يَشِيْطُ عَلَى أَرْمَاحِنَا الْبَطْلُ •

[Of] we stain the ridge of the spear-head in what is concealed in the interior of his فائل, and of the man of valour dies by means of our spears; مَكْنُونٌ; الفَائِلُ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but Aṣ said مِنْ in the place of فِي; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَائِلَانِ, (T, M,) or the فَائِلَتَانِ, (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs, (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aṣṣhā cited above, saying that the

epithet مَكْنُونٌ would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Kays which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَب, bordering upon the عَضْعُص on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K:) [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts; as they are variously explained:] الفَالُ is a dial. var. of الفَائِل; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the فَوَارَة of the وَرْك [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفال is a dial. var. of الفائل seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَالِ •
(S, M; or عَلَى الْفَالِي, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فائل; for] he means فَائِل, having altered the latter word by transposition. (T, S, O, TA.)

فَائِلَة : see its dual in the next preceding paragraph, near the middle.

أَفْئِيلٌ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفْئِيلٌ مِنْ أَفْئِيلِ الرَّأْيِ الدَّبْرِيِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُفَائِلٌ [in the S and O in art. فأل, with ء, i. e. الفَيْالُ,] Playing at the game called الفَيْالُ. (M, O.)

الْفَيْالَةُ expl. as a subst.: see الْفَيْالُ.

مَفْيُولَةٌ [a quasi-pl. n. (like مَشْيُوحَةٌ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفِيلٌ part. n. of 10, q. v. (M.)

فين

1. فَيْنٌ, aor. يَفِينُ, (K,) inf. n. فَيْنٌ, (TA,) He, or it, came. (K.)

وَقْتُ مِنَ الزَّمَانِ وَقْتُ, or وَقْتُ, A time; syn. سَاعَةٌ. (S, T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيْتُهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة) and لَقِيْتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةً:) thus فَيْنَة is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَة &c.]: (AZ, M:) and you say, إِنِّي لَأَتِي فَلَانًا فَيْنَةً i. e. [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَلْقَاهُ إِلَّا الْفَيْنَةَ, i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَنَّة.]

فَيْنَانٌ Having beautiful and long hair: (K:) or so فَيْنَانُ الشَّعْرِ; applied to a man: (S:) فَيْنَانٌ [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَنَنٌ, meaning “a branch,” it is [of the measure فَعْلَال, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةً, meaning “a time,” [which seems to be hardly reasonable,] it is [of the measure فَعْلَال, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also ظِلٌّ فَيْنَانٌ, meaning Wide, extensive, shade. (TA.)

أَفْيُونٌ, also written أَفْيُونٌ and أَفْيُونٌ, held by some to belong to this art. and by others to belong to art. افن, has been mentioned in page 70.

فيه

1. فَوهُ, aor. يَفْهُوهُ; see فَاهَ, aor. يَفْهِيهِ, in art. فاه.

فهبج

فَهْبَجٌ A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — And A strainer (O, K, TA) for wine. (TA.) — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or wine such as is مُخْتَلَق [app. a mistranscription for مُخَلَّق, a word now used as signifying aromatized]; like قَنْدِيدٌ [q. v.] and زَنْبَقٌ. (IAmb, TA.)

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